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THE FIRST SIX

BOOKS OF HOMER'S ILIAD

WITH

ENGLISH NOTES, CRITICAL AND EXPLANATORY
A METRICAL INDEX,
AND HOMERIC GLOSSARY.

BY

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TO

THE HON. JAMES HARPER.

LATE MAYOR OF THE CITY OF NEW YORK,

This Work is Dedicated,

AS A TRIBUTE OF RESPECT FOR THE FAITHFUL DISCHARGE
OF PUBLIC DUTIES,

A TOKEN OF SINCERE REGARD FOR THE MANY EXCELLENT QUAL
ITIES THAT ADORN HIS PRIVATE CHARACTER,

AND

A MEMORIAL OF OLD AND UNINTERRUPTED FRIENDSHIP,

BY

THE EDITOR.

THE NEW JAMES BARNES

OF THE CITY OF NEW YORK

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PREFACE.

THE present volume contains six books of the Iliad. The previous edition comprised merely the portion that is usually read at our classical schools in this quarter, as preparatory to a collegiate course; and along with this was given the regular text, with the Digamma restored, according to the views of Richard Payne Knight. At the request, however, of many instructors, the editor has been induced to add to the present edition the fourth, fifth, and sixth books of the poem, with a commentary on precisely the same plan as the previous one; and, in order to make room for this, he has omitted the digammated text. The editor is happy to learn, from numerous quarters, that his labors have been not unsuccessful in rendering the study of Homer less difficult and repulsive to the young student than it formerly was, and he indulges the hope that the present volume will be found equally useful in this respect.

If a good foundation be laid in the beginning, the perusal of the Homeric poems becomes a matter of positive enjoyment; whereas, if the pupil be hurried over book after book of these noble productions, with a kind of locomotive celerity, he remains a total stranger to all the beauties of the scenery through which he has sped his way, and, at the end of his journey, is as wise as when he commenced it.

Every thing has been done, therefore, to make the work a useful manual to the young student, in furthering his acquaintance with the language and poetry of Homer, and introducing him into the opening scenes of a poem, which has justly been regarded as the noblest attempt made by the epic spirit in the most imaginative nation of which we have any record.

The text of the present edition is substantially that of Spitzner; which is now generally regarded as the best. On some occasions, however, where the sense or metre seemed to require it, alterations have been adopted from other and high authorities; but in no instance has this been done without mention being made of it in the notes.

The commentary is a full one, as every commentary ought undoubtedly to be that professes to give the student a first acquaintance with the language of the Homeric poems. The materials have been drawn from numerous sources, but more especially from the learned labors of Wolf, Heyne, Buttmann, Nägelsbach, and Stadelmann, and contain all that is valuable in the works of these eminent scholars for the elucidation of the Homeric text. No notes, it will be perceived, have been given on the Catalogue of the Forces, since this is never read at schools, and any commentary on it would have swelled the volume to too large a size. The arrangement, moreover, by which the Glossary is separated from the notes, can not but prove satisfactory, since a union of translation and parsing in the compass of one and the same note would have proved both tedious and repulsive to the learner. In framing the Glossary, care has been taken to give the latest views, as entertained by the best

German scholars, relative to Homeric analysis, or, to speak more plainly, the parsing of Homeric Greek, and a great deal of old rubbish has accordingly been discarded. The Lexilogus of Buttmann, and his grammatical labors generally, together with those of Kühner and others, have here proved of peculiar value: very important aid, also, has been obtained from the excellent Greek and English Lexicon of Liddell and Scott, just published in this country, under the editorial care of an excellent American scholar, Professor Drisler. One feature in this Glossary will, it is conceived, serve to distinguish it in a very marked degree from every Homeric Lexicon that has preceded it in the English language, the introduction, namely, of Sanscrit and Linguistic etymologies, the application of which to the Homeric text becomes doubly interesting in consequence of the ancient forms of the language which here continually present themselves. In order to render the Glossary useful to those, also, who may wish to pursue their reading beyond the portion of the Iliad contained in this volume, a full and accurate Index has been subjoined to it.

The Metrical Index has been carefully constructed, and with especial reference to the doctrine of the digamma, and its bearing on Homeric versification. It has been extended, however, no further than to the end of the third book, since after this the student will be able to proceed without needing such a guide, or else, whenever any serious metrical difficulty arises (and this occurs very seldom), will find it explained in the commentary.

As regards typographical appearance and accuracy, the editor thinks he may confidently assert, that

the present volume is fully equal to any thing of the kind that has ever issued from the American press. For this accuracy, as well as for other important aids, he is mainly indebted to his friend and colleague, Professor Drisler, to whom he has so often had occasion to express his obligations, and who, he is happy to say, is about to add to his already well-earned reputation, by a Greek-English and English-Greek Lexicon for the use of schools, which will prove of incalculable benefit to the young student, and will put him in possession of a manual which has long been, and is still so much, wanted.

Columbia College, N. Y., October 26th, 1846.

HOMER'S ILIAD.

BOOK I.

Μῆνιν ἄειδε, θεά, Πηληϊάδεω Ἀχιλῆος,
Οὐλομένην, ἣ μυρὶ Ἀχαιοῖς ἄλγε' ἔθηκεν,
Πολλὰς δ' ἰφθίμους ψυχὰς Ἀϊδι προΐαψεν
Ἑρώων, αὐτοὺς δὲ ἑλώρια τευχε κύνεσσιν
Οἴωνοῖσί τε πᾶσι—Διὸς δ' ἐτελείετο βουλή—
Ἐξ οὗ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε
Ἀτρεΐδης τε, ἄναξ ἀνδρῶν, καὶ δῖος Ἀχιλλεύς.

Τίς τ' ἄρ σφωε θεῶν ἕριδι ξυνέηκε μάχεσθαι;
Λητοῦς καὶ Διὸς υἱός· ὁ γὰρ βασιλῆϊ χολωθεὶς
Νοῦσον ἀνὰ στρατὸν ὥρσε κακὴν, ὀλέκοντο δὲ λαοί,
Οὔνεκα τὸν Χρῦσῃν ἠτίμησ' ἀρητῆρα
Ἀτρεΐδης· ὁ γὰρ ἦλθε θεῶας ἐπὶ νῆας Ἀχαιῶν,
Λυσόμενός τε θυγάτρα, φέρων τ' ἀπερείσι' ἄποινα,
Στέμμα τ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος
Χρυσέῳ ἀνὰ σκήπτρῳ, καὶ ἐλίσσετο πάντας Ἀχαιοὺς,
Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν.

Ἀτρεΐδαί τε καὶ ἄλλοι ἐϋκνήμιδες Ἀχαιοί,
Ὑμῖν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ' ἔχοντες
Ἐκπέρσαι Πριάμοιο πόλιν, εὖ δ' οἴκαδ' ἰκέσθαι·
Παῖδα δ' ἐμοὶ λῦσαι τε φίλην, τά τ' ἄποινα δέχεσθαι,
Ἀζόουενοι Διὸς υἱὸν ἐκηβόλον Ἀπόλλωνα.

Ἐνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοί,
Αἰδεῖσθαί θ' ἱερῆα, καὶ ἀγλαὰ δέχθαι ἄποινα·

Ἄλλ' οὐκ Ἀτρείδῃ Ἀγαμέμνονι ἥνδανε θυμῷ,
Ἄλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν · 25

Μή σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κιχείω,
Ἥ νῦν δηθύνοντ' ἢ ὕστερον αὐτίς ἰόντα,
Μή νύ τοι οὐ χραίσμῃ σκῆπτρον καὶ στέμμα θεοῖο.
Τὴν δ' ἐγὼ οὐ λύσω · πρίν μιν καὶ γῆρας ἔπεισιν
Ἥμετέρῳ ἐνὶ οἴκῳ, ἐν Ἀργεῖ, τηλόθι πάτρης, 30
Ἴστον ἐποιχόμενῃν, καὶ ἐμὸν λέχος ἀντιόωσαν ·
Ἀλλ' ἴθι, μή μ' ἐρέθιζε, σαώτερος ὧς κε νέηαι.

Ὡς ἔφατ' · ἔδδεισεν δ' ὁ γέρων καὶ ἐπείθετο μύθῳ
Βῆ δ' ἀκέων παρὰ θῖνα πολυφλοίσβοιο θαλάσσης.
Πολλὰ δ' ἔπειτ' ἀπάνευθε κιὼν ἡρᾷθ' ὁ γεραῖος 35
Ἀπόλλωνι ἄνακτι, τὸν ἡὔκομος τέκε Λητώ ·

Κλυθὶ μέν, Ἀργυρότοξ', ὃς Χρύσῃν ἀμφιβέβηκας,
Κίλλαν τε ζαθέην, Τενέδοιό τε Ἴφι ἀνάσσεις,
Σμινθεῦ · εἴ ποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα,
Ἥ εἰ δὴ ποτέ τοι κατὰ πίονα μηρί' ἔκηα 40
Ταύρων ἡδ' αἰγῶν, τόδε μοι κρήνηνον ἐέλδωρ ·
Τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν.

Ὡς ἔφατ' εὐχόμενος · τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων
Βῆ δὲ κατ' Οὐλύμποιο καρήνων χωόμενος κῆρ,
Τόξ' ὥμοισιν ἔχων ἀμφηρεφέα τε φαρέτρην · 45
Ἔκλαγξαν δ' ἄρ' οἷστοι' ἐπ' ὥμων χωόμενοι,
Αὐτοῦ κινηθέντος · ὁ δ' ἦϊε νυκτὶ ἐοικώς ·
Ἔζετ' ἔπειτ' ἀπάνευθε νεῶν, μετὰ δ' ἰὸν ἔηκεν ·
Λεινὴ δὲ κλαγγὴ γένετ' ἀργυρέοιο βιοῖο.
Οὐρῆας μὲν πρῶτον ἐπώχετο καὶ κύνας ἀργούς · 50
Αὐτὰρ ἔπειτ' αὐτοῖσι βέλος ἐχεπενκὲς ἐφειῖς,
Βάλλ' · αἰεὶ δὲ πυραὶ νεκύων καίοντο θαμειαί.

Ἐννῆμαρ μὲν ἀνὰ στρατὸν ὥχετο κῆλα θεοῖο,
Τῇ δεκάτῃ δ' ἀγορήνδε καλέσσατο λαὸν Ἀχιλλεύς ·
Τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεὰ λευκώλενος Ἥρη · 55
Κήδετο γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὄρατο.

Οἱ δ' ἐπεὶ οὖν ἤγερθεν ὀμηγερέες τ' ἐγένοντο,
Τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς·

Ἄτρεϊδῃ, νῦν ἄμμε παλιμπλαγχθέντας οἶω
Ἄψ ἀπονοστήσειν, εἴ κεν θάνατόν γε φύγοιμεν, 60
Εἰ δὴ ὁμοῦ πόλεμός τε δαμᾶ καὶ λοιμὸς Ἀχαιοὺς.
Ἄλλ' ἄγε δὴ τινα μάντιν ἐρείομεν, ἣ ἱερῆα,
Ἥ καὶ ὄνειροπόλον—καὶ γάρ τ' ὄναρ ἐκ Διὸς ἐστίν—
Ὅς κ' εἴποι, ὅτι τόσσον ἐχώσατο Φοῖβος Ἀπόλλων,
Εἴτ' ἄρ' ὄγ' εὐχολῆς ἐπιμέμφεται, εἴθ' ἐκατόμβης· 65
Αἶ κέν πως ἀρνῶν κνίσσης αἰγῶν τε τελείων
Βούλεται ἀντιάσας ἡμῖν ἀπὸ λοιγὸν ἀμῦναι.

Ἦτοι ὄγ' ὥς εἰπὼν κατ' ἄρ' ἔξετο· τοῖσι δ' ἀνέστη
Κάλχας Θεστορίδης, οἰωνοπόλων ὄχ' ἄριστος,
Ὅς ἤδη τὰ τ' ἐόντα τά τ' ἐσσόμενα πρό τ' ἐόντα, 70
Καὶ νῆσσο' ἠγήσατ' Ἀχαιῶν Ἴλιον εἴσω,
Ἦν διὰ μαντοσύνην, τήν οἱ πόρε Φοῖβος Ἀπόλλων
Ὁ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν·

Ἦ Ἀχιλεῦ, κέλεαί με, Διὶ φίλε, μυθήσασθαι
Μῆνιν Ἀπόλλωνος ἐκατηβελέταο ἄνακτος. 75
Τοιγὰρ ἐγὼν ἐρέω· σὺ δὲ σύνθεο, καί μοι ὅμοσον
Ἥ μὲν μοι πρόφρων ἔπεσιν καὶ χερσὶν ἀρήξειν.
Ἥ γὰρ οἶομαι ἄνδρα χολωσέμεν, ὃς μέγα πάντων
Ἀργείων κρατέει, καὶ οἱ πείθονται Ἀχαιοί.
Κρείσσων γὰρ βασιλεύς, ὅτε χώσεται ἀνδρὶ χέρῃ· 80
Εἴπερ γὰρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ,
Ἄλλὰ γε καὶ μετόπισθεν ἔχει κότον, ὅφρα τελέσῃ,
Ἐν στήθεσιν ἐοῖσι· σὺ δὲ φράσαι, εἴ με σαώσεις.

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
Θαρσήσας μάλα εἶπε θεοπρόπιον ὅτι οἶσθα. 85
Οὐ μὰ γὰρ Ἀπόλλωνα Διὶ φίλον, ὥτε σύ, Κάλχαν,
Εὐχόμενος Δαναοῖσι θεοπροπίας ἀναφαίνεις,
Οὐτίς, ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο
Σοὶ κοίλῃ, παρὰ νηυσὶ βαρείας χεῖρας ἐποίσει

Συμπάντων Δαναῶν · οὐδ' ἦν Ἀγαμέμνονα εἵπης, 90
 "Ὅς νῦν πολλὸν ἄριστος Ἀχαιῶν εὖχεται εἶναι.

Καὶ τότε δὴ θάρσησε καὶ ἡῦδα μάντις ἀμύμων ·
 Οὔτ' ἄρ' ὄγ' εὐχολῆς ἐπιμέμφεται οὔθ' ἐκατόμβης,
 Ἀλλ' ἔνεκ' ἀρητῆρος, ὃν ἡτίμησ' Ἀγαμέμνων,
 Οὐδ' ἀπέλυσε θυγάτρα, καὶ οὐκ ἀπεδέξατ' ἄποινα. 95
 Τοῦνεκ' ἄρ' ἄλγε' ἔδωκεν Ἐκηβόλος ἥδ' ἔτι δώσει ·
 Οὐδ' ὄγε πρὶν λοιμοῖο βαρείας χεῖρας ἀφέξει,
 Πρὶν γ' ἀπὸ πατρὶ φίλῳ δόμεναι ἐλικώπιδα κούρην
 Ἀπριάτην, ἀνάποινον, ἄγειν θ' ἱερὴν ἐκατόμβην
 Εἰς Χρῦσῃν · τότε κέν μιν ἱλασσάμενοι πεπίθοιμεν. 100

"Ἦτοι ὄγ' ὥς εἰπὼν κατ' ἄρ' ἔζετο · τοῖσι δ' ἀνέστη
 Ἡρῳς Ἀτρείδης εὐρυκρείων Ἀγαμέμνων
 Ἀχνύμενος · μένεος δὲ μέγα φρένες ἀμφιμέλαιναι
 Πίμπλαντ', ὅσσε δέ οἱ πυρὶ λαμπετόωντι ἔϊκτην ·
 Κάλχαντα πρῶτιστα κάκ' ὀσσόμενος προσέειπεν · 105

Μάντι κακῶν, οὐ πώποτέ μοι τὸ κοήγνυν εἶπες ·
 Λιεῖ τοι τὰ κάκ' ἐστὶ φίλα φρεσὶ μαντεύεσθαι ·
 Ἑσθλὸν δ' οὐδέ τί πω εἶπες ἔπος οὐδ' ἐτέλεσσας ·
 Καὶ νῦν ἐν Δαναοῖσι θεοπροπέων ἀγορεύεις,
 Ὡς δὴ τοῦδ' ἔνεκά σφιν Ἐκηβόλος ἄλγεα τεύχει, 110
 Οὔνεκ' ἐγὼ κούρης Χρυσῆϊδος ἀγλά' ἄποινα
 Οὐκ ἔθελον δέξασθαι · ἐπεὶ πολὺ βούλομαι αὐτὴν
 Οἴκοι ἔχειν · καὶ γάρ ῥα Κλυταιμνήστρης προδέβουλα,
 Κουριδίης ἀλόχου · ἐπεὶ οὐκ ἔθέν ἐστι χερείων,
 Οὐ δέμας οὐδὲ φυὴν, οὔτ' ἄρ' φρένας, οὔτε τι ἔργα. 115
 Ἀλλὰ καὶ ὥς ἐθέλω δόμεναι πάλιν, εἰ τόγ' ἄμεινον ·
 Βούλομ' ἐγὼ λαὸν σόον ἔμμεναι ἢ ἀπολέσθαι.
 Αὐτὰρ ἐμοὶ γέρας ἀντίχ' ἐτοιμάσατ', ὄφρα μὴ οἶος
 Ἀργείων ἀγέραςτος ἔω · ἐπεὶ οὐδὲ ἕοικεν ·
 Λεύσσετε γὰρ τόγε πάντες, ὃ μοι γέρας ἔρχεται ἄλλη. 120

Τόν δ' ἡμείβετ' ἔπειτα ποδάρκης δῖος Ἀχιλλεύς
 Ἀτρεΐδῃ κύδιστε, φιλοκτεανώτατε πάντων,

Πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί ;
 Οὐδέ τί που ἴδμεν ξυνήϊα κείμενα πολλά ·

Ἀλλὰ τὰ μὲν πολίων ἐξ ἐπράθομεν, τὰ δέδασται, 125
 Λαοὺς δ' οὐκ ἐπέοικε παλίλλογα ταῦτ' ἐπαγείρειν.
 Ἀλλὰ σὺ μὲν νῦν τήνδε θεῶ πρόες · αὐτὰρ Ἀχαιοὶ
 Τριπλῇ τετραπλῇ τ' ἀποτίσομεν, αἴ κέ ποθι Ζεὺς
 Δῶσι πόλιν Τροίην εὐτείχεον ἐξαλαπάξαι.

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων · 130
 Μῆ δ' οὕτως, ἀγαθός περ ἑών, θεοεῖκελ' Ἀχιλλεῦ,
 Κλέπτε νόω · ἐπεὶ οὐ παρελεύσεαι, οὐδέ με πείσεις.
 Ἦ ἐθέλεις, ὄφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἔμ' αὐτῶς
 Ἦσθαι δευόμενον, κέλεαι δέ με τήνδ' ἀποδοῦναι ;
 Ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοὶ 135
 Ἀρσαντες κατὰ θυμὸν, ὅπως ἀντάξιον ἔσται,—
 Εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι
 Ἦ τεδὼν ἢ Αἴαντος ἰὼν γέρας, ἢ Ὀδυσῆος
 Ἀξω ἐλών · ὁ δέ κεν κεχολώσεται, ὃν κεν ἵκωμαι.
 Ἀλλ' ἦτοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὐτίς · 140
 Νῦν δ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἄλλα δῖαν,
 Ες δ' ἐρέτας ἐπιτηδὲς ἀγείρομεν, ἐς δ' ἐκατόμβην
 Θείομεν, ἃν δ' αὐτὴν Χρυσηίδα καλλιπάρηον
 Βήσομεν · εἰς δέ τις ἀρχὸς ἀνὴρ βουληφόρος ἔστω,
 Ἦ Αἴας, ἢ Ἰδομενεύς, ἢ δῖος Ὀδυσσεύς, 145
 Ἦὲ σύ, Πηλεΐδῃ, πάντων ἐκπαγλότατ' ἀνδρῶν,
 Ὅφρ' ἡμῖν Ἑκάεργον ἰλάσσεαι ἱερὰ ῥέξας.

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς
 ὦ μοι, ἀναιδείην ἐπιειμένε, κερδαλεόφρον,
 Πῶς τίς τοι πρόφρων ἔπεσιν πείθηται Ἀχαιῶν, 150
 Ἦ ὁδὸν ἐλθέμεναι, ἢ ἀνδράσιν ἴφι μάχεσθαι ;
 Οὐ γὰρ ἐγὼ Τρώων ἔνεκ' ἦλυθον αἰχμητῶν
 Δεῦρο μαχησόμενος · ἐπεὶ οὐτι μοι αἵτιοί εἰσιν.
 Οὐ γὰρ πώποτ' ἐμὰς βοῦς ἦλασαν οὐδὲ μὲν ἵππους,
 Οὐδέ ποτ' ἐν Φθίῃ ἐριβώλακι, βωτιανείρῃ, 155
 Καρπὸν ἐδηλήσαντ' · ἐπεὶ ἢ μάλα πολλὰ μεταξὺ

Οὐ γὰρ τε σκιοέοντα, θάλασσά τε ἠχήμεσσα •

Ἄλλα σοί, ὦ μέγ' ἀναιδές, ἄμ' ἐσπόμεθ', ὕφρα σὺ χαίρης,

Τιμὴν ἀρνύμενοι Μενελάω, σοί τε, κυνῶπα,

Πρὸς Τρώων • — τῶν οὔτι μετατρέπη οὐδ' ἀλεγίζεις • 160

Καὶ δὴ μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς,

Ἵμι ἔπι πόλλ' ἐμόγησα, δόσαν δέ μοι υἷες Ἀχαιῶν.

Οὐ μὲν σοί ποτε ἴσον ἔχω γέρας, ὅππότε Ἀχαιοὶ

Τρώων ἐκπέρσωσ' εὐναιόμενον πτολίεθρον •

Ἄλλα τὸ μὲν πλεῖον πολυαῖκος πολέμοιο 165

Χεῖρες ἐμαὶ διέπουσ' • ἀτὰρ ἦν ποτε δασμὸς ἵκηται,

Σοὶ τὸ γέρας πολὺ μεῖζον, ἐγὼ δ' ὀλίγον τε φίλον τε

Ἐρχομ' ἔχων ἐπὶ νῆας, ἐπὴν κεκάμω πολεμίζων.

Νῦν δ' εἴμι Φθίηνδ', ἐπεὶ ἡ πολὺ φέρτερόν ἐστιν

Οἴκαδ' ἵμεν σὺν νηυσὶ κορωνίσιν • οὐδέ σ' οἶω 170

Ἐνθάδ', ἄτιμος ἐών, ἄφενος καὶ πλοῦτον ἀφύξειν.

Τὸν δ' ἡμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων •

Φεῦγε μάλ', εἴ τοι θυμὸς ἐπέσσυται • οὐδέ σ' ἔγωγε

Λίσσομαι εἶνεκ' ἐμεῖο μένειν • πάρ' ἔμοιγε καὶ ἄλλοι,

Οἳ κέ με τιμήσουσι, μάλιστα δὲ μητίετα Ζεὺς. 175

Ἐχθιστος δέ μοι ἐσσι Διοτρεφέων βασιλῆων •

Αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.

Εἰ μάλα καρτερός ἐσσι, θεός που σοὶ τόγ' ἔδωκεν.

Οἴκαδ' ἰὼν σὺν νηυσὶ τε σῆς, καὶ σοῖς ἐτάροισιν,

Μυρμιδόνεσσιν ἄνασσε, σέθεν δ' ἐγὼ οὐκ ἀλεγίζω, 180

Οὐδ' ὄθομαι κοτέοντος • ἀπειλήσω δέ τοι ὧδε •

Ὡς ἔμ' ἀφαιρεῖται Χρυσηΐδα Φοῖβος Ἀπόλλων,

Τὴν μὲν ἐγὼ σὺν νηὶ τ' ἐμῇ καὶ ἐμοῖς ἐτάροισιν

Πέμψω, ἐγὼ δέ κ' ἄγω Βρισηΐδα καλλιπάρηον,

Αὐτὸς ἰὼν κλισίηνδε, τὸ σὸν γέρας • ὕφρ' εὖ εἰδῆς, 185

Ὅσσον φέρτερός εἴμι σέθεν, στυγέη δὲ καὶ ἄλλος

Ἴσον ἐμοὶ φάσθαι, καὶ ὁμοιωθῆμεναι ἄντην.

Ὡς φάτο • Πηλείωνι δ' ἄχος γένετ', ἐν δέ οἱ ἦτορ

Στήθεσσιν λασίοισι διάνδιχα μερμήριζεν,

Ἵδ' ὅγε φάσγανον ὀξὺ ἐρυσσάμενος παρὰ μηροῦ

190

Τοὺς μὲν ἀναστήσειεν, ὃ δ' Ἀτρεΐδην ἐναορίζοι,
 Ἥδ' ἰόλον παύσειεν, ἐρητύσειέ τε θυμόν.
 Ἔως ὅγε ταῦθ' ὤρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
 Ἐλκετο δ' ἐκ κολεοῖο μέγα ξίφος, ἦλθε δ' Ἀθήνη
 Οὐρανόθεν · πρὸ γὰρ ἦκε θεὰ λευκώλενος Ἥρη, 195
 Ἀμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.
 Στῇ δ' ὀπιθεν, ξανθῆς δὲ κόμης ἔλε Πηλείωνα,
 Οἷω φαινομένη, τῶν δ' ἄλλων οὔτις ὄρατο.
 Θάμβησεν δ' Ἀχιλεὺς, μετὰ δ' ἐτράπετ' · αὐτίκα δ' ἔγνω
 Παλλάδ' Ἀθηναίην · δεινῶ δέ οἱ ὅσσε φάανθεν. 200
 Καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα ·

Τίπτ' αὐτ', αἰγιόχοιο Διὸς τέκος, εἰλήλουθας;
 Ἥ ἵνα ὕβριν ἴδῃ Ἀγαμέμνωνος Ἀτρεΐδαο;
 Ἀλλ' ἐκ τοι ἐρέω, τὸ δὲ καὶ τελέεσθαι οἶω,
 Ἥ τις ὑπεροπλήσῃ τάχ' ἂν ποτε θυμόν' ὀλέσση. 205

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη ·
 Ἥλθον ἐγὼ παύσουσα τὸ σὸν μένος, αἶ κε πίθαι,
 Οὐρανόθεν · πρὸ δέ μ' ἦκε θεὰ λευκώλενος Ἥρη,
 Ἀμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.
 Ἀλλ' ἄγε λῆγ' ἐρίδος, μηδὲ ξίφος ἔλκεο χειρί · 210
 Ἀλλ' ἦτοι ἔπεσιν μὲν ὀνειδισον, ὥς ἔσεται περ.
 Ὡδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται,
 Καί ποτέ τοι τρὶς τόσσα παρέσσεται ἀγλαὰ δῶρα
 Ὑβριος εἵνεκα τῇσδε · σὺ δ' ἴσχειο, πείθεο δ' ἡμῖν.
 Τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς 215
 Χρὴ μὲν σφωῖτερόν γε, θεά, ἔπος εἰρύσασθαι,
 Καὶ μάλα περ θυμῷ κεχολωμένον · ὧς γὰρ ἄμεινον.
 Ὅς κε θεοῖς ἐπιπείθεται, μάλα τ' ἐκλύον αὐτοῦ.

Ἥ, καὶ ἔπ' ἀργυρῇ κώπῃ σκέθε χεῖρα βαρεῖαν ·
 Ἀψ δ' ἐς κουλεὸν ὥσε μέγα ξίφος, οὐδ' ἀπίθησεν 220
 Μύθῳ Ἀθηναίης · ἥ δ' Οὐλυμπόνδε βεβήκει
 Δώματ' ἐς αἰγιόχοιο Διὸς μετὰ δαίμονας ἄλλους.

Πηλείδης δ' ἐξαῦτις ἀταρτηροῖς ἐπέεσσιν
 Ἀτρεΐδην προσέειπε καὶ οὐπὼ λῆγε χόλοιο ·

Οἰνοβαρές, κυνὸς ὄμματ' ἔχων, κραδίην δ' ἐλάφοιο, 225
 Οὔτε ποτ' ἐς πόλεμον ἅμα λαῶ θωρηχθῆναι,
 Οὔτε λόχονδ' ἵεναι σὺν ἀριστήεσσιν Ἀχαιῶν
 Τέτληκας θυμῷ · τὸ δέ τοι κῆρ εἶδεται εἶναι.
 Ἥ πολὺ λῳΐόν ἐστι κατὰ στρατὸν εὐρὺν Ἀχαιῶν
 Δῶρ' ἀπαραιεῖσθαι ὅστις σέθεν ἀντίον εἴπη. 230
 Δημοδόρος βασιλεύς, ἐπεὶ οὔτιδανοῖσιν ἀνάσσεις ·
 Ἥ γὰρ ἄν, Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο.
 Ἀλλ' ἔκ τοι ἐρέω, καὶ ἐπὶ μέγαν ὄρκον ὁμοῦμαι,
 Ναὶ μὰ τόδε σκῆπτρον, τὸ μὲν οὔποτε φύλλα καὶ ὄζους
 Φύσει, ἐπειδὴ πρῶτα τομὴν ἐν ὄρεσσι λέλοιπεν, 235
 Οὐδ' ἀναθελήσει · περὶ γάρ ῥά ἐ χαλκὸς ἔλεψεν
 Φύλλα τε καὶ φλοιόν · νῦν αὐτέ μιν νῆες Ἀχαιῶν
 Ἐν παλάμῃς φορέουσι δικάσπόλοι, οἷτε θέμιστας
 Πρὸς Διὸς εἰρύναται · ὁ δέ τοι μέγας ἔσσεται ὄρκος
 Ἥ ποτ' Ἀχιλλῆος ποθὴ ἴξεται νῆας Ἀχαιῶν 240
 Σὺμπαντας · τότε δ' οὔτι δυνήσῃαι, ἀχνύμενός περ,
 Χραιομεῖν, εὔτ' ἂν πολλοὶ ὑφ' Ἑκτορος ἀνδροφόνοιο
 Θνήσκοντες πίπτωσι · σὺ δ' ἐνδοθι θυμὸν ἀμύξεις
 Χωόμενος, ὅτ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισας.

Ὡς φάτο Πηλεΐδης · ποτὶ δὲ σκῆπτρον βάλε γαίῃ 245
 Χρυσείῃς ἥλοισι πεπαρμένον, ἔζετο δ' αὐτός ·
 Ἀτρεΐδης δ' ἐτέρωθεν ἐμήνιε · τοῖσι δὲ Νέστωρ
 Ἥδυεπῆς ἀνόρουσε, λιγυρὸς Πυλίων ἀγορητής,
 Τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν ἀνδρή.
 Τῷ δ' ἤδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων 250
 Ἐφθίαθ', οἳ οἱ πρόσθεν ἅμα τράφεν ἡδ' ἐγένοντο
 Ἐν Πύλῳ ἡγαθέῃ, μετὰ δὲ τριτάτοισιν ἀνασσεν.
 Ὅ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν ·

Ὡ πόποι, ἦ μέγα πένθος Ἀχαιῖδα γαῖαν ἰκάνει.
 Ἥ κεν γηθῆσαι Πρίαμος, Πριάμοιό τε παῖδες 255
 Ἀλλοι τε Τρῶες μέγα κεν κεχαροίατο θυμῷ,
 Εἰ σφῶϊν τάδε πάντα πυθοίατο μαρναμένοιιν,
 Οἷ περὶ μὲν βουλῇ Δαναῶν, περὶ δ' ἐστὲ μάχεσθαι

Ἀλλὰ πίθεσθ' ἄμφω δὲ νεωτέρω ἐστὸν ἐμεῖο.

Ἦδη γάρ ποτ' ἐγὼ καὶ ἀρείοσιν ἤεπερ ὑμῖν 260

Ἀνδράσιν ὠμίλησα, καὶ οὐποτέ μ' οἶγ' ἀθέριζον.

Οὐ γάρ πω τοίους ἴδον ἀνέρας, οὐδὲ ἴδωμαι,

Οἶον Πειρίθοόν τε, Δρύαντά τε, ποιμένα λαῶν,

Καινέα τ', Ἐξάδιόν τε, καὶ ἀντίθεον Πολύφημον.

[Θησέα τ' Αἰγείδην, ἐπιείκελον ἀθανάτοισιν.] 265

Κάρτιστοι δὴ κεῖνοι ἐπιχθονίων τράφεν ἀνδρῶν

Κάρτιστοι μὲν ἔσαν, καὶ καρτίστοις ἐμάχοντο,

Φηρσὶν ὀρεσκώοισι, καὶ ἐκπάγλως ἀπόλεσσαν.

Καὶ μὲν τοῖσιν ἐγὼ μεθομίλεον ἐκ Πύλου ἐλθὼν,

Τηλόθεν ἐξ ἀπίης γαίης· καλέσαντο γὰρ αὐτοί· 270

Καὶ μαχόμεν κατ' ἔμ' αὐτὸν ἐγὼ· κείνοισι δ' ἂν οὔτις

Τῶν, οἳ νῦν βροτοὶ εἰσιν ἐπιχθόνιοι, μαχέοιτο.

Καὶ μὲν μεν βουλέων ζύνιεν, πείθοντό τε μύθῳ.

Ἀλλὰ πίθεσθε καὶ ὑμεῖς· ἐπεὶ πείθεσθαι ἄμεινον.

Μήτε σὺ τόνδ', ἀγαθὸς περ ἐὼν, ἀποαίρεο κούρην, 275

Ἀλλ' ἔα, ὥς οἱ πρῶτα δόσαν γέρας νῆες Ἀχαιῶν·

Μήτε σύ, Πηλεΐδῃ, ἔθελ' ἐριζέμεναι βασιλῆϊ

Ἀντιβίῃ· ἐπεὶ οὐποθ' ὁμοίης ἔμμορε τιμῆς

Σκηπτοῦχος βασιλεὺς, ὅτε Ζεὺς κῦδος ἔδωκεν.

Εἰ δὲ σὺ κάρτερός ἐσσι, θεὰ δέ σε γείνατο μήτηρ, 280

Ἀλλ' ὅδε φέρτερός ἐστιν, ἐπεὶ πλεόνεσσιν ἀνάσσει.

Ἀτρεΐδῃ, σὺ δὲ παῦε τεδὸν μένος· αὐτὰρ ἐγώ γε

Λίσσομ' Ἀχιλλῆϊ μεθέμεν χόλον, ὃς μέγα πᾶσιν

Ἔρκος Ἀχαιοῖσιν πέλεται πολέμοιο κακοῖο.

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων· 285

Ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοίραν ἔειπες.

Ἀλλ' ὅδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων,

Πάντων μὲν κρατέειν ἐθέλει, πάντεσσι δ' ἀνάσσειν,

Πᾶσι δὲ σημαίνειν, ἅ τιν' οὐ πείσεσθαι οἶτω.

Εἰ δέ μιν αἰχμητὴν ἔθεσαν θεοὶ αἰὲν ἐόντες, 290

Τοῦνεκά οἱ προθέουσιν ὄνειδεα μυθήσασθαι;

Τὸν δ' ἄρ' ὑποβλήδην ἡμείβετο δῖος Ἀχιλλεύς·

Ἦ γὰρ κει δειλὸς τε καὶ οὐτιδανὸς καλεοίμην,
 Εἰ δὴ σοὶ πᾶν ἔργον ὑπείξομαι, ὅττι κεν εἴπῃς ·
 Ἀλλοισιν δὴ ταῦτ' ἐπιτέλλεο, μὴ γὰρ ἔμοιγε 295
 Σήμαιν' · οὐ γὰρ ἔγωγ' ἔτι σοὶ πείσεσθαι οἶω.
 Ἀλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν ·
 Χερσὶ μὲν οὗτοι ἔγωγε μαχήσομαι εἵνεκα κούρης,
 Οὔτε σοὶ οὔτε τῷ ἄλλῳ, ἐπεὶ μ' ἀφέλεσθέ γε δόντες
 Τῶν δ' ἄλλων ἅ μοί ἐστι θοῇ παρὰ νηϊ̃ μελαίνῃ, 300
 Τῶν οὐκ ἂν τι φέροις ἀνελὼν ἀέκοντος ἐμεῖο.
 Εἰ δ' ἄγε μὴν πείρησαι, ἵνα γνῶωσι καὶ οἶδε ·
 Αἰψά τοι αἶμα κελαινὸν ἐρώήσει περὶ δουρί.

Ὡς τῷγ' ἀντιβίοισι μαχεσσαμένῳ ἐπέεσσιν
 Ἀνστήτην · λῦσαν δ' ἀγορὴν παρὰ νηυσὶν Ἀχαιῶν. 305
 Πηλεΐδης μὲν ἐπὶ κλισίας καὶ νῆας ἐΐσας
 Ἦῖε σὺν τε Μενoitιάδῃ καὶ οἷς ἐτάροισιν ·
 Ἀτρεΐδης δ' ἄρα νῆα θοὴν ἄλαδε προέρυσσεν,
 Ἐς δ' ἐρέτας ἔκρινεν εἰκόσιν, ἐς δ' ἐκατόμβην
 Βῆσε θεῶ · ἀνὰ δὲ Χρῦσηϊδα καλλιπάρηον 310
 Εἶσεν ἄγων · ἐν δ' ἀρχὸς ἔβη πολύμητις Ὀδυσσεύς.

Οἱ μὲν ἔπειτ' ἀναβάντες ἐπέπλεον ὑγρὰ κέλευθα ·
 Λαοὺς δ' Ἀτρεΐδης ἀπολυμαίνεσθαι ἄνωγεν.
 Οἱ δ' ἀπελυμαίνοντο, καὶ εἰς ἄλα λύματ' ἔβαλλον ·
 Ἐρδον δ' Ἀπόλλωνι τεληέσσας ἐκατόμβας 315
 Ταύρων ἡδ' αἰγῶν παρὰ θῖν' ἀλὸς ἀτρυγέτοιο ·
 Κνίσῃ δ' οὐρανὸν ἵκεν ἐλισσομένη περὶ καπνῶ.

Ὡς οἱ μὲν τὰ πένοντο κατὰ στρατόν · οὐδ' Ἀγαμέμνων
 Λῆγ' ἔριδος, τὴν πρῶτον ἐπηπείλῃσ' Ἀχιλλῆϊ.
 Ἀλλ' ὅγε Ταλθύδιόν τε καὶ Εὐρυβάτην προσέειπεν, 320
 Τῷ οἱ ἔσαν κήρυκε καὶ ὀτρηρῷ θεράποντε ·

Ἐρχεσθον κλισίην Πηληϊάδεω Ἀχιλλῆος ·
 Χειρὸς ἐλόντ' ἀγέμεν Βρισηϊδα καλλιπάρηον ·
 Εἰ δέ κε μὴ δώῃσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι
 Ἐλθὼν σὺν πλεόνεσσι, τό οἱ καὶ ῥίγιον ἔσται. 325

"Ως εἰπὼν προΐει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.
 Τῷ δ' ἀέκοντε βάτην παρὰ θῖν' ἀλὸς ἀτρυγέτοιο,
 Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἐκέσθην.
 Τὸν δ' εὖρον παρά τε κλισίῃ καὶ νηϊ μελαίνῃ
 "Ημενον· οὐδ' ἄρα τώγε ἰδὼν γήθησεν Ἀχιλλεύς. 330
 Τὼ μὲν ταρβήσαντε καὶ αἰδομένῳ βασιλῆα
 Στήτην, οὐδέ τί μιν προσεφώνεον οὐδ' ἐρέοντο.
 Αὐτὰρ ὁ ἔγνω ἦσιν ἐνὶ φρεσὶ, φώνησέν τε·

Χαίρετε, κήρυκες, Διὸς ἄγγελοι ἡδὲ καὶ ἀνδρῶν,
 Ἄσσον ἔτ'· οὐτι μοι ὑμεῖς ἐπαίτιοι, ἀλλ' Ἀγαμέμνων, 335
 "Ο σφῶϊ προΐει Βρισηΐδος εἵνεκα κούρης.
 Ἄλλ' ἄγε, Διογενὲς Πατρόκλεις, ἔξαγε κούρην,
 Καὶ σφῶϊν δὸς ἄγειν. Τῷ δ' αὐτῷ μάρτυροι ἔστων
 Πρὸς τε θεῶν μακάρων, πρὸς τε θνητῶν ἀνθρώπων,
 Καὶ πρὸς τοῦ βασιλῆος ἀπηνέος, εἴ ποτε δ' αὖτε 340
 Χρειῶ ἐμεῖο γένηται ἀεικέα λοιγὸν ἀμῦναι
 Τοῖς ἄλλοις. Ἦ γὰρ ὅγ' ὀλοῇσι φρεσὶ θύει·
 Οὐδέ τι οἶδε νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω,
 "Οππως οἱ παρὰ νηυσὶ σόοι μαχέωνται Ἀχαιοί.

"Ως φάτο· Πάτροκλος δὲ φίλῳ ἐπεπείθεθ' ἐταίρῳ· 345
 Ἐκ δ' ἄγαγε κλισίης Βρισηΐδα καλλιπάρηον,
 Δῶκε δ' ἄγειν· τῷ δ' αὖτις ἔτην παρὰ νῆας Ἀχαιῶν·
 "Η δ' ἀέκβυσ' ἅμα τοῖσι γυνὴ κίεν.—Αὐτὰρ Ἀχιλλεὺς
 Δακρύσας ἐτάρων ἄφαρ ἔζετο νόσφι λιασθεῖς,
 Θῖν' ἐφ' ἀλὸς πολιῆς, ὀρόων ἐπὶ οἶνοπα πόντον. 350
 Πολλὰ δὲ μητρὶ φίλῃ ἠρήσατο χεῖρας ὀρεγνύς·

Μητρ, ἐπεὶ μ' ἔτεκές γε μινννθάδιόν περ ἔόντα,
 Τιμὴν πέρ μοι ὄφελλεν Ὀλύμπιος ἐγγυαλίζαι,
 Ζεὺς ὑψιβρεμέτης· νῦν δ' οὐδέ με τυτθὸν ἔτισεν.
 Ἦ γάρ μ' Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων 355
 Ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.

"Ως φάτο δακρυχέων· τοῦ δ' ἔκλυε πότνια μήτηρ
 Ημένη ἐν βένθεσσιν ἀλὸς παρὰ πατρὶ γέροντι.
 Καοπαλίμως δ' ἀνέδυ πολιῆς ἀλὸς, ἡὔτ' ὀμίχλη·

Καί ῥα πάροιθ' αὐτοῖο καθέζετο δακρυχέοντος, 360
Χειρί τέ μιν κατέρεξεν, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν·

Τέκνον, τί κλαίεις ; τί δέ σε φρένας ἔκετο πένθος ;
Ἐξαύδα, μὴ κεῦθε νόω, ἵνα εἶδομεν ἄμφω.

Τὴν δὲ βαρυστενάχων προσέφη πόδας ὠκὺς Ἀχιλλεύς
Οἶσθα· τίη τοι ταῦτ' εἰδυνίη πάντ' ἀγορεύω ; 365

Ωιχόμεθ' ἐς Θήβην, ἱερὴν πόλιν Ἡετίωνος,
Τὴν δὲ διεπράθομέν τε, καὶ ἥγομεν ἐνθάδε πάντα·
Καὶ τὰ μὲν εὖ δάσσαντο μετὰ σφίσιν υἱὲς Ἀχαιῶν,
Ἐκ δ' ἔλον Ἀτρεΐδῃ Χρυσσηΐδα καλλιπάρηον.

Χρύσης δ' αὖθ', ἱερεὺς ἑκατηβόλου Ἀπόλλωνος, 370

Ἦλθε θοᾶς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτώνων
Λυσόμενός τε θύγατρα, φέρων τ' ἀπερείσι' ἄποινα,
Στέμματ' ἔχων ἐν χερσὶν ἑκηβόλου Ἀπόλλωνος
Χρυσέῳ ἀνὰ σκήπτρῳ, καὶ ἐλίσσετο πάντας Ἀχαιοὺς,
Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν. 375

Ἐνθ' ἄλλοι μὲν πάντες ἐπενφήμησαν Ἀχαιοὶ
Αἰδεῖσθαί θ' ἱερῆα, καὶ ἀγλαὰ δέχθαι ἄποινα·

Ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἥνδανε θυμῷ,
Ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.

Χωόμενος δ' ὁ γέρων πάλιν ὥχετο· τοῖο δ' Ἀπόλλων 380
Εὐξαμένον ἤκουσεν, ἐπεὶ μάλα οἱ φίλος ἦεν.

Ἦκε δ' ἐπ' Ἀργείοισι κακὸν βέλος· οἳ δέ νυ λαοὶ
Θνησκὸν ἐπασσύτεροι· τὰ δ' ἐπώχετο κῆλα θεοῖο
Πάντῃ ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν. Ἄμμι δὲ μάντις
Εὖ εἰδῶς ἀγόρευε θεοπροπίας Ἐκάτοιο· 385

Αὐτίκ' ἐγὼ πρῶτος κελόμην θεὸν ἰλάσκεσθαι·
Ἀτρεΐωνα δ' ἔπειτα χόλος λάβεν· αἶψα δ' ἀναστὰς
Ἠπείλησεν μῦθον, ὃ δὴ τετελεσμένος ἐστίν.

Τὴν μὲν γὰρ σὺν νηϊ θοῇ ἐλίκωπες Ἀχαιοὶ
Ἐς Χρύσην πέμπουσιν, ἄγουσι δὲ δῶρα ἄνακτι· 390

Τὴν δὲ νέον κλισίηθεν ἔβαν κήρυκες ἄγοντες
Κούρην Βρισηῖος, τὴν μοι δόσαν υἱὲς Ἀχαιῶν.
Ἀλλὰ σύ, εἰ δύνασαί γε, περισχέο παιδὸς ἔηος·

Ελθοῦς· Οὐλυμπόνδε Δία λίσαι, εἴ ποτε δῆ τι
 Ἦ ἔπει ὦνησας κραδίην Διὸς ἤε καὶ ἔργῳ. 395
 Πολλάκι γὰρ σέο πατρὸς ἐνὶ μεγάροισιν ἄκουσα
 Εὐχομένης, ὅτ' ἔφησθα κελαινεφέϊ Κρονίωνι
 Οἷη ἐν ἀθανάτοισιν αἰκέα λοιγὸν ἀμῦναι,
 Ὅππότε μιν ξυνδῆσαι Ὀλύμπιοι ἤθελον ἄλλοι,
 Ἦρη τ' ἠδὲ Ποσειδάων καὶ Παλλὰς Ἀθήνη. 400
 Ἀλλὰ σὺ τόνγ' ἐλθοῦσα, θεά, ὑπελύσαο δεσμῶν,
 Ὡχ' ἐκατόγχειρον καλέσας' ἐς μακρὸν Ὀλυμπον,
 Ὅν Βριάρεων καλέουσι θεοί, ἄνδρες δέ τε πάντες
 Αἰγαίων· ὁ γὰρ αὖτε βίη οὗ πατρὸς ἀμείνων·
 Ὅς ῥα παρὰ Κρονίωνι καθέζετο κύδεϊ γαίων· 405
 Τὸν καὶ ὑπέδδεισαν μάκαρες θεοί, οὐδέ τ' ἔδησαν.
 Τῶν νῦν μιν μνήσασα παρέζεο, καὶ λαβὲ γούνων,
 Αἶ κέν πως ἐθέλῃσιν ἐπὶ Τρώεσσιν ἀρῆξαι,
 Τοὺς δὲ κατὰ πρύμνας τε καὶ ἀμφ' ἄλα ἔλσαι Ἀχαιοὺς,
 Κτεινομένους, ἵνα πάντες ἐπαύρωνται βασιλῆος, 410
 Γυνῶ δὲ καὶ Ἀτρείδης εὐρυκρείων Ἀγαμέμνων
 Ἦν ἄτην, ὅτ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν.

Τὸν δ' ἡμείβετ' ἔπειτα Θέτις κατὰ δάκρυ χέουσα·
 ὦ μοι, τέκνον ἐμόν, τί νύ σ' ἔτρεφον, αἰνὰ τεκοῦσα;
 Αἶθ' ὄφελες παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπῆμων 415
 Ἦσθαι· ἐπεὶ νύ τοι αἶσα μίνυνθά περ, οὔτι μάλα δῆν·
 Νῦν δ' ἄμα τ' ὠκύμορος καὶ διζυρὸς περὶ πάντων
 Ἔπλεο· τῷ σε κακῇ αἴσῃ τέκον ἐν μεγάροισιν.
 Τοῦτο δέ τοι ἐρέουσα ἔπος Διὶ τερπικεραύνῳ
 Εἴμι' αὐτῇ πρὸς Ὀλυμπον ἀγάννιφον, αἶ κε πίθηται. 420
 Ἀλλὰ σὺ μὲν νῦν νηυσὶ παρήμενος ὠκυπόροισιν
 Μῆνι' Ἀχαιοῖσιν, πολέμου δ' ἀποπαύεο πάμπαν.
 Ζεὺς γὰρ ἐς Ὀκεανὸν μετ' ἀμύμονας Λίθιοπῆας
 Χθιζὸς ἔβη μετὰ δαῖτα, θεοὶ δ' ἄμα πάντες ἔποντο·
 Δωδεκάτη δέ τοι αὖτις ἐλεύσεται Οὐλυμπόνδε. 425
 Καὶ τότ' ἔπειτά τοι εἴμι Διὸς ποτὶ χαλκοβατὲς δῶ,
 Καί μιν γουνάσομαι, καί μιν πείσεσθαι οἶω.

Ὡς ἄρα φωνήσας ἀπεβήσετο· τὸν δ' ἔλιπ' αὐτοῦ
 Χωόμενον κατὰ θυμὸν ἐϋζώνιοι γυναικός,
 Τὴν ῥα βίη ἀέκοντος ἀπηύρων.—Αὐτὰρ Ὀδυσσεὺς 430
 Ἐς Χρύσην ἵκανεν ἄγων ἱερὴν ἐκατόμβην.
 Οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἵκοντο,
 Ἰστία μὲν στείλαντο, θέσαν δ' ἐν νηϊ μελαίνῃ·
 Ἰστον δ' ἰστοδόκη πέλασαν προτόνοισιν ὑφέντες
 Καρπαλίμως· τὴν δ' εἰς ὕρμον προέρεσαν ἐρετμοῖς. 435
 Ἐκ δ' εὐνάς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν·
 Ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥηγμῖνι θαλάσσης·
 Ἐκ δ' ἐκατόμβην βῆσαν ἐκηβόλῳ Ἀπόλλωνι·
 Ἐκ δὲ Χρυσῆϊς νηὸς βῆ ποντοπόροιο.
 Γῆν μὲν ἔπειτ' ἐπὶ βωμὸν ἄγων πολύμητις Ὀδυσσεὺς 440
 Πατρὶ φίλῳ ἐν χερσὶ τίθει, καὶ μιν προσέειπεν·

ὦ Χρύση, πρό μ' ἔπεμψεν ἄναξ ἀνδρῶν Ἀγαμέμνων
 Παῖδά τε σοὶ ἀγέμεν, Φοῖβῳ θ' ἱερὴν ἐκατόμβην
 Ρέξαι ὑπὲρ Δαναῶν, ὅφρ' ἱλασόμεσθα ἄνακτα,
 Ὅς νῦν Ἀργείοισι πολύστονα κήδε' ἐφῆκεν. 445

Ὡς εἰπὼν ἐν χερσὶ τίθει, ὁ δ' ἐδέξατο χαίρων
 Παῖδα φίλην· τοῖ δ' ὦκα θεῶ κλειτὴν ἐκατόμβην
 Ἐξείλῃς ἔστησαν ἐϋδμητον περὶ βωμόν·
 Χερνύψαντο δ' ἔπειτα, καὶ οὐλοχύτας ἀνέλοντο.
 Γοῖσιν δὲ Χρύσης μεγάλ' εὐχετο χεῖρας ἀνασχών· 450

Κλῦθί μεν, Ἀργυρότοξ', ὃς Χρύσην ἀμφιβέβηκας,
 Κίλλαν τε ζαθέην, Τενέδοιό τε ἱφὶ ἀνάσσεις·
 Ἦδη μὲν ποτ' ἐμεῦ πάρος ἔκλυες εὐξαμένοιο,
 Τίμησας μὲν ἐμέ, μέγα δ' ἱψαο λαὸν Ἀχαιῶν·
 Ἦδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήνηνον ἐέλδωρ· 455
 Ἦδη νῦν Δαναοῖσιν ἀεικέα λοιγὸν ἄμυνον·

Ὡς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων
 Αὐτὰρ ἐπεὶ ῥ' εὐξαντο, καὶ οὐλοχύτας προβάλλοντο,
 Αὐέρυσαν μὲν πρῶτα, καὶ ἔσφαξαν καὶ ἔδειραν,
 Μηρούς τ' ἐξέταμον, κατὰ τε κνίσῃ ἐκάλυψαν 460

Δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
 Καίε δ' ἐπὶ σχίζης ὁ γέρων, ἐπὶ δ' αἶθοπα οἶνον
 Λεῖβε · νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν.
 Αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη, καὶ σπλάγχυν' ἐπασαντο,
 Μίστυλλον τ' ἄρα τᾶλλα, καὶ ἀμφ' ὀβελοῖσιν ἔπειραν, 465
 Ὡπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
 Αὐτὰρ ἐπεὶ παύσαντο πόνου, τετύκοντό τε δαῖτα,
 Δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἵσης.
 Αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 Κοῦροι μὲν κρητῆρας ἐπεστέψαντο ποτοῖο · 470
 Νῶμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν.
 Οἷ δὲ πανημέριοι μολπῇ θεὸν ἰλάσκοντο
 Καλὸν αἰείδοντες παιήονα κοῦροι Ἀχαιῶν,
 Μέλποντες Ἑκάεργον · ὁ δὲ φρένα τέρπετ' ἀκούων.

Ἦμος δ' ἡέλιος κατέδν, καὶ ἐπὶ κνέφας ἦλθεν, 475
 Δῆ τότε κοιμήσαντο παρὰ πρυμνήσια νηός.
 Ἦμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως,
 Καὶ τότε ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν
 Τοῖσιν δ' ἔκμενον οὔρον ἱεὶ ἐκάεργος Ἀπόλλων.
 Οἷ δ' ἰστὸν στήσαντ', ἀνά θ' ἰστία λευκὰ πέτασσαν · 480
 Ἐν δ' ἄνεμος πρῆσεν μέσον ἰστίον, ἀμφὶ δὲ κῦμα
 Στεῖρῃ πορφύρεον μεγάλ' ἴαχε, νηὸς ἰούσης ·
 Ἥ δ' ἔθεεν κατὰ κῦμα διαπρήσσουσα κέλευθον.
 Αὐτὰρ ἐπεὶ ῥ' ἔκοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν,
 Νῆα μὲν οἷγε μέλαιναν ἐπ' ἡπείροιο ἔρυσσαν 485
 Ὑψοῦ ἐπὶ ψαμάθοις, ὑπὸ δ' ἔρματα μακρὰ τάνυσσαν ·
 Αὐτοὶ δ' ἐσκίδναντο κατὰ κλισίας τε νέας τε.—

Αὐτὰρ ὁ μήνιε νηυσὶ παρήμενος ὠκυπόροισιν,
 Διογενὴς Πηλέος υἱός, πόδας ὠκὺς Ἀχιλλεύς ·
 Οὔτε ποτ' εἰς ἀγορὴν πωλέσκετο κυδιάνειραν, 490
 Οὔτε ποτ' ἐς πόλεμον · ἀλλὰ φθινύθεσκε φίλον κῆρ
 Αὐθι μένων, ποθέεσκε δ' αὐτὴν τε πτόλεμόν τε.

Ἄλλ' ὅτε δὴ ῥ' ἐκ τεῖο δυωδεκάτῃ γένετ' ἡώς,
 Καὶ τότε δὴ πρὸς Ὀλυμπόν ἴσαν θεοὶ αἰὲν ἑόντες

Πάντες ἅμα, Ζεὺς δ' ἦρχε. Θέτις δ' οὐ λήθετ' ἐφετμέων 495
 Παιδὸς ἐοῦ, ἀλλ' ἦγ' ἀνεδύσετο κῦμα θαλάσσης,
 Ἡερίη δ' ἀνέβη μέγαν οὐρανὸν Οὐλύμπόν τε ·
 Εὐρεν δ' εὐρύοπα Κρονίδην ἄτερ ἡμενον ἄλλων
 Ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο.
 Καί ῥα πάροιθ' αὐτοῖο καθέζετο, καὶ λάβε γούνων 500
 Σκαιῇ · δεξιτερῇ δ' ἄρ' ὑπ' ἀνθερεῶνος ἐλοῦσα,
 Λισσομένη προσέειπε Δία Κρονίωνα ἄνακτα ·

Ζεῦ πάτερ, εἴ ποτε δὴ σε μετ' ἀθανάτοισιν ὄνησα
 Ἥ ἔπειτ' ἢ ἔργῳ, τόδε μοι κρήνην ἐέλδωρ ·
 Τίμησόν μοι νιόν, ὃς ὤκυμορῳτάτος ἄλλων 505
 Ἐπλετ' · ἀτάρ μιν νῦν γε ἄναξ ἀνδρῶν Ἀγαμέμνων
 Ἡτίμησεν · ἐλὼν γὰρ ἔχει γέρας αὐτὸς ἀπούρας.
 Ἀλλὰ σύ περ μιν τίσον, Ὀλύμπιε μητίετα Ζεῦ ·
 Τόφρα δ' ἐπὶ Τρώεσσι τίθει κράτος, ὅφρ' ἂν Ἀχαιοὶ
 Υἱὸν ἐμὸν τίσωσιν, ὀφέλλωσιν τέ ἐ τιμῇ. 510

Ὡς φάτο · τὴν δ' οὔτι προσέφη νεφεληγερέτα Ζεὺς,
 Ἀλλ' ἀκέων δὴν ἦστο · Θέτις δ' ὥς ἦψατο γούνων,
 Ὡς ἔχετ' ἐμπεφυῖα, καὶ εἶρετο δεύτερον αὖτις ·

Νημερτὲς μὲν δὴ μοι ὑπόσχεο καὶ κατάνευσον,
 Ἥ ἀπόειπ' · ἐπεὶ οὗ τοι ἔπι δέρος · ὅφρ' εὖ εἰδῶ, 515
 Ὅσσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτῃ θεός εἰμι.

Τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς ·
 Ἥ δὴ λοίγια ἔργ', ὅτι μ' ἐχθοδοπῆσαι ἐφήσεις
 Ἥρη, ὅτ' ἂν μ' ἐρέθῃσιν ὄνειδείοις ἐπέεσσιν.
 Ἥ δὲ καὶ αὐτῶς μ' αἰὲν ἐν ἀθανάτοισι θεοῖσιν 520
 Νεικεῖ, καί τέ μέ φησι μάχῃ Τρώεσσιν ἀρήγειν.
 Ἀλλὰ σὺ μὲν νῦν αὖτις ἀπόστιχε, μή σε νοήσῃ
 Ἥρη · ἐμοὶ δέ κε ταῦτα μελήσεται, ὅφρα τελέσω.
 Εἰ δ' ἄγε τοι κεφαλῇ κατανεύσομαι, ὅφρα πεποίθῃς ·
 Τοῦτο γὰρ ἐξ ἐμέθεν γε μετ' ἀθανάτοισι μέγιστον 525
 Τέκμωρ · οὐ γὰρ ἐμὸν παλινάγρετον, οὐδ' ἀπατηλόν,
 Οὐδ' ἀτελεύτητον, ὅτι κεν κεφαλῇ κατανεύσω.

Ἦ, καὶ κυανέησιν ἐπ' ὀφρύσι νεῦσε Κρονίων ·
 Ἀμβρόσιαι δ' ἄρα χαῖται ἐπερρώσαντο ἄνακτος
 Κρατὸς ἀπ' ἀθανάτοιο · μέγαν δ' ἐλέλιξεν Ὀλύμπου. 530

Τώγ' ὥς βουλευσάντε διέτμαγεν · ἥ μὲν ἔπειτα
 εἰς ἄλλα ἄλτο βαθεῖαν ἀπ' αἰγλήεντος Ὀλύμπου,
 Ζεὺς δὲ ἐὼν πρὸς δῶμα. Θεοὶ δ' ἅμα πάντες ἀνέστησαν
 Ἐξ ἐδέων σφοῦ πατρὸς ἐναντίον · οὐδέ τις ἔτλη
 Μεῖναι ἐπερχόμενον, ἀλλ' ἀντίοι ἔσαν ἅπαντες. 535
 Ὡς ὁ μὲν ἔνθα καθέζετ' ἐπὶ θρόνον · οὐδέ μιν Ἥρη
 Ἠγνοίησεν ἰδοῦσ', ὅτι οἱ συμφράσσατο βουλὰς
 Ἀργυρόπεζα Θέτις, θυγάτηρ Ἀλίοιο γέροντος.
 Αὐτίκα κερτομίοισι Δία Κρονίωνα προσηύδα ·

Τίς δ' αὖ τοι, δολομῆτα, θεῶν συμφράσσατο βουλὰς ; 540
 Αἰεὶ τοι φίλον ἐστὶν, ἐμεῦ ἀπονόσφιν ἐόντα
 Κρυπτάδια φρονέοντα δικαζέμεν · οὐδέ τί πώ μοι
 Πρόφρων τέτληκας εἰπεῖν ἔπος ὅττι νοήσης.

Τὴν δ' ἡμείβετ' ἔπειτα πατὴρ ἀνδρῶν τε θεῶν τε ·
 Ἥρη, μὴ δὴ πάντας ἐμοὺς ἐπιέλπεο μύθους 545
 Εἰδήσειν · χαλεποί τοι ἔσονται, ἀλόχῳ περ εὔση.
 Ἀλλ' ὃν μὲν κ' ἐπικεκῆς ἀκουέμεν, οὔτις ἔπειτα
 Οὔτε θεῶν πρότερος τόνγ' εἴσεται, οὔτ' ἀνθρώπων ·
 Ὅν δέ κ' ἐγὼν ἀπάνευθε θεῶν ἐθέλωμι νοῆσαι,
 Μῆτι σὺ ταῦτα ἕκαστα διεῖρο, μηδὲ μετάλλα. 550

Τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη ·
 Αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες ;
 Καὶ λήην σε πάρος γ' οὔτ' εἴρομαι, οὔτε μεταλλῶ ·
 Ἀλλὰ μάλ' εὐκῆλος τὰ φράζεις, ἄσ' ἐθέλησθα.
 Νῦν δ' αἰνῶς δείδοικα κατὰ φρένα, μή σε παρείπη 555
 Ἀργυρόπεζα Θέτις, θυγάτηρ Ἀλίοιο γέροντος.
 Ἡερίη γὰρ σοίγε παρέζετο, καὶ λάβε γούνων ·
 Τῇ σ' οἶω κατανεῦσαι ἐτήτυμον, ὥς Ἀχιλῆα
 Τιμήσης, ὀλέσης δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς 560

Δαιμονίη, αἰεὶ μὲν οἶται, οὐδέ σε λήθω·

Πρῆξαι δ' ἔμπης οὔτι δυνήσεται, ἀλλ' ἀπὸ θυμοῦ

Μᾶλλον ἐμοὶ ἔσσαι· τὸ δέ τοι καὶ ρίγιον ἔσται.

Εἰ δ' οὕτω τοῦτ' ἐστίν, ἐμοὶ μέλλει φίλον εἶναι.

Ἄλλ' ἀκέουσα κάθησο, ἐμῷ δ' ἐπιπείθεο μύθῳ·

565

Μῆ νύ τοι οὐ χραίσμωσιν ὅσοι θεοὶ εἰς' ἐν Ὀλύμπῳ,

Ἄσσον ἰόνθ' ὅτε κέν τοι ἀάπτους χεῖρας ἐφείω.

Ὡς ἔφατ'· ἔδδεισεν δὲ βοῶπις πότνια Ἥρη·

Καί ῥ' ἀκέουσα καθῆστο, ἐπιγνάμψασα φίλον κῆρ·

Ὠχθησαν δ' ἀνὰ δῶμα Διδὸς θεοὶ Οὐρανίωνες.

570

Τοῖσιν δ' Ἥφαιστος κλυτοτέχνης ἦρχ' ἀγορεύειν

Μητρὶ φίλῃ ἐπίηρα φέρων λευκωλένῳ Ἥρη·

Ἥ δὴ λοίγια ἔργα τάδ' ἔσσεται, οὐδ' ἔτ' ἀνεκτά,

Εἰ δὴ σφῶ ἔνεκα θνητῶν ἐριδαίνετον ὦδε,

Ἐν δὲ θεοῖσι κολῶν ἐλαύνετον· οὐδέ τι δαιτὸς

575

Ἑσθλῆς ἔσσεται ἥδος, ἐπεὶ τὰ χερεῖονα νικᾷ.

Μητρὶ δ' ἐγὼ παράφημι, καὶ αὐτῇ περ νοεούσῃ,

Πατρὶ φίλῳ ἐπίηρα φέρειν Διὶ, ὅφρα μὴ αὐτε

Νεικεῖσιν πατήρ, σὺν δ' ἡμῖν δαῖτα ταραΐξῃ.

Εἴπερ γάρ κ' ἐθέλῃσιν Ὀλύμπιος ἀστεροπητῆς

580

Ἐξ ἐδέων στυφελίζαι· ὁ γὰρ πολὺ φέρτατός ἐστιν.

Ἄλλὰ σὺ τόνγ' ἐπέεσσι καθάπτεσθαι μαλακοῖσιν·

Αὐτίκ' ἔπειθ' ἱλαὸς Ὀλύμπιος ἔσσεται ἡμῖν.

Ὡς ἄρ' ἔφη· καὶ ἀναΐξας δέπας ἀμφικύπελλον

Μητρὶ φίλῃ ἐν χειρὶ τίθει, καὶ μιν προσέειπεν·

585

Τέτλαθι, μῆτερ ἐμή, καὶ ἀνάσχεο, κηδομένη περ,

Μῆ σε, φίλην περ ἐοῦσαν, ἐν ὀφθαλμοῖσιν ἰδωμαι

Θεινομένην· τότε δ' οὔτι δυνήσομαι, ἀχνύμενός περ,

Χραιομεῖν· ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεσθαι.

Ἦδη γάρ με καὶ ἄλλοτ' ἀλεξέμεναι μεμαῶτα

590

Ῥῖψε ποδὸς τεταγῶν ἀπὸ βηλοῦ θεσπεσίοιο.

Πᾶν δ' ἡμᾶρ φερόμην, ἅμα δ' ἡελίῳ καταδύντι

Κάππεσον ἐν Δήμνῳ· ὀλίγος δ' ἔτι θυμὸς ἐνῆεν·

Ἐνθα με Σίντιες ἄνδρες ἄφαρ κομίσαντο πεσόντα·

Ὡς φάτο· μείδησεν δὲ θεὰ λευκώλενος Ἥρη· 595
 Μειδήσασα δὲ παῖδός ἐδέξατο χειρὶ κύπελλον.
 Αὐτὰρ ὁ τοῖς ἄλλοισι θεοῖς ἐνδέξια πᾶσιν
 Οἶνοχόει γλυκὺ νέκταρ ἀπὸ κρητῆρος ἀφύσσων.
 Ἄσβεστος δ' ἄρ' ἐνῶρτο γέλως μακάρεσσι θεοῖσιν,
 Ὡς ἶδον Ἥφαιστον διὰ δώματα ποιπνύοντα. 600

Ὡς τότε μὲν πρόπαν ἦμαρ ἐς ἥελιον καταδύντα
 Δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἵσης,
 Οὐ μὲν φόρμιγγος περικαλλέος, ἣν ἔχ' Ἀπόλλων,
 Μουσάων θ', αἷ' αἶδον ἀμειβόμεναι ὀπὶ καλῇ.

Αὐτὰρ ἐπεὶ κατέδυν λαμπρὸν φάος ἥελίοιο, 605
 Οἳ μὲν κακκείοντες ἔβαν οἰκόνδε ἕκαστος,
 Ἥχι ἐκάστω δῶμα περικλυτὸς Ἀμφιγυῆεις
 Ἥφαιστος ποίησεν ἰδυίησι πραπίδεσσιν.
 Ζεὺς δὲ πρὸς ὃν λέχος ἦι' Ὀλύμπιος ἀστεροπητής,
 Ἐνθα πάρος κοιμᾶθ', ὅτε μιν γλυκὺς ὕπνος ἰκάνοι· 610
 Ἐνθα καθεῦδ' ἀναβάς· παρὰ δὲ χρυσόθρονος Ἥρη.

Richard
Collette 1942

HOMER'S ILIAD.

BOOK II.

Ἄλλοι μὲν ῥα θεοὶ τε καὶ ἀνέρες ἵπποκορυσται
Εὐδὸν παννύχιοι. Δία δ' οὐκ ἔχε νήδυμος ὕπνος
Ἀλλ' ὅγε μερμήριζε κατὰ φρένα, ὥς Ἀχιλλῆα
Τιμήσῃ, ὀλέσῃ δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.
Ἦδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνετο βουλή,
Πέμψαι ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι οὐλὸν ὄνειρον
Καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα.

Βάσκ' ἴθι, οὔλε ὄνειρε, θοὰς ἐπὶ νῆας Ἀχαιῶν
Ἐλθὼν ἐς κλισίην Ἀγαμέμνονος Ἀτρεΐδαο
Πάντα μάλ' ἀτρεκέως ἀγορευέμεν, ὥς ἐπιτέλλω.
Θωρῆξαί ἐ κέλευε κερηκομόωντας Ἀχαιοὺς
Πανσυδίῃ · νῦν γάρ κεν ἔλοι πόλιν εὐρυάγυιαν
Τρώων · οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
Ἀθάνατοι φράζονται · ἐπέγναμψεν γὰρ ἅπαντας
Ἥρῃ λισσομένη · Τρώεσσι δὲ κήδε' ἐφῆπται.

Ὡς φάτο · βῆ δ' ἄρ' ὄνειρος, ἐπεὶ τὸν μῦθον ἤκουσεν
Καρπαλίμως δ' ἔκανε θοὰς ἐπὶ νῆας Ἀχαιῶν ·
Βῆ δ' ἄρ' ἐπ' Ἀτρεΐδην Ἀγαμέμνονα · τὸν δ' ἐκίχανεν
Εὐδοντ' ἐν κλισίῃ, περὶ δ' ἀμβρόσιος κέχυθ' ὕπνος.
Στῇ δ' ἄρ' ὑπὲρ κεφαλῆς Νηληϊῶν υἱὲ εἰοικώς,
Νέστορι, τὸν ῥα μάλιστα γερόντων τῷ Ἀγαμέμνων ·
Τῷ μιν εἰσάμενος προσεφώνεε θεῖος ὄνειρος ·

Εὐδεις, Ἀτρέος υἱὲ, δαΐφρονος, ἵπποδάμοιο ;
Οὐ χρὴ παννύχιον εὐδεῖν βουλευφόρον ἄνδρα,

ὦ λαοί τ' ἐπιτετράφαται, καὶ τόσσα μέμηλεν. 25
 Νῦν δ' ἐμέθεν ξύνες ὦκα · Διὸς δέ τοι ἄγγελός εἰμι,
 Ὃς σεῦ ἀνένθεν ἐὼν μέγα κήδεται ἡδ' ἐλεαίρει.
 Θωρήξαι σε κέλευσε καρηκομόωντας Ἀχαιοὺς
 Πανσυδίη · νῦν γάρ κεν ἔλοις πόλιν εὐρύαγυιαν
 Τρώων · οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες 30
 Ἀθάνατοι φράζονται · ἐπέγναμψεν γὰρ ἅπαντας
 Ἥρη λισσομένη · Τρώεσσι δὲ κήδε' ἐφῆπται
 Ἐκ Διός. Ἀλλὰ σὺ σῆσιν ἔχε φρεσί, μηδέ σε λήθη
 Αἰρείτω, εὖτ' ἂν σε μελίφρων ὕπνος ἀνήη.

Ὡς ἄρα φωνήσας ἀπεβήσετο · τὸν δ' ἔλιπ' αὐτοῦ 35
 Τὰ φρονέοντ' ἀνὰ θυμόν, ἃ ῥ' οὐ τελέεσθαι ἔμελλον.
 Φῆ γὰρ ὅγ' αἰρήσειν Πριάμον πόλιν ἡματι κείνῳ,
 Νήπιος · οὐδὲ τὰ ἤδη, ἃ ῥα Ζεὺς μήδετο ἔργα.
 Θήσειν γὰρ ἔτ' ἔμελλεν ἐπ' ἄλγεά τε στοναχάς τε
 Τρωσί τε καὶ Δαναοῖσι διὰ κρατερὰς ὑσμίνας. 40
 Ἐγρετο δ' ἐξ ὕπνου · θείῃ δέ μιν ἀμφέχυντ' ὀμφή.
 Ἐξετο δ' ὀρθωθείς · μαλακὸν δ' ἔνδυνε χιτῶνα,
 Καλόν, νηγάτεον · περὶ δὲ μέγα βάλλετο φᾶρος ·
 Ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα ·
 Ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον. 45
 Εἴλετο δὲ σκῆπτρον πατρώϊον, ἄφθιτον αἰεὶ ·
 Σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτῶνων.

Ἡὼς μὲν ῥα θεὰ προσεβήσετο μακρὸν Ὀλυμπον
 Ζηνὶ φύως ἑρέουσα καὶ ἄλλοις ἀθανάτοισιν ·
 Αὐτὰρ ὁ κηρύκεσσι λιγυφθόγγοισι κέλευσεν 50
 Κηρύσσειν ἀγορήνδε καρηκομόωντας Ἀχαιούς ·
 Οἳ μὲν ἐκήρυσσον, τοῖ δ' ἡγείροντο μάλ' ὦκα.

Βουλὴ δὲ πρῶτον μεγαθύμων ἴζε γερόντων
 Νεστορέη παρὰ νηϊ Πυλολιγενέος βασιλῆος ·
 Τοὺς ὅγε συγκαλέσας πυκινὴν ἡρτύνετο βουλήν. 55

Κλῦτε, φίλοι · θεῖός μοι ἐνύπνιον ἦλθεν ὄνειρος
 Ἀμβροσίην διὰ νύκτα μάλιστα δὲ Νέστορι δῖω

Εἰδός τε μέγεθός τε, φυήν τ' ἄγχιστα ἔωκει.
 Στῇ δ' ἄρ' ὑπὲρ κεφαλῆς, καί με πρὸς μῦθον ἔειπεν
 Εὐδεις, Ἀτρεὸς υἱὲ, δαΐφρονος, ἵπποδάμοιο ; 60
 Οὐ χρὴ παννύχιον εὐδεῖν βουληφόρον ἄνδρα,
 Ὅτι λαοὶ τ' ἐπιτετράφεται, καὶ τόσσα μέμηλεν.
 Νῦν δ' ἐμέθεν ξύνες ὦκα · Διὸς δέ τοι ἄγγελός εἰμι,
 Ὅς σεῦ ἀνενθεν ἐὼν μέγα κήδεται ἡδ' ἐλεαίρει.
 Θωρήξαι σε κέλευσε καρηκομόωντας Ἀχαιοὺς 65
 Πανσυνδίῃ · νῦν γάρ κεν ἔλοις πόλιν εὐρυάγυιαν
 Τρώων · οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
 Ἀθάνατοι φράζονται · ἐπέγναμψεν γὰρ ἅπαντας
 Ἥρη λισσομένη · Τρώεσσι δὲ κήδε' ἐφῆπται
 Ἐκ Διός · ἀλλὰ σὺ σῇσιν ἔχε φρεσίν. — Ὡς ὁ μὲν εἰπὼν 70
 Ὅμιχετ' ἀποπτάμενος, ἐμὲ δὲ γλυκὺς ὕπνος ἀνῆκεν.
 Ἀλλ' ἄγετ', αἶ κέν πως θωρήξομεν νῆας Ἀχαιῶν.
 Πρῶτα δ' ἐγὼν ἔπεσιν πειρήσομαι, ἣ θέμις ἐστίν,
 Καὶ φεύγειν σὺν νηυσὶ πολυκλήϊσι κελεύσω ·
 Ὑμεῖς δ' ἄλλοθεν ἄλλος ἐρητύειν ἐπέεσσιν. 75

Ἦτοι ὄγ' ὥς εἰπὼν κατ' ἄρ' ἔξετο. Τοῖσι δ' ἀνέστη
 Νέστωρ, ὅς ῥα Πύλοιο ἀναξ ἦν ἡμαθόεντος ·
 Ὁ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν ·

Ὡ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
 Εἰ μὲν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἔνισπεν, 80
 Ψευδός κεν φαῖμεν, καὶ νοσφιζοίμεθα μάλλον ·
 Νῦν δ' ἴδεν ὅς μέγ' ἄριστος Ἀχαιῶν εὐχεται εἶναι
 Ἀλλ' ἄγετ', αἶ κέν πως θωρήξομεν νῆας Ἀχαιῶν.

Ὡς ἄρα φωνήσας βουλῆς ἐξ ἤρχε νέεσθαι.
 Οἱ δ' ἐπανέστησαν, πείθοντό τε ποιμένι λαῶν, 85
 Σκηπτοῦχοι βασιλῆες · ἐπεσσεύοντο δὲ λαοί.
 Ἦύτε ἔθνεα εἴσι μελισσάων ἀδινάων,
 Πέτρης ἐκ γλαφυρῆς αἰεὶ νέον ἐρχομενάων ·
 Βοτρυδὸν δὲ πέτονται ἐπ' ἄνθεσιν εἰαρινοῖσιν ·
 Αἶ μὲν τ' ἐνθα ἄλις πεποτήγεται αἶ δέ τε ἐνθα · 90
 Ὡς τῶν ἔθνεα πολλὰ νεῶν ἀπο καὶ κλισιάων

Ἡϊόνοσ προπάροιθε βαθείης ἐστιχόωντο
 Ἴλαδὸν εἰς ἀγορὴν · μετὰ δὲ σφίσιν Ὅσσα δεδήει
 Ὀτρύνουσ' ἰέναι, Διὸς ἄγγελος · οἱ δ' ἀγέροντο.
 Τετρήχει δ' ἀγορὴ, ὑπὸ δὲ στεναχίζετο γαῖα 95
 Λαῶν ἰζόντων, ὄμαδος δ' ἦν · ἐννέα δέ σφεας
 Κήρυκες βοόωντες ἐρήτυον, εἴ ποτ' αὐτῆς
 Σχοίατ', ἀκούσειαν δὲ Διοτρεφῶν βασιλῆων.
 Σπουνδῇ δ' ἔξετο λαός, ἐρήτυθεν δὲ καθ' ἔδρας
 Πανσάμενοι κλαγγῆς · ἀνὰ δὲ κρείων Ἀγαμέμνων 100
 Ἔστη σκῆπτρον ἔχων, τὸ μὲν Ἥφαιστος κάμε τεύχων,
 Ἥφαιστος μὲν δῶκε Διὶ Κρονίῳ ἀνακτι ·
 Αὐτὰρ ἄρα Ζεὺς δῶκε διακτόρῳ Ἀργειφόντῃ ·
 Ἑρμείας δὲ ἄναξ δῶκεν Πέλοπι πληξίππῳ ·
 Αὐτὰρ ὁ αὐτε Πέλοψ δῶκ' Ἀτρεΐ, ποιμένι λαῶν · 105
 Ατρεὺς δὲ θνήσκων ἔλιπεν πολύαρνι Θυέστῃ ·
 Αὐτὰρ ὁ αὐτε Θυέστ' Ἀγαμέμνονι λείπε φορῆναι,
 Πολλῇσιν νήσοισι καὶ Ἀργεῖ παντὶ ἀνάσσειν.
 Τῷ ὃγ' ἐρείσάμενος ἔπε' Ἀργείοισι μετηύδα ·

ὦ φίλοι, ἦρωες Δαναοί, θεράποντες Ἀρης, 110
 Ζεὺς με μέγα Κρονίδης ἄτῃ ἐνέδησε βαρείῃ ·
 Σχέτλιος, ὃς πρὶν μὲν μοι ὑπέσχετο καὶ κατένευσεν
 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι ·
 Νῦν δὲ κακὴν ἀπάτην βουλεύσατο, καί με κελεύει
 Δυσκλέα Ἀργος ἰκέσθαι, ἐπεὶ πολὺν ὤλεσα λαόν. 115
 Οὕτω πού Διὶ μέλλει ὑπερμενέϊ φίλον εἶναι,
 Ὅς δὴ πολλάων πολίων κατέλυσε κάρηνα,
 Ἡδ' ἔτι καὶ λύσει · τοῦ γὰρ κράτος ἐστὶ μέγιστον
 Αἰσχροὺν γὰρ τόδε γ' ἐστὶ καὶ ἐσσομένοισι πυθέσθαι,
 Μὰ ψ οὕτω τοιόνδε τοσόνδε τε λαὸν Ἀχαιῶν 120
 Ἀπρηκτον πόλεμον πολεμίζειν, ἡδὲ μάχεσθαι
 Ἀνδράσι πανροτέροισι, τέλος δ' οὐπω τι πέφανται.
 Εἴπερ γάρ κ' ἐθέλοιμεν Ἀχαιοί τε Τρῶές τε
 Ὅρκια πιστὰ ταμόντες ἀριθμηθήμεναι ἄμφω,
 Τρῶας μὲν λέξασθαι, ἐφέστιοι ὅσοι ἔασιν, 125

Ἡμεῖς δ' ἐς δεκάδας διακοσμηθεῖμεν Ἀχαιοί,
 Τρώων δ' ἄνδρα ἕκαστον ἐλοίμεθα οἶνοχοεῦν.
 Πολλαί κεν δεκάδες δευοίατο οἶνοχόοιο.

Τόσπον ἐγὼ φημι πλέας ἔμμεναι νῆας Ἀχαιῶν
 Τρώων, οἳ ναίουσι κατὰ πτόλιν· ἀλλ' ἐπίκουροι 130
 Πολλέων ἐκ πολίων ἐγχέσπαλοι ἄνδρες ἔασιν,
 Οἳ με μέγα πλάζουσι, καὶ οὐκ εἰῶσ' ἐθέλοντα
 Ἰλίου ἐκπέρσαι εὐναιόμενον πτολίεθρον.

Ἐννέα δὴ βεβάασι Διὸς μεγάλου ἐνιαυτοί,
 Καὶ δὴ δοῦρα σέσηπε νεῶν, καὶ σπάρτα λέλυνται 135
 Αἷ δέ που ἡμέτεραί τ' ἄλοχοι καὶ νήπια τέκνα
 Εἶατ' ἐνὶ μεγάροις ποτιδέγμεναι· ἄμμι δὲ ἔργον
 Αὖτως ἀκράαντον, οὗ εἵνεκα δεῦρ' ἰκόμεσθα.

Ἀλλ' ἄγεθ', ὥς ἂν ἐγὼν εἴπω, πειθώμεθα πάντες·
 Φεύγωμεν σὺν νηυσὶ φίλῃν ἐς πατρίδα γαῖαν· 140
 Οὐ γὰρ ἔτι Τροίην αἰρήσομεν εὐρυάγυιαν.

ᾧ φάτο· τοῖσι δὲ θυμὸν ἐνὶ στήθεσσι δῖος Ἰριεν
 Παῖσι μετὰ πληθὺν, ὅσοι οὐ βουλῆς ἐπάκουσαν.
 Κινήθη δ' ἀγορῇ, ὥς κύματα μακρὰ θαλάσσης,
 Πόντου Ἰκαρίοιο, τὰ μὲν τ' Εὐρὸς τε Νότος τε 145
 ᾧ ῥορ' ἐπαῖξας πατρὸς Διὸς ἐκ νεφελάων.

ᾧ δ' ὅτε κινήσῃ Ζέφυρος βαθὺ λήϊον ἐλθὼν,
 Λάβρος ἐπαιγίζων, ἐπὶ τ' ἡμῦν ἀσταχύεσσιν·
 ᾧ τῶν πᾶσ' ἀγορῇ κινήθη. | Τοὶ δ' ἀλαλητῶ
 Νῆας ἔπ' ἐσσεύοντο, ποδῶν δ' ὑπέμερθε κορίη 150
 Ἰστατ' ἀειρομένη· τοὶ δ' ἀλλήλοισι κέλευον
 Ἀπτεσθαι νηῶν, ἥδ' ἐλκέμεν εἰς ἄλα διαν·
 Οὐρούς τ' ἐξεκάθαιρον· αὐτὴ δ' οὐρανὸν ἵκεν
 Οἴκαδε ἰεμένων· ὑπὸ δ' ἤρεον ἔρματα νηῶν.

Ἐνθα κεν Ἀργείοισιν ὑπέρμορα νόστος ἐτύχθη, 155
 Εἰ μὴ Ἀθηναίην Ἥρη πρὸς μῦθον ἔειπεν·

ᾧ πόποι, αἰγιόχοιο Διὸς τέκος, Ἀτρυτώνη,
 Οὕτω δὴ οἰκόνδε φίλῃν ἐς πατρίδα γαῖαν
 Ἀργεῖοι φεύξονται ἐπ' εὐρέα νῶτα θαλάσσης;

Κὰδ δέ κεν εὐχολῆν Πριάμῳ καὶ Τρωσὶ λίποιεν 160
 Ἀργείην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
 Ἐν Τροίῃ ἀπόλουντο, φίλης ἀπὸ πατρίδος αἷης ;
 Ἀλλ' ἔθι νῦν κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων
 Σοῖς ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον,
 Μηδ' εἶα νῆας ἄλλαδ' ἐλκέμεν ἀμφιελίσσας. 165

Ὡς ἔφατ'· οὐδ' ἀπίθησε θεὰ γλάνκῳπις Ἀθήνη.
 Βῆ δὲ κατ' Οὐλύμποιο καρήνων αἶξασα·
 [Καρπαλίμως δ' ἔκανε θοὰς ἐπὶ νῆας Ἀχαιῶν·]
 Εὗρεν ἔπειτ' Ὀδυσῆα Διὶ μῆτιν ἀτάλαντον
 Ἔσταότ'· οὐδ' ὄγε νηὶς εὐσσέλμοιο μελαίνης 170
 Ἀπτετ', ἐπεὶ μιν ἄχος κραδίην καὶ θυμὸν ἔκανε.
 Ἀγχοῦ δ' ἰσταμένη προσέφη γλάνκῳπις Ἀθήνη·

Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
 Οὔτῳ δὴ οἰκόνδε φίλῃν ἐς πατρίδα γαῖαν
 Φεύξεσθ' ἐν νήεσσι πολυκλήϊσι πεσόντες ; 175
 Κὰδ δέ κεν εὐχολῆν Πριάμῳ καὶ Τρωσὶ λίποιτε
 Ἀργείην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
 Ἐν Τροίῃ ἀπόλουντο, φίλης ἀπὸ πατρίδος αἷης ;
 Ἀλλ' ἔθι νῦν κατὰ λαὸν Ἀχαιῶν, μήδ' ἔτ' ἐρώει·
 Σοῖς δ' ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον, 180
 Μηδ' εἶα νῆας ἄλλαδ' ἐλκέμεν ἀμφιελίσσας.

Ὡς φάθ'· ὁ δὲ ξυνέηκε θεᾶς ὅπα φωνησάσης.
 Βῆ δὲ θέειν, ἀπὸ δὲ χλαῖναν βάλε· τὴν δ' ἐκόμισσεν
 Κήρυξ Εὐρυβάτης Ἰθακῆσιος, ὃς οἱ ὀπήδει.
 Αὐτὸς δ' Ἀτρεΐδew Ἀγαμέμνωνος ἀντίος ἐλθὼν 185
 Δέξατό οἱ σκῆπτρον πατρώϊον, ἄφθιτον αἰεὶ·
 Σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.

Ὅντινα μὲν βασιλῆα καὶ ἔξοχον ἄνδρα κιχείη,
 Τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς·

Δαιμόνι', οὗ σε ἔοικε, κακὸν ὧς, δειδίσσεσθαι· 190
 Ἀλλ' αὐτὸς τε κάθησο, καὶ ἄλλους ἵδρνε λαούς.
 Οὐ γάρ πω σάφα οἶσθ', οἷος νόος Ἀτρεΐωνος·

Νῦν μὲν πειρᾶται, τάχα δ' ἵψεται νῆας Ἀχαιῶν.

Ἐν βουλῇ δ' οὐ πάντες ἀκούσαμεν οἶον ἔειπεν.

Μή τι χολωσάμενος ῥέξῃ κακὸν νῆας Ἀχαιῶν.

195

Θυμὸς δὲ μέγας ἐστὶ Διοτρεφέος βασιλῆος·

Γιμῇ δ' ἐκ Διὸς ἐστι, φιλεῖ δέ ἐ μητίετα Ζεύς.

“Οὐ δ' αὖ δῆμον τ' ἄνδρα ἴδοι, βοόωντά τ' ἐφεύροι,

Γόν σκήπτρῳ ἐλάσασκεν, ὁμοκλήσασκέ τε μύθῳ·

Δαιμόνι', ἀτρέμας ἦσο, καὶ ἄλλων μῦθον ἄκουε,

200

Οἷ σέο φέρτεροί εἰσι· σὺ δ' ἀπτόλεμος καὶ ἀναλκις,

Οὔτε ποτ' ἐν πολέμῳ ἐναρίθμιος, οὔτ' ἐνὶ βουλῇ.

Οὐ μὲν πῶς πάντες βασιλεύσομεν ἐνθάδ' Ἀχαιοί·

Οὐκ ἀγαθὸν πολυκοιρανίη· εἷς κοίρανος ἔστω,

Εἷς βασιλεύς, ᾧ ἔδωκε Κρόνου παῖς ἀγκυλομήτεω.

205

[Σκῆπτρόν τ' ἡδὲ θέμιστας, ἵνα σφίσι βασιλεύῃ.]

“Ὡς ὅγε κοιρανέων δίεπε στρατόν· οἷ δ' ἀγορήνδε

Αὐτὶς ἐπεσσεύοντο νεῶν ἄπο καὶ κλισιάων

Ἦχῃ, ὥς ὅτε κῦμα πολυφλοίσβοιο θαλάσσης

Αἰγιαλῷ μεγάλῳ βρέμεται, σμαραγεῖ δέ τε πόντος.

210

Ἄλλοι μὲν ῥ' ἔζοντο, ἐρήτυθεν δὲ καθ' ἔδρας.

Θερσίτης δ' ἔτι μοῦνος ἀμετροεπῆς ἐκολῶα,

“Ὅς ῥ' ἔπεα φρεσὶν ἦσιν ἄκοσμά τε πολλά τε ἦδη,

Μὰ ψ, ἀτὰρ οὐ κατὰ κόσμον, ἐριζέμεναι βασιλεῦσιν,

Ἄλλ' ὅτι οἱ εἶσαιτο γελοῖον Ἀργείοισιν

215

Ἑμμεναι. Λῖσχιστος δὲ ἀνὴρ ὑπὸ Ἴλιον ἦλθεν·

Φολκὸς ἔην, χωλὸς δ' ἕτερον πόδα· τῷ δέ οἱ ὦμῳ

Κυρτῷ, ἐπὶ στῆθος συνοχωκότε· αὐτὰρ ὑπερθεν

Φοξὸς ἔην κεφαλὴν, ψεδνὴ δ' ἐπενήνοθε λάχνη.

Ἐχθιστος δ' Ἀχιλῆϊ μάλιστ' ἦν ἡδ' Ὀδυσῆϊ·

220

Τῷ γὰρ νεικείσκε· τότ' αὖτ' Ἀγαμέμνονι δῖῳ

Ὀξέα κεκλήγως λέγ' ὀνείδεα· τῷ δ' ἄρ' Ἀχαιοὶ

Ἐκπάγλως κοτέοντο, νεμέσσηθέν τ' ἐνὶ θυμῷ.

Αὐτὰρ ὁ μακρὰ βοῶν Ἀγαμέμνονα νείκεε μύθῳ·

Ἄτρείδη, τέο δ' αὖτ' ἐπιμέμφεαι ἡδὲ χατίζεις;

225

Πλεῖαί τοι χαλκοῦ κλισίαι, πολλαὶ δὲ γυναῖκες
Εἰσὶν ἐνὶ κλισίῃς ἐξαίρετοι, ἄς τοι Ἀχαιοὶ
Πρωτίστῳ δίδομεν, εὖτ' ἂν πτολίεθρον ἔλωμεν.

Ἦ ἔτι καὶ χρυσοῦ ἐπιδεύεαι, ὃν κέ τις οἴσει

Τρώων ἵπποδάμων ἐξ Ἰλίου, νῖος ἄποινα,

230

Ὅν κεν ἐγὼ δήσας ἀγάγω, ἢ ἄλλος Ἀχαιῶν;

Ἦὲ γυναῖκα νέην, ἵνα μίσγεται ἐν φιλότῃ,

Ἦντ' αὐτὸς ἀπονόσφι κατίσχεαι;—οὐ μὲν ἔοικεν

Ἀρχὸν ἔοντα κακῶν ἐπιβασκέμεν νῖας Ἀχαιῶν.

Ὡ πέπονες, κάκ' ἐλέγχε', Ἀχαιῖδες, οὐκέτ' Ἀχαιοί, 235

Οἴκαδ' ἐπερ σὺν νηυσὶ νεώμεθα· τόνδε δ' ἐῷμεν

Αὐτοῦ ἐνὶ Τροίῃ γέρα πεσσέμεν, ὅφρα ἴδῃται,

Ἦ ῥά τί οἱ χ' ἡμεῖς προσαμύνομεν, ἢ καὶ οὐκί·

Ὅς καὶ νῦν Ἀχιλῆα, ἔο μέγ' ἀμείνονα φῶτα,

Ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.

240

Ἀλλὰ μάλ' οὐκ Ἀχιλῆϊ χόλος φρεσὶν, ἀλλὰ μεθῆμων

Ἦ γὰρ ἂν, Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο.

Ὡς φάτο νεικείων Ἀγαμέμνονα, ποιμένα λαῶν,

Θερσίτης· τῷ δ' ὦκα παρίστατο δῖος Ὀδυσσεὺς,

Καί μιν ὑπόδρα ἰδὼν χαλεπῷ ἠνίπαπε μύθῳ·

245

Θερσίτ' ἀκριτόμυθε, λιγύς περ ἐὼν ἀγορητής,

ἰσχεο, μηδ' ἔθελ' οἷος ἐριζέμεναι βασιλεῦσιν.

Οὐ γὰρ ἐγὼ σέο φημὶ χερείοτερον βροτὸν ἄλλον

Ἑμμεναι, ὅσσοι ἄμ' Ἀτρεΐδῃς ὑπὸ Ἴλιον ἦλθον.

Τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύεις,

250

Καί σφιν ὀνειδέα τε προφέροισ, νόστον τε φυλάσσοις.

Οὐδέ τί πω σάφα ἴδμεν, ὅπως ἔσται τάδε ἔργα,

Ἦ εὖ ἢ κακῶς νοστήσομεν νῖες Ἀχαιῶν.

[Τῷ νῦν Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν,

Ἦσαι ὀνειδίζων, ὅτι οἱ μάλα πολλὰ διδοῦσιν

255

Ἡρώες Δαναοί· σὺ δὲ κερτομέων ἀγορεύεις.]

Ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται,

Εἴ κ' ἔτι σ' ἀφραίνοντα κιχήσομαι, ὥς νύ περ ὦδε,

Μηκέτ' ἔπειτ' Ὀδυσῆϊ κάρη ὦμοισιν ἐπείη,

Μηδ' ἔτι Τηλεμάχοιο πατὴρ κεκλημένος εἶην, 260
 Εἰ μὴ ἐγὼ σε λαβὼν ἀπὸ μὲν φίλα εἴματα δύσω,
 Χλαῖνάν τ' ἠδὲ χιτῶνα, τὰ τ' αἰδῶ ἀμφικαλύπτει.
 Αὐτὸν δὲ κλαίοντα θοὰς ἐπὶ νῆας ἀφήσω
 Πεπληγῶς ἀγορήθεν αἰκέεσσι πληγῇσιν.

᾽Ως ἄρ' ἔφη · σκήπτρῳ δὲ μετάφρενον ἠδὲ καὶ ὦμῳ 265
 Πλῆξεν ὁ δ' ἰδνῶθη, θαλερὸν δέ οἱ ἔκπεσε δάκρυ.
 Σμῶδιξ δ' αἱματόεσσα μεταφρένου ἐξυπανέστη
 Σκήπτρου ὑπο χρυσέου · ὁ δ' ἄρ' ἔξετο, τάρβησέν τε ·
 Ἀλγῆσας δ', ἀχρεῖον ἰδὼν, ἀπομόρξατο δάκρυ.
 Οἱ δέ, καὶ ἀχνύμενοί περ, ἐπ' αὐτῷ ἠδὺ γέλασαν · 270
 ᾽Ωδε δέ τις εἶπεσκεν ἰδὼν ἐς πλησίον ἄλλον ·

᾽Ω πόποι, ἦ δὴ μυρί' Ὀδυσσεὺς ἐσθλὰ ἔοργεν
 Βουλὰς τ' ἐξάρχων ἀγαθὰς, πόλεμόν τε κορύσσων ·
 Νῦν δὲ τόδε μέγ' ἄριστον ἐν Ἀργείοισιν ἔρεξεν,
 Ὅς τὸν λωβητῆρα ἐπεσβόλον ἔσχ' ἀγοράων. 275
 Οὗ θῆν μιν πάλιν αὖτις ἀνήσει θυμὸς ἀγῆνωρ
 Νεικείειν βασιλῆας ὀνειδείοις ἐπέεσσιν.

᾽Ως φάσαν ἡ πληθὺς · ἀνὰ δὲ πτολίπορθος Ὀδυσσεὺς
 Ἔστη σκῆπτρον ἔχων—παρὰ δὲ γλανκῶπις Ἀθήνη
 Εἰδομένη κήρυκε σιωπᾶν λαὸν ἀνώγει, 280
 ᾽Ως ἅμα θ' οἱ πρῶτοί τε καὶ ὕστατοι νῆες Ἀχαιῶν
 Μῦθον ἀκούσειαν, καὶ ἐπιφρασσαίατο βουλὴν—
 Ὅ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν ·

Ἄτρείδη, νῦν δὴ σε, ἄναξ, ἐθέλουσιν Ἀχαιοὶ
 Παῖσιν ἐλέγχιστον θέμεναι μερόπεσσι βροτοῖσιν · 285
 Οὐδέ τοι ἐκτελέουσιν ὑπόσχεσιν, ἦν περ ὑπέστην
 Ἐνθάδ' ἔτι στείχοντες ἀπ' Ἀργεὸς ἵπποδότοιο,
 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι.
 ᾽Ωστε γὰρ ἡ παῖδες νεαροὶ χῆραί τε γυναιῖκες,
 Ἀλλήλοισιν ὀδύρονται οἰκόνδε νέεσθαι. 290
 Ἥ μὲν καὶ πόνος ἐστὶν ἀνιηθέντα νέεσθαι.
 Καὶ γάρ τίς θ' ἓνα μῆνα μένων ἀπὸ ἧς ἀλόχοιο

Ασχαλάα σὺν νηϊ πολυζύγῳ, ὅνπερ ἄελλαι
 Χειμέριαι εἰλέωσιν ὀρινομένη τε θάλασσα.
 Ἕμῃν δ' εἵνατός ἐστι περιτροπέων ἐνιαυτὸς 295
 Ἐνθάδε μῖμνόντεσσι. Τῷ οὐ νεμεσίζομ' Ἀχαιοὺς
 Ἀσχαλάαν παρὰ νηυσὶ κορωνίσιν· ἀλλὰ καὶ ἔμπης
 Αἰσχροὺν τοι δηρὸν τε μένειν, κενεὸν τε νέεσθαι.
 Τλῆτε, φίλοι, καὶ μείνατ' ἐπὶ χρόνον, ὅφρα δαῶμεν,
 Ἥ ἐτεδὸν Κάλχας μαντεύεται, ἥ ἐ καὶ οὐκί. 300
 Εὖ γὰρ δὴ τόδε ἴδμεν ἐνὶ φρεσὶν· ἐστὲ δὲ πάντες
 Μάρτυροι, οὓς μὴ Κῆρες ἔβαν θανάτοιο φέρουσαι
 Χθιζά τε καὶ πρῶϊζ', ὅτ' ἐς Αὐλίδα νῆες Ἀχαιῶν
 Ἠγερέθοντο κακὰ Πριάμῳ καὶ Τρωσὶ φέρουσαι·
 Ἕμεῖς δ' ἀμφὶ περὶ κρήνην ἱεροὺς κατὰ βωμοὺς 305
 Ἐρδομεν ἀθανάτοισι τεληέσσας ἑκατόμβας,
 Καλῇ ὑπὸ πλατανίστῳ, ὅθεν ῥέεν ἀγλαὸν ὕδωρ·
 Ἐνθ' ἐφάγη μέγα σῆμα· δράκων ἐπὶ νῶτα δαφεινός,
 Σμερδαλέος, τὸν ῥ' αὐτὸς Ὀλύμπιος ἦκε φόωςδε,
 Βωμοῦ ὑπαίξας πρὸς ῥα πλατάνιστον ὄρουσεν. 310
 Ἐνθα δ' ἔσαν στρουθοῖο νεοσσοί, νήπια τέκνα,
 Ὄζῳ ἐπ' ἀκροτάτῳ πετάλοις ὑποπεπτηῶτες,
 Ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἣ τέκε τέκνα.
 Ἐνθ' ὄγε τοὺς ἐλεεινὰ κατήσθιε τετριγῶτας·
 Μήτηρ δ' ἀμφεποτᾶτο ὀδυρομένη φίλα τέκνα· 315
 Τὴν δ' ἐλέλιζάμενος πτέρυγος λάβεν ἀμφιαχυῖαν.
 Αὐτὰρ ἐπεὶ κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,
 Τὸν μὲν ἀρίζηλον θῆκεν θεὸς, ὅςπερ ἔφηνεν·
 Λᾶαν γάρ μιν ἔθηκε Κρόνου παῖς ἀγκυλομήτεω
 Ἕμεῖς δ' ἐσταότες θαυμάζομεν, οἷον ἐτύχθη. 320
 Ὡς οὖν δεινὰ πέλωρα θεῶν εἰςῆλθ' ἑκατόμβας,
 Κάλχας δ' αὐτίκ' ἔπειτα θεοπροπέων ἀγόρευεν.
 Τίπτ' ἀνέω ἐγένεσθε, καρηκομόωντες Ἀχαιοί;
 Ἕμῃν μὲν τόδ' ἔφηνε τέρας μέγα μητίετα Ζεὺς
 Ὀψιμον, ὀπιτέλεστον, ὅου κλέος οὔ ποτ' ὀλεῖται. 325
 Ὡς οὗτος κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,
 Ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἣ τέκε τέκνα·

Ὡς ἡμεῖς τοσσαῦτ' ἔτεα πτολεμίζομεν αὖθι,
 Γῶ δεκάτῳ δὲ πόλιν αἰρήσομεν εὐρυνάγνιαν
 Κεῖνός θ' ὥς ἀγόρευε· τὰ δὲ νῦν πάντα τελεῖται. 330
 Ἄλλ' ἄγε μίμνετε πάντες, ἐϋκνήμιδες Ἀχαιοί,
 Λύτοῦ, εἰσόκεν ἄστυ μέγα Πριάμοιο ἔλωμεν.

Ὡς ἔφατ'· Ἀργεῖοι δὲ μέγ' ἴαχον—ἀμφὶ δὲ νῆες
 Σμερδαλέον κονάβησαν αὐσάντων ὑπ' Ἀχαιῶν—
 Μῦθον ἐπαινήσαντες Ὀδυσσεύς θείοιο. 335
 Τοῖσι δὲ καὶ μετέειπε Γερήνιος ἱππότα Νέστωρ·

ὦ πόποι, ἦ δὴ παισὶν εἰκότες ἀγοράασθε
 Νηπιάχοις, οἷς οὔτι μέλει πολεμήϊα ἔργα.
 Πῇ δὲ συνθεσῖαι τε καὶ ὄρκια βήσεται ἡμιν;
 Ἐν πυρὶ δὲ βουλαί τε γενοῖατο μήδεά τ' ἀνδρῶν, 340
 Σπονδαί τ' ἄκρητοι καὶ δεξιαί, ἧς ἐπέπιθμεν·

Ἀὕτως γάρ ῥ' ἐπέεσσ' ἐριδαίνομεν, οὐδέ τι μῆχος
 Εὐρέμεναι δυνάμεσθα, πολὺν χρόνον ἐνθάδ' ἐόντες.
 Ἀτρεΐδῃ, σὺ δ' ἔθ' ὥς πρὶν ἔχων ἀστεμφέα βουλήν
 Ἀρχεῦ' Ἀργείοισι κατὰ κρατερὰς ὑσμίνας· 345

Τούσδε δ' ἕα φθινύθειν, ἕνα καὶ δύο, τοί κεν Ἀχαιῶν
 Νόσφιν βουλεύωσ'—ἄνυσσις δ' οὐκ ἔσσεται αὐτῶν—
 Πρὶν Ἀργοςδ' ἰέναι, πρὶν καὶ Διὸς αἰγιόχοιο
 Γινώμεναι εἶτε ψεῦδος ὑπόσχεσις, ἥῃ καὶ οὐκί.

Φημὶ γὰρ οὖν κατανεῦσαι ὑπερμενέα Κρονίωνα
 Ἥματι τῷ, ὅτε νηυσὶν ἐπ' ὠκυνπόροισιν ἔβαινον
 Ἀργεῖοι Τρώεσσι φόνον καὶ Κῆρα φέροντες,
 Ἀστράπτων ἐπιδέξι', ἐναίσιμα σήματα φαίνων.

Τῷ μήτις πρὶν ἐπειγέσθω οἰκόνδε νέεσθαι,
 Πρὶν τινα παρ Τρώων ἀλόχῳ κατακοιμηθῆναι, 355
 Γίσασθαι δ' Ἑλένης ὀρμήματά τε στοναχάς τε.
 Εἰ δέ τις ἐκπάγλως ἐθέλει οἰκόνδε νέεσθαι,

Ἀπτέσθω ἧς νηὸς ἐϋσσέλμοιο μελαίνης,
 Ὅφρα πρόσθ' ἄλλων θάνατον καὶ πότμον ἐπίσπῃ.
 Ἀλλά, ἄναξ, αὐτός τ' εὖ μῆδεο, πείθεό τ' ἄλλω· 360
 Οἷοι ἀπόβλητον ἔπος ἔσσεται, ὅττι κε εἶπω·

Κριν' ἄνδρας κατὰ φύλα, κατὰ φρήτρας, Ἀγαμέμνον,
 Ὡς φρήτρη φρήτρηφιν ἀρήγη, φύλα δὲ φύλοις.
 Εἰ δέ κεν ὥς ἔρξης, καί τοι πείθωνται Ἀχαιοί,
 Γνώσῃ ἔπειθ', ὅς θ' ἡγεμόνων κακὸς, ὅς τέ νυ λαῶν, 365
 Ἡδ' ὅς κ' ἐσθλὸς ἔησι· κατὰ σφέας γὰρ μαχέονται·
 Γνώσεαι δ', εἰ καὶ θεσπεσίῃ πόλιν οὐκ ἀλαπάξεις,
 Ἡ ἀνδρῶν κακότητι καὶ ἀφραδίῃ πολέμοιο.

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
 Ἡ μὰν αὐτ' ἀγορῇ νικᾷς, γέρον, νῆας Ἀχαιῶν. 370
 Αἰ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλων,
 Τιοῦτοί δέκα μοι συμφράδμονες εἶεν Ἀχαιῶν·
 Τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο ἄνακτος,
 Χερσὶν ὑφ' ἡμετέρησιν ἀλοῦσά τε περθομένη τε.
 Ἀλλὰ μοι αἰγίοχος Κρονίδης Ζεὺς ἄλγε' ἔδωκεν, 375
 Ὅς με μετ' ἀπρήκτους ἔριδας καὶ νείκεα βάλλει.
 Καὶ γὰρ ἐγὼν Ἀχιλεὺς τε μαχεσσάμεθ' εἵνεκα κούρης
 Ἀντιβίοις ἐπέεσσιν, ἐγὼ δ' ἦρχον χαλεπαίνων·
 Εἰ δέ ποτ' ἔς γε μίαν βουλεύσομεν, οὐκέτ' ἔπειτα
 Τρωσὶν ἀνάβλησις κακοῦ ἔσσεται, οὐδ' ἡβαιόν. 380
 Νῦν δ' ἔρχεσθ' ἐπὶ δεῖπνον, ἵνα ξυνάγωμεν Ἄρηα·
 Εὖ μὲν τις δόρυ θηξάσθω, εὖ δ' ἀσπίδα θέσθω,
 Εὖ δέ τις ἵπποισιν δεῖπνον δότῳ ὠκνπόδεσσιν,
 Εὖ δέ τις ἄρματος ἀμφὶς ἰδὼν πολέμοιο μεδέσθω·
 Ὡς κε πανημέριοι στυγερῶ κρινώμεθ' Ἀρηϊ. 385
 Οὐ γὰρ πανσωλή γε μετέσσεται, οὐδ' ἡβαιόν,
 Εἰ μὴ νύξ ἐλθοῦσα διακρινέει μένος ἀνδρῶν.
 Ἰδρώσει μὲν τευ τελαμῶν ἀμφὶ στήθεσιν
 Ἀσπίδος ἀμφιβρότης, περὶ δ' ἔγχεϊ χεῖρα καμεῖται·
 Ἰδρώσει δέ τευ ἵππος ἐϋξοον ἄρμα τιταίνων. 390
 Ὃν δέ κ' ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω
 Μιμνάζειν παρὰ νηυσὶ κορωνίσιν, οὗ οἱ ἔπειτα
 Ἀρμιον ἐσσεῖται· φυγέειν κύνας ἡδ' οἰωνούς.

Ὡς ἔφατ'· Ἀργεῖοι δὲ μέγ' ἱαχον, ὥς ὅτε κῦμα
 Ἀκτῇ ἐφ' ὑψηλῇ, ὅτε κινήσῃ Νότος ἐλθὼν, 395

Προβλῆτι σκοπέλω τὸν δ' οὔποτε κίματα λείπει
Παντοίων ἀνέμων, ὅτ' ἂν ἔνθ' ἢ ἔνθα γένωνται.

Ἀνστάντες δ' ὀρέοντο, κεδασθέντες κατὰ νῆας,
Κάπνισσάν τε κατὰ κλισίας, καὶ δεῖπνον ἔλοντο.

Ἄλλος δ' ἄλλω ἔρεξε θεῶν αἰειγενετάων, 400

Εὐχόμενος θάνατόν τε φυγεῖν καὶ μῶλον Ἄρηος.

Αὐτὰρ ὃ βοῦν ἰέρευσεν ἄναξ ἀνδρῶν Ἀγαμέμνων

Πίονα, πενταέτηρον, ὑπερμενέϊ Κρονίῳνι.

Κίκλησκεν δὲ γέροντας ἀριστῆας Παναχαιῶν,

Νέστορα μὲν πρῶτιστα καὶ Ἰδομενῆα ἄνακτα, 405

Αὐτὰρ ἔπειτ' Αἴαντε δύω καὶ Τυδέος νιόν,

Ἐκτον δ' αὖτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον.

Αὐτόματος δέ οἱ ἦλθε βοῆν ἀγαθὸς Μενέλαος.

Ἦιδεε γὰρ κατὰ θυμὸν ἀδελφεὸν ὥς ἐπονείτο.

Βοῦν δὲ περιστήσαντο, καὶ οὐλοχύτας ἀνέλοντο. 410

Τοῖσιν δ' εὐχόμενος μετέφη κρείων Ἀγαμέμνων.

Ζεῦ κύδιστε, μέγιστε, κελαινεφές, αἰθέρι ναίων,

Μὴ πρὶν ἐπ' ἡέλιον δῦναι, καὶ ἐπὶ κνέφας ἐλθεῖν,

Πρὶν με κατὰ πρῆνές βαλέειν Πριάμοιο μέλαθρον

Αἰθαλόεν, πρῆσαι δὲ πυρὸς δηῖοιο θύρετρα, 415

Ἐκτόρεον δὲ χιτῶνα περὶ στήθεσσι δαΐξαι

Χαλχῷ ῥωγαλέον· πολέες δ' ἄμφ' αὐτὸν ἑταῖροι

Πρηνέες ἐν κονίησιν ὁδᾶξ λαζοίατο γαῖαν.

Ὡς ἔφατ'· οὐδ' ἄρα πῶ οἱ ἐπεκραίαινε Κρονίῳνι.

Ἀλλ' ὅγε δέκτο μὲν ἱρά, πόνον δ' ἀμέγαρτον ὄφελλεν. 420

Αὐτὰρ ἐπεὶ ῥ' εὗξαντο, καὶ οὐλοχύτας προβάλλοντο,

Ἀνέρυσαν μὲν πρῶτα, καὶ ἔσφαξαν καὶ ἔδειραν,

Μηρούς τ' ἐξέταμον, κατὰ τε κνίσῃ ἐκάλυψαν

Δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.

Καὶ τὰ μὲν ἄρ' σχίζησιν ἀφύλλοισιν κατέκαιον. 425

Σπλάγχνα δ' ἄρ' ἀμπεύραντες ὑπείρεχον Ἠφαίστοιο.

Αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη, καὶ σπλάγχχν' ἐπάσαντο,

Μίστυλλόν τ' ἄρα τᾶλλα καὶ ἄμφ' ὀβελοῖσιν ἔπειραν,

Ωπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.

Αὐτὰρ ἐπεὶ παύσαντο πόνου, τετύκοντό τε δαῖτα,
 Δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἔϊσης.
 Αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 Τοῖς ἄρα μύθων ἦρχε Γερήνιος ἱππότα Νέστωρ.

430

Ἀτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 Μηκέτι δὴ νῦν αὖθι λεγώμεθα, μηδ' ἔτι δηρὸν
 Ἀμβαλλώμεθα ἔργον, ὃ δὴ θεὸς ἐγγυαλίζει.
 Ἀλλ' ἄγε, κήρυκες μὲν Ἀχαιῶν χαλκοχιτώνων
 Λαὸν κηρύσσοντες ἀγειρόντων κατὰ νῆας.
 Ἡμεῖς δ' ἀθρόοι ὧδε κατὰ στρατὸν εὐρὺν Ἀχαιῶν
 Ἴομεν, ὅφρα κε θᾶσσον ἐγείρομεν ὄξυν Ἀρηα.

435

440

Ὡς ἔφατ'· οὐδ' ἀπίθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων.
 Αὐτίκα κηρύκεσσι λιγυφθόγγοισι κέλευσεν
 Κηρύσσειν πόλεμόνδε κερηκοιόοντας Ἀχαιοὺς.
 Οἳ μὲν ἐκήρυsson, τοῖ δ' ἠγείροντο μάλ' ὧκα.
 Οἳ δ' ἀμφ' Ἀτρεΐωνα Διοτρεφέες βασιλῆες
 Θῦνον κρίνοντες· μετὰ δὲ γλανκῶπις Ἀθήνη
 Αἰγίδ' ἔχουσ' ἐρίτιμον, ἀγήραον, ἀθανάτην τε.
 Τῆς ἑκατόν θύσανοι παγχρύσει ἠερέθονται,
 Πᾶντες ἐϋπλεκέες, ἑκατόμβιοι δὲ ἕκαστος,
 Σὺν τῇ παιφάσσουσα διέσσυντο λαὸν Ἀχαιῶν
 Ὀτρύνουσ' ἰέναι· ἐν δὲ σθένος ὤρσεν ἑκάστῳ
 Καρδίῃ ἄλληκτον πολεμίζειν ἠδὲ μάχεσθαι.
 Τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένετ' ἢ νέεσθαι
 Ἐν νηυσὶ γλαφυρῇσι φίλην ἐς πατρίδα γαῖαν.

445

450

Ἦντε πῦρ αἰδηλὸν ἐπιφλέγει ἄσπετον ὕλην
 Οὔρεος ἐν κορυφῇς, ἕκαθεν δέ τε φαίνεται αὐγὴ.
 Ὡς τῶν ἐρχομένων ἀπὸ χαλκοῦ θεσπεσίῳ
 Αἰγλῇ παμφανόωσα δι' αἰθέρος οὐρανὸν ἵκεν.

455

Τῶν δ', ὥστ' ὀρνίθων πετεηνῶν ἔθνεα πολλά,
 Χηνῶν ἢ γεράνων ἢ κύκνων δουλιχοδείρων,
 Ἀοίῳ ἐν λειμῶνι, Καῦστρίου ἀμφὶ ῥέεθρα,
 Ἐνθα καὶ ἔνθα ποτῶνται ἀγαλλόμενα πτερύγεσσιν,

460

Κλαγγηδὸν προκαθίζόντων, σμαραγεῖ δέ τε λειμῶν
 Ὡς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων
 Ἐς πεδίον προχέοντο Σκαμάνδριον· αὐτὰρ ὑπὸ χθῶν 465
 Σμερδαλέον κονάδιζε ποδῶν αὐτῶν τε καὶ ἵππων.
 Ἔσταν δ' ἐν λειμῶνι Σκαμανδρίῳ ἀνθεμόεντι
 Μυριοί, ὅσα τε φύλλα καὶ ἄνθεα γίγνεται ὦρη.

Ἦύτε μνιάων ἀδινάων ἔθνεα πολλά,
 Λῖτε κατὰ σταθμὸν ποιμνήϊον ἡλάσκουσιν 470
 Ὡρη ἐν εἰαρινῇ, ὅτε τε γλάγος ἄγγεα δεύει·
 Τόσσοι ἐπὶ Τρώεσσι κερηκομόωντες Ἀχαιοὶ
 Ἐν πεδίῳ ἴσταντο, διαρράϊσαι μεμαῶτες.

Τοὺς δ', ὥστ' αἰπόλια πλατέ' αἰγῶν αἰπόλοι ἄνδρες
 Ῥεῖα διακρίνωσιν, ἐπεὶ κε νομῶ μιγέωσιν· 475
 Ὡς τοὺς ἡγεμόνες διεκόσμεον ἔνθα καὶ ἔνθα
 Ὑσμίνηνδ' ἰέναι· μετὰ δὲ κρείων Ἀγαμέμνων,
 Ομματα καὶ κεφαλὴν ἵκελος Διὶ τερπικεραύνῳ,
 Ἀρεῖ δὲ ζώνην, στέρνον δὲ Ποσειδάωνι.

Ἦύτε βοῦς ἀγέληφι μέγ' ἔξοχος ἔπλετο πάντων 480
 Ταῦρος· ὃ γάρ τε βόεσσι μεταπρέπει ἀγρομένησιν·
 Τοῖον ἄρ' Ἀτρεΐδην θῆκε Ζεὺς ἡματι κείνῳ,
 Ἐκπρεπέ' ἐν πολλοῖσι καὶ ἔξοχον ἡρώεσσιν.

Ἔσπετε νῦν μοι, Μοῦσαι Ὀλύμπια δώματ' ἔχουσαι·
 Ὑμεῖς γὰρ θεαὶ ἐστε, πάρεστε τε, ἴστε τε πάντα, 485
 Ἡμεῖς δὲ κλέος οἶον ἀκούομεν, οὐδέ τι ἴδμεν·
 Οἵτινες ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν.
 Πληθὺν δ' οὐκ ἂν ἐγὼ μυθήσομαι, οὐδ' ὀνομήνω·
 Οὐδ' εἴ μοι δέκα μὲν γλῶσσαι, δέκα δὲ στόματ' εἶεν,
 Φωνὴ δ' ἄρρηκτος, χάλκεον δέ μοι ἦτορ ἐνείη· 490
 Εἰ μὴ Ὀλυμπιάδες Μοῦσαι, Διὸς αἰγιόχοιο
 Ουγατέρες, μνησαίαθ', ὅσοι ὑπὸ Ἴλιον ἦλθον.
 Ἀρχοὺς αὖ νηῶν ἐρέω, νῆάς τε προπάσας.

Βοιωτῶν μὲν Πηνέλεως καὶ Ληϊτός ἦρχον,
 Ἀρκεσίλαός τε Προθοήνωρ τε Κλονίος τε· 495

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Οἷ θ' Ὑρίην ἐνέμοντο καὶ Αὐλίδα πετρήεσαν,
 Σχοῖνόν τε Σκῶλόν τε, πολύκνημόν τ' Ἐτεωνόν,
 Θέσπειαν, Γραῖάν τε καὶ εὐρύχορον Μυκαλησσόν,
 Οἷ τ' ἀμφ' Ἄρμ' ἐνέμοντο καὶ Εἰλέσιον καὶ Ἐρύθρας,
 Οἷ τ' Ἐλεῶν' εἶχον ἥδ' Ὑλην καὶ Πετεῶνα, 500
 Ὠκαλέην, Μεδεῶνά τ', ἐϋκτίμενον πτολίεθρον,
 Κώπας, Εὐτρησὶν τε, πολυτρήρωνά τε Θίσβην,
 Οἷ τε Κορώνειαν καὶ ποιήενθ' Ἀλῖαρτον,
 Οἷ τε Πλάταιαν ἔχον, ἥδ' οἷ Γλίσαντ' ἐνέμοντο,
 Οἷ θ' Ὑποθήβας εἶχον, ἐϋκτίμενον πτολίεθρον, 505
 Ὅγχηστόν θ', ἱερὸν Ποσιδήϊον ἀγλαὸν ἄλσος,
 Οἷ τε πολυστάφυλον Ἄρνην ἔχον, οἷ τε Μίδειαν,
 Νῆσάν τε ζαθέην, Ἀνθηδόνα τ' ἐσχατόωσαν.
 Τῶν μὲν πεντήκοντα νέες κίον· ἐν δὲ ἑκάστη
 Κοῦροι Βοιωτῶν ἑκατὸν καὶ εἴκοσι βαῖνον. 510

Οἷ δ' Ἀσπληδόνα ναῖον ἰδ' Ὀρχομενὸν Μινύειον,
 Τῶν ἦρχ' Ἀσκάλαφος καὶ Ἰάλμενος, υἱὲς Ἄρηος,
 Οὓς τέκεν Ἀστυόχη δόμῳ Ἀκτορος Ἀζειίδαο,
 Παρθένος αἰδοίη, ὑπερώϊον εἰσαναβαῖσα,
 Ἄρηϊ κρατερῷ· ὁ δὲ οἱ παρελέξατο λάθρη· 515
 Τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχώντο.

Αὐτὰρ Φωκίων Σχεδίος καὶ Ἐπίστροφος ἦρχον,
 Υἱέες Ἰφίτου μεγαθύμου Ναυβολίδαο·
 Οἷ Κυπάρισσον ἔχον, Πυθῶνά τε πετρήεσαν,
 Κρίσάν τε ζαθέην καὶ Δαυλίδα καὶ Πανοπῆα, 520
 Οἷ τ' Ἀνεμώρειαν καὶ Ὑάμπολιν ἀμφενέμοντο,
 Οἷ τ' ἄρα παρ ποταμὸν Κηφισὸν δῖον ἔναιον,
 Οἷ τε Αἰλαιαν ἔχον πηγῆς ἐπὶ Κηφισοῖο·
 Τοῖς δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἔποντο.
 Οἷ μὲν Φωκίων στίχας ἴστασαν ἀμφιέποντες· 525
 Βοιωτῶν δ' ἔμπλην ἐπ' ἀριστερὰ θωρήσσοντο.

Λοκρῶν δ' ἡγεμόνευεν Οἰλῆος ταχὺς Αἴας,
 Μείων, οὔτι τόσος γε ὅσος Τελαμώνιος Αἴας
 Ἀλλὰ πολὺν υείων· ὀλίγος μὲν ἦν, λινοθώρηξ,

Ἐγχείη δ' ἐκέκαστο Πανέλληνας καὶ Ἀχαιοὺς · 530
 Οἱ Κῦνόν τ' ἐνέμοντ', Ὀπόεντά τε Καλλίαρόν τε,
 Βῆσσαν τε Σκάρφην τε καὶ Αὐγειαῖς ἐρατεινάς,
 Τάρφην τε Θρόνιον τε Βοαγρίου ἀμφὶ ῥέεθρα ·
 Τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο
 Λοκρῶν, οἱ ναίουσι πέρην ἱερῆς Εὐβοίης. 535

Οἱ δ' Εὐβοίαν ἔχον μένεα πνεύοντες Ἀβαντες,
 Χαλκίδα τ' Εἰρέτριάν τε, πολυστάφυλόν θ' Ἰστίαίαν,
 Κήρινθόν τ' ἔφαλον, Δίου τ' αἰπὺν πτολίεθρον,
 Οἳ τε Κάρυστον ἔχον, ἠδ' οἱ Στύρα ναιετάασκον · 540
 Τῶν αὖθ' ἡγεμόνευ' Ἐλεφήνωρ, ὄζος Ἄρηος,
 Χαλκωδιντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων.
 Τῷ δ' ἅμ' Ἀβαντες ἔποντο θοοί, ὅπιθεν κομόωντες,
 Αἰχμηταί, μεμαῶτες ὀρεκτῆσιν μελίησιν
 Θώρηκας ῥήξιν δηῖων ἀμφὶ στήθεσσιν ·
 Τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο. 545

Οἱ δ' ἄρ' Ἀθήνας εἶχον, ἐϋκτίμενον πτολίεθρον,
 Δῆμον Ἐρεχθίδος μεγαλήτορος, ὃν ποτ' Ἀθήνη
 Θρέψε, Διὸς θυγάτηρ—τέκε δὲ ζείδωρος Ἄρουρα—
 Καδ δ' ἐν Ἀθήνῃς εἶσεν, ἐῷ ἐν πίονι νηῷ ·
 Ἐνθάδε μιν ταύροισι καὶ ἀρνειοῖς ἱλάονται 550
 Κοῦροι Ἀθηναίων, περιτελλομένων ἐνιαυτῶν ·
 Τῶν αὖθ' ἡγεμόνευ' υἱὸς Πετεῶο Μενεσθεύς.
 Τῷ δ' οὐπω τις ὁμοῖος ἐπιχθόνιος γένετ' ἀνὴρ
 Κοσμῆσαι ἵππους τε καὶ ἀνέρας ἀσπιδιώτας—
 Νέστωρ οἷος ἔριζεν · ὁ γὰρ προγενέστερος ἦεν— 555
 Τῷ δ' ἅμα πεντήκοντα μέλαινα νῆες ἔποντο.

Αἴας δ' ἐκ Σαλαμῖνος ἄγεν δυοκαίδεκα νῆας.
 [Στῆσε δ' ὄγων ἔν' Ἀθηναίων ἴσταντο φάλαγγες.]

Οἱ δ' Ἄργος τ' εἶχον, Τίρυνθά τε τειχιόεσσαν,
 Ἑρμιόνην, Ἀσίνην τε, βαθὺν κατὰ κόλπον ἐχούσας, 560
 Τροιζῆν', Ἠϊόνας τε καὶ ἀμπελόεντ' Ἐπίδauρον,
 Οἳ τ' ἔχον Αἰγίναν Μάση-ά τε, κοῦροι Ἀχαιῶν

Τῶν αὖθ' ἡγεμόνευε βοὴν ἀγαθὸς Διομήδης,
 Καὶ Σθένης, Καπανήος ἀγακλειτοῦ φίλος υἱός·
 Τοῖσι δ' ἄμ' Εὐρύαλος τρίτατος κίεν, ἰσόθεος φῶς, 565
 Μηκιστέος υἱὸς Ταλαϊονίδαο ἀνακτος.
 Συμπάντων δ' ἡγεῖτο βοὴν ἀγαθὸς Διομήδης·
 Τοῖσι δ' ἄμ' ὀγδῶκοντα μέλαιναι νῆες ἔποντο.

Οἷ δὲ Μυκῆνας εἶχον, ἐὺκτίμενον πτολίεθρον,
 Αφνειὸν τε Κόρινθον, ἐὺκτιμένας τε Κλεωνάς, 570
 Ὀρειάς τ' ἐνέμοντο, Ἀραιθυρέην τ' ἐρατεινὴν,
 Καὶ Σικυῶν', ὅθ' ἄρ' Ἀδρηστος πρῶτ' ἐμβασίλευεν,
 Οἷ θ' Ὑπερησίην τε καὶ αἰπεινὴν Γονόεσσαν,
 Πελλήνην τ' εἶχον, ἥδ' Αἴγιον ἀμφενέμοντο,
 Αἰγιαλὸν τ' ἀνὰ πάντα, καὶ ἀμφ' Ἑλίκην εὐρεῖαν· 575
 Τῶν ἑκατὸν νηῶν ἦρχε κρείων Ἀγαμέμνων,
 Ἀτρεΐδης· ἅμα τῷγε πολὺ πλεῖστοι καὶ ἄριστοι
 Λαοὶ ἔποντ'· ἐν δ' αὐτὸς ἐδύσετο νώροπα χαλκὸν
 Κυδιδίων, πᾶσιν δὲ μετέπρεπεν ἡρώεσσιν,
 Οὔνεκ' ἄριστος ἔην, πολὺ δὲ πλείστους ἄγε λαούς. 580

Οἷ δ' εἶχον κοίλῃν Λακεδαίμονα κητώεσσαν,
 Φᾶρῖν τε Σπάρτην τε, πολυτρήρωνά τε Μέσσην,
 Βρυσειάς τ' ἐνέμοντο καὶ Αὐγειαὶ ἐρατεινάς,
 Οἷ τ' ἄρ' Ἀμύκλας εἶχον, Ἑλος τ', ἔφαλον πτολίεθρον,
 Οἷ τε Λάαν εἶχον, ἥδ' Οἷτυλον ἀμφενέμοντο· 585
 Τῶν οἱ ἀδελφεὸς ἦρχε, βοὴν ἀγαθὸς Μενέλαος,
 Ἐξήκοντα νεῶν· ἀπάτερθε δὲ θωρήσσοντο.
 Ἐν δ' αὐτὸς κίεν ἥσι προθυμίῃσι πεποιθώς,
 Ὀτρύνων πόλεμόνδε· μάλιστα δὲ ἔετο θυμῷ
 Τίσασθαι Ἑλένης ὀρμήματά τε στοναχάς τε. 590

Οἷ δὲ Πύλον τ' ἐνέμοντο καὶ Ἀρήνην ἐρατεινὴν,
 Καὶ Θρύον, Ἀλφειοῖο πόρον, καὶ ἐὺκτιτον Αἶπυ,
 Καὶ Κυπαρισσήεντα καὶ Ἀμφιγένηϊαν ἔναιον,
 Καὶ Πτελεὸν καὶ Ἑλος καὶ Δώριον—ἐνθα τε Μοῦσαι
 Ἀντόμεναι Θάμυριν τὸν Θρήϊκα παῦσαν ἀοιδῆς, 595
 Οἷχαλίθηεν ἰόντα παρ' Εὐρύτου Οἷχαλιῆος

Στεῦτο γὰρ εὐχόμενος νικησέμεν, εἴπερ ἂν αὐταὶ
 Μοῦσαι ἀείδοιεν, κοῦραι Διὸς αἰγιόχοιο
 Αἶ δὲ χολωσάμεναι πηρὸν θέσαν, αὐτὰρ ἀοιδὴν
 Θεσπεσίην ἀφέλοντο, καὶ ἐκλέλαθον κιθαριστύν— 600
 Τῶν αὖθ' ἡγεμόνευε Γερήνιος ἱππότης Νέστωρ·
 Τῷ δ' ἐνενήκοντα γλαφυραὶ νῆες ἐστιχώωντο.

Οἱ δ' ἔχον Ἀρκαδίην ὑπὸ Κυλλήνης ὄρος αἰπύ,
 Αἰπύτιον παρὰ τύμβον, ἔν' ἀνέρες ἀγχιμαχηταί,
 Οἱ Φένεόν τ' ἐνέμοντο καὶ Ὀρχομενὸν πολύμηλον, 605
 Ῥίπην τε Στρατίνην τε καὶ ἡνεμόεσσαν Ἐνίσπην,
 Καὶ Τεγέην εἶχον καὶ Μαντινέην ἐρατεινήν,
 Στύμφηλόν τ' εἶχον, καὶ Παρῤασίην ἐνέμοντο·
 Τῶν ἦρχ' Ἀγκαῖοιο πάϊς, κρείων Ἀγαπήνωρ,
 Ἐξήκοντα νεῶν· πολέες δ' ἐν νηϊ ἐκάστη 610
 Ἀρκαῖδες ἄνδρες ἔβαινον ἐπιστάμενοι πολεμίζειν.
 Αὐτὸς γάρ σφιν δῶκεν ἄναξ ἀνδρῶν Ἀγαμέμνων
 Νῆας εὖσσέλμους περάαν ἐπὶ οἴνοπα πόντον,
 Ἀτρεΐδης· ἐπεὶ οὐ σφι θαλάσσια ἔργα μεμήλει.

Οἱ δ' ἄρα Βουπράσιόν τε καὶ Ἥλιδα δῖαν ἔναιον, 615
 Ὅσσον ἔφ' Ὑρμίνην καὶ Μύρσινος ἐσχατόωσα,
 Πέτρη τ' Ὠλενίην καὶ Ἀλείσιον ἐντὸς ἔέργει·
 Τῶν αὖ τέσσαρες ἄρχοι ἔσαν· δέκα δ' ἀνδρὶ ἐκάστῳ
 Νῆες ἔποντο θοαί, πολέες δ' ἔμβαινον Ἐπειοί.
 Τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Θάλπιος ἡγησάσθην, 620
 Υἱες, ὃ μὲν Κτεάτου, ὃ δ' ἄρ' Εὐρύτου Ἀκτορίωνος·
 Τῶν δ' Ἀμαρυγκείδης ἦρχε κρατερὸς Διώρης·
 Τῶν δὲ τετάρτων ἦρχε Πολύξεινος θεοειδής,
 Υἱὸς Ἀγασθέneos Ἀνγῆϊάδαο ἄνακτος.

Οἱ δ' ἐκ Δουλιχίου, Ἐχινάων θ' ἱεράων 625
 Νήσων, αἳ ναίουσι πέρην ἁλός, Ἥλιδος ἄντα·
 Τῶν αὖθ' ἡγεμόνευε Μέγης, ἀτάλαντος Ἀρηϊ,
 Φυλείδης, ὃν τίκτε Διὶ φίλος ἱππότης Φυλεύς,
 Ὅς ποτε Δουλίχιόνδ' ἀπενάσσατο πατρὶ χολωθείς·
 Τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο. 630

Αὐτὰρ Ὀδυσσεὺς ἤγε Κεφαλλῆνας μεγαθύμους,
 Οἳ ῥ' Ἰθάκην εἶχον καὶ Νήριτον εἰνοσίφυλλον,
 Καὶ Κροκύλει' ἐνέμοντο καὶ Αἰγίλιπα τρηχεῖαν,
 Οἳ τε Ζάκυνθον ἔχον, ἥδ' οἱ Σάμον ἀμφενέμοντο.
 Οἳ τ' ἥπειρον ἔχον, ἥδ' ἀντιπέραι' ἐνέμοντο · 635
 Τῶν μὲν Ὀδυσσεὺς ἦρχε, Διὶ μῆτιν ἀτάλαντος ·
 Τῷ δ' ἅμα νῆες ἔποντο δυνώδεκα μιλτοπάριοι.

Αἰτωλῶν δ' ἠγεῖτο Θόας, Ἀνδραίμονος υἱός,
 Οἳ Πλευρῶν' ἐνέμοντο καὶ Ὠλενον ἥδ' Πυλῆνην,
 Χαλκίδα τ' ἀγχίαλον, Καλυδῶνά τε πετρήεσαν— 640
 Οὐ γὰρ ἔτ' Οἰνῆος μεγαλήτορος νῖέες ἦσαν,
 Οὐδ' ἄρ' ἔτ' αὐτὸς ἔην, θάνε δὲ ξανθὸς Μελέαγρος—
 Τῷ δ' ἐπὶ πάντ' ἐτέταλτο ἀνασσέμεν Αἰτωλοῖσιν ·
 Τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

Κρητῶν δ' Ἰδομενεὺς δουρικλυτὸς ἠγεμόνευεν, 645
 Οἳ Κνωσὸν τ' εἶχον, Γόρτυνά τε τειχιόεσαν,
 Λύκτον, Μίλητόν τε καὶ ἀργινόεντα Λύκαστον,
 Φαιστόν τε Ῥύτιόν τε, πόλεις εὐναιεταώσας,
 Ἄλλοι θ', οἳ Κρήτην ἐκατόμπολιν ἀμφενέμοντο
 Τῶν μὲν ἄρ' Ἰδομενεὺς δουρικλυτὸς ἠγεμόνευεν, 650
 Μηριόνης τ', ἀτάλαντος Ἐνναλίῳ ἀνδρεϊφόντῃ ·
 Τοῖσι δ' ἅμ' ὀγδώκοντα μέλαινα νῆες ἔποντο.

Τληπόλεμος δ' Ἡρακλείδης, ἥς τε μέγας τε,
 Ἐκ Ῥόδου ἐννέα νῆας ἄγεν Ῥοδίων ἀγερώχων ·
 Οἳ Ῥόδον ἀμφενέμοντο διὰ τρίχα κοσμηθέντες, 655
 Αἶνδον, Ἰηλυσὸν τε καὶ ἀργινόεντα Κάμειρον.
 Τῶν μὲν Τληπόλεμος δουρικλυτὸς ἠγεμόνευεν,
 Ὃν τέκεν Ἀστυόχεια βίῃ Ἡρακλεΐῃ.
 Ἐὖν ἄγετ' ἐξ Ἐφύρης, ποταμοῦ ἄπο Σελλήεντος,
 Πέρσας ἄστεα πολλὰ Διοτρεφέων αἰζηῶν. 660
 Τληπόλεμος δ' ἐπεὶ οὖν τράφη ἐν μεγάρῳ εὐπῆκτῳ,
 Λυτῖκα πατρὸς ἐοῖο φίλον μήτρωα κατέκτα,
 Ἦδη γηράσκοντα Λικύμνιον, ὅζον Ἄρηος.
 Αἶψα δὲ νῆας ἔπηξε, πολὺν δ' ὄγε λαὸν ἀγείρας,

Βῆ φεύγων ἐπὶ πόντον · ἀπείλησαν γάρ οἱ ἄλλοι 665
 Υἱέες νίωνοί τε βίης Ἡρακληείης.

Αὐτὰρ ὅγ' ἐς Ῥόδον ἵξεν ἀλώμενος, ἄλγεα πάσχων,
 Τριχθαὶ δὲ ῥῆκθην καταφυλαδόν, ἥδ' ἐφίληθεν
 Ἐκ Διός, ὅς τε θεοῖσι καὶ ἀνθρώποισιν ἀνάσσει.
 Καί σφιν θεσπέσιον πλοῦτον κατέχευε Κρονίων. 670

Νιρεὺς αὖ Σύμηθεν ἄγε τρεῖς νῆας εἵσας,
 Νιρεὺς, Ἀγλαΐης υἱὸς Χαρόποιό τ' ἀνακτος,
 Νιρεὺς, ὃς κάλλιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθεν
 Τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα ·
 Ἄλλ' ἀλαπαδνὸς ἔην, παῦρος δέ οἱ εἶπετο λαός. 675

Οἳ δ' ἄρα Νίσυρόν τ' εἶχον, Κράπαθόν τε Κάσον τε,
 Καὶ Κῶν, Εὐρυπύλοιο πόλιν, νήσους τε Καλύδνας ·
 Τῶν αὖ Φεΐδιππός τε καὶ Ἀντιφος ἠγησάσθην,
 Θεσσαλοῦ νῆε δ' ὤω Ἡρακλείδαο ἀνακτος ·
 Τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχώωντο. 680

Νῦν αὖ τοὺς, ὅσσοι τὸ Πελασγικὸν Ἄργος ἔναιον,
 Οἳ τ' Ἄλουν, οἳ τ' Ἀλόπην, οἳ τε Τρηχῖν' ἐνέμοντο,
 Οἳ τ' εἶχον Φθίην ἥδ' Ἑλλάδα καλλιγύναικα ·
 Μυρμιδόνες δὲ καλεῦντο καὶ Ἕλληνες καὶ Ἀχαιοί ·
 Τῶν αὖ πεντήκοντα νεῶν ἦν ἀρχὸς Ἀχιλλεύς. 685

Ἄλλ' οἷγ' οὐ πολέμοιο δυσηχέος ἐμνῶντο ·
 Οὐ γὰρ ἔην ὅστις σφιν ἐπὶ στίχας ἠγήσαιο
 Κεῖτο γὰρ ἐν νήεσσι ποδάρκης δῖος Ἀχιλλεὺς
 Κούρης χιώμενος Βρισηΐδος ἠῦκόμοιο,
 Τὴν ἐκ Λυρνησσοῦ ἐξείλετο πολλὰ μογήσας, 690
 Λυρνησσὸν διαπορθήσας καὶ τείχεα Θήβης ·

Κὰδ δὲ Μύνητ' ἔβαλεν καὶ Ἐπίστροφον ἐγχεσιμῶρους,
 Υἱέας Εὐηνοῖο Σεληπιάδαο ἀνακτος ·
 Τῆς ὅγε κεῖτ' ἀχέων, τάχα δ' ἀνστήσεσθαι ἔμελλεν.

Οἳ δ' εἶχον Φυλάκην καὶ Πύρασον ἀνθεμόεντα, 695
 Δήμητρος τέμενος, Ἴτωνά τε, μητέρα μῆλων,
 Αἰγυπιάδην τ' Ἀντρώνα ἰδὲ Πτελεδὸν λεχεποίην ·

Τῶν αὖ Πρωτεσίλαος Ἀρήϊος ἡγεμόνευεν,
 Ζωὸς ἐὼν · τότε δ' ἤδη ἔχεν κάτα γαῖα μέλαινα.
 Τοῦ δὲ καὶ ἀμφιδρυφῆς ἄλοχος Φυλάκη ἐλέλειπτο, 700
 Καὶ δόμος ἡμιτελής · τὸν δ' ἔκτανε Δάρδανος ἀνὴρ
 Νηὸς ἀποθρώσκοντα πολὺν πρῶτιστον Ἀχαιῶν.
 Οὐδὲ μὲν οὐδ' οἱ ἀναρχοὶ ἔσαν, πόθεόν γε μὲν ἀρχόν,
 Ἀλλὰ σφεας κόσμησε Ποδάρκης, ὅζος Ἄρηος,
 Ἰφίκλου νιὸς πολυμήλου Φυλακίδαο, 705
 Αὐτοκασίγνητος μεγαθύμου Πρωτεσιλάου,
 Ὅπλοτερος γενεῇ · ὃ δ' ἅμα πρότερος καὶ ἀρειων,
 Ἦρως Πρωτεσίλαος Ἀρήϊος · οὐδέ τε λαοὶ
 Δεύονθ' ἡγεμόνος, πόθεόν γε μὲν ἐσθλὸν ἐόντα ·
 Τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἔποντο. 710

Οἱ δὲ Φερὰς ἐνέμοντο παραὶ Βοιθηΐδα λίμνην,
 Βοίβην καὶ Γλαφύρας καὶ ἐϋκτιμένην Ἰαωλκόν ·
 Τῶν ἦρχ' Ἀδμήτιο φίλος παῖς ἔνδεκα νηῶν,
 Εὐμήλος, τὸν ὑπ' Ἀδμήτῳ τέκε διὰ γυναικῶν,
 Ἀλκηστις, Πελῖαο θυγατρῶν εἶδος ἀρίστη. 715

Οἱ δ' ἄρα Μηθώνην καὶ Θανμακίην ἐνέμοντο,
 Καὶ Μελίβοιαν ἔχον καὶ Ὀλιζῶνα τρηχεῖαν ·
 Τῶν δὲ Φιλοκτήτης ἦρχεν τόξων εὖ εἰδώς,
 Ἐπτα νεῶν · ἐρέται δ' ἐν ἐκάστη πεντήκοντα
 Ἐμβέβασαν, τόξων εὖ εἰδότες Ἴφι μάχεσθαι. 720
 Ἀλλ' ὁ μὲν ἐν νήσῳ κεῖτο κρατέρ' ἄλγεα πάσχων,
 Λήμνῳ ἐν ἡγαθέῃ, ὅθι μιν λίπον νῆες Ἀχαιῶν,
 Ἐλκεῖ μοχθίζοντα κακῷ ὀλοόφρονος ὕδρου
 Ἐνθ' ὅγε κεῖτ' ἀχέων · τάχα δὲ μνήσεσθαι ἔμελλον
 Ἀργεῖοι παρὰ νηυσὶ Φιλοκτήταο ἀνακτος. 725
 Οὐδὲ μὲν οὐδ' οἱ ἀναρχοὶ ἔσαν, πόθεόν γε μὲν ἀρχόν,
 Ἀλλὰ Μέδων κόσμησεν, Οἰλῆος νόθος νιός,
 Τὸν ῥ' ἔτεκεν Ῥήνη ὑπ' Οἰλῆϊ πτολιπόρθῳ.

Οἱ δ' εἶχον Τρίκκην καὶ Ἰθώμην κλωμακόεσσαν,
 Οἱ τ' ἔχον Οἰχαλίην, πόλιν Εὐρύτου Οἰχαλιῆος · 730
 Τῶν αὖθ' ἡγείσθην Ἀσκληπιοῦ δύο παῖδε,

Ιητῆρ' ἀγαθῷ, Γουδαλείριος ἡδὲ Μαχάων ·
Γοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.

Οἳ δ' ἔχον Ὀρμένιον, οἳ τε κρήνην Ὑπέρειαν, 735
Οἳ τ' ἔχον Ἀστέριον, Τιτάνιοί τε λευκὰ κάρηνα ·
Τῶν ἦρχ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός ·
Τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἔποντο.

Οἳ δ' Ἀργισσαν ἔχον, καὶ Γυρτώνην ἐνέμοντο,
Ὅρθην, Ἠλώνην τε, πόλιν τ' Ὀλοοσσόνα λευκὴν ·
Τῶν αὖθ' ἡγεμόνευε μενεπτόλεμος Πολυποίτης, 740
Υἱὸς Πειριθόοιο, τὸν ἀθάνατος τέκετο Ζεὺς—
Τόν ῥ' ὑπὸ Πειριθόῳ τέκετο κλυτὸς Ἴπποδάμεια
Ἥματι τῷ, ὅτε Φῆρας ἐτίσατο λαχνήεντας,
Τοὺς δ' ἐκ Πηλίου ὤσε, καὶ Αἰθίκεσσι πέλασσε—
Οὐκ οἶος, ἅμα τῷγε Λεοντεύς, ὅζος Ἀρης, 745
Υἱὸς ὑπερθύμοιο Κορώνου Καινείδαο ·
Τοῖς δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἔποντο.

Γουνεὺς δ' ἐκ Κύφου ἦγε δύω καὶ εἴκοσι νῆας ·
Τῷ δ' Ἐνιῆνες ἔποντο, μενεπτόλεμοί τε Περαιβοί, 750
Οἳ περὶ Δωδώνην δυσχείμερον οἰκί' ἔθεντο,
Οἳ τ' ἀμφ' ἱμερτὸν Τιταρήσιον ἔργ' ἐνέμοντο ·
Ὅς ῥ' ἐς Πηνειὸν προΐει καλλίρροον ὕδωρ ·
Οὐδ' ὅγε Πηνειῷ συμμίσγεται ἀργυροδίνῃ,
Ἀλλὰ τέ μιν καθύπερθεν ἐπιρρέει, ἥ ὕτ' ἔλαιον
Ὅρκου γὰρ δεινοῦ Στυγὸς ὕδατος ἐστὶν ἀπορρώξ. 755

Μαγνήτων δ' ἦρχε Πρόθοος, Τενθρηδόνο υἱός,
Οἳ περὶ Πηνειὸν καὶ Πήλιον εἰνοσίφυλλον
Ναίεσκον · τῶν μὲν Πρόθοος θοὸς ἡγεμόνευεν ·
Τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἔποντο.

Οὔτοι ἄρ' ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν. 760
Γίς τ' ἄρ τῶν ὅχ' ἄριστος ἔην, σύ μοι ἔννεπε, Μοῦσα.
Αὐτῶν, ἡδ' ἵππων, οἳ ἅμ' Ἀτρεΐδῃσιν ἔποντο.

Ἴπποι μὲν μέγ' ἄρισται ἔσαν Φηρητιάδαο,
Τὰς Εὐμῆλος ἔλαυνε, ποδῶκεας, ὄρνιθας ὦς,

Ὀτρίχας, οἰέτεας, σταφύλη ἐπὶ νῶτον εἴσας · 765
 Τὰς ἐν Πηρείῃ θρέψ' ἀργυρότοξος Ἀπόλλων,
 Ἀμφω θηλείας, φόβον Ἄρηος φορεούσας.
 Ἀνδρῶν αὖ μέγ' ἄριστος ἦν Τελαμώνιος Αἴας,
 Ὀφρ' Ἀχιλεὺς μήνιεν · ὃ γὰρ πολὺ φέρτατος ἦεν,
 Ἴπποι θ', οἳ φορέεσκον ἀμύμονα Πηλείωνα. 770
 Ἀλλ' ὁ μὲν ἐν νήεσσι κορωνίσι ποντοπόροισιν
 Κεῖτ' ἀπομηνίσας Ἀγαμέμνονι, ποιμένι λαῶν,
 Ἀτρεΐδῃ · λαοὶ δὲ παρὰ ῥηγμῖνι θαλάσσης
 Δίσκοισιν τέρποντο καὶ αἰγανέησιν ἰέντες
 Τόξοισιν θ' · Ἴπποι δὲ παρ' ἄρμασιν οἷσιν ἕκαστος, 775
 Λωτὸν ἐρεπτόμενοι ἐλεόθρεπτόν τε σέλινον,
 Ἔστασαν · ἄρματα δ' εὖ πεπυκασμένα κεῖτο ἀνάκτων
 Ἐν κλισίῃς · οἳ δ' ἀρχὸν Ἀρηΐφιλον ποθέοντες
 Φοίτων ἔνθα καὶ ἔνθα κατὰ στρατόν, οὐδ' ἐμάχοντο.

Οἳ δ' ἄρ' ἴσαν, ὥσεί τε πυρὶ χθὼν πᾶσα νέμοιτο · 780
 Γαῖα δ' ὑπεστενάχιζε, Διὶ ὥς τερπικεραύνῳ
 Χωομένῳ, ὅτε τ' ἀμφὶ Τυφωέϊ γαῖαν ἱμάσση
 Εἶν Ἀρίμοις, ὅθι φασὶ Τυφωέος ἔμμεναι εὐνάς ·
 Ὡς ἄρα τῶν ὑπὸ ποσσὶ μέγα στεναχίζετο γαῖα
 Ἐρχομένων · μάλα δ' ὦκα διέπρησσον πεδίοιο. 785

Τρῳσὶν δ' ἄγγελος ἦλθε ποδὴννεμος ὠκέα Ἴρις
 Παρ Διὸς αἰγιόχοιο σὺν ἀγγελίῃ ἀλεγεινῇ.
 Οἳ δ' ἀγορὰς ἀγόρευον ἐπὶ Πριάμοιο θύρῃσιν,
 Πάντες ὁμηγερέες, ἡμὲν νέοι ἡδὲ γέροντες.
 Ἀγχοῦ δ' ἰσταμένη προσέφη πόδας ὠκέα Ἴρις · 790
 Εἷσατο δὲ φθογγὴν νῦν Πριάμοιο Πολίτῃ,
 Ὃς Τρώων σκοπὸς ἴξε, ποδωκείῃσι πεποιθώς,
 Τύμβῳ ἐπ' ἀκροτάτῳ Αἰσυήταο γέροντος,
 Δέγμενος, ὅππότε ναῦφιν ἀφορμηθεῖεν Ἀχαιοί ·
 Γῶ μιν ἐεισαμένη μετέφη πόδας ὠκέα Ἴρις · 795

Ὡ γέρον αἰεὶ τοι μῦθοι φίλοι ἄκριτοί εἰσιν,
 Ὡς ποτ' ἐπ' εἰρήνης · πόλεμος δ' ἀλίαςτος ὄρωρεν.
 Ἦ μὲν δὴ μάλα πολλὰ μάχας εἰσῆλυθον ἀνδρῶν,

Ἄλλ' οὐπω τοιόνδε τοσόνδε τε λαὸν ὄπωπα ·
 Λίην γὰρ φύλλοισιν ἐοικότες ἢ ψαμάθοισιν 800
 Ἔρχονται πεδίοιο, μαχησόμενοι περὶ ἄστν.

Ἐκτορ, σοὶ δὲ μάλιστ' ἐπιτέλλομαι, ὧδέ γε ῥέξαι ·
 Πολλοὶ γὰρ κατὰ ἄστν μέγα Πριάμου ἐπίκουροι,
 Ἄλλη δ' ἄλλων γλῶσσα πολυσπερέων ἀνθρώπων
 Τοῖσιν ἕκαστος ἀνὴρ σημαινέτω, οἷσί περ ἄρχει, 805
 Γῶν δ' ἐξηγείσθω, κοσμησάμενος πολιήτας.

Ὡς ἔφαθ' · Ἐκτωρ δ' οὔτι θεᾶς ἔπος ἠγνοίησεν,
 Αἶψα δ' ἔλυσ' ἀγορήν · ἐπὶ τεύχεα δ' ἐσσεύοντο.
 Πᾶσαι δ' ὠϊγνυντο πύλαι, ἐκ δ' ἔσσυτο λαός,
 Πεζοὶ θ' ἱππῆές τε · πολὺς δ' ὀρυμαγδὸς ὀρώρει. 810

Ἔστι δέ τις προπάροιθε πόλιος αἰπεῖα κολώνη,
 Ἐν πεδίῳ ἀπάνευθε, περίδρομος ἔνθα καὶ ἔνθα ·
 Τὴν ἦτοι ἄνδρες Βατίειαν κικλήσκουσιν,
 Ἀθάνατοι δέ τε σῆμα πολυσκάρθοιο Μυρίνης ·
 Ἐνθα τότε Τρῶές τε διέκριθεν ἡδ' ἐπίκουροι. 815

Τρῶσὶ μὲν ἠγεμόνευε μέγας κορυθαίολος Ἐκτωρ,
 Πριαμίδης ἅμα τῷγε πολὺ πλεῖστοι καὶ ἄριστοι
 Λαοὶ θωρήσσοντο, μεμαότες ἐγχείησιν.

Δαρδανίων αὐτ' ἦρχεν ἐὺς παῖς Ἀγχίσαο,
 Αἰνείας, τὸν ὑπ' Ἀγχίση τέκε δῖ' Ἀφροδίτῃ, 820
 Ἴδης ἐν κνημοῖσι θεὰ βροτῶ ἐύνηθεῖσα ·
 Οὐκ οἶος, ἅμα τῷγε δύω Ἀντήνορος νῆε,
 Ἀρχέλοχός τ' Ἀκάμας τε, μάχης εὖ εἰδότε πάσης

Οἳ δὲ Ζέλειαν ἔναιον ὑπαὶ πόδα νείατον Ἴδης,
 Ἀφνειοί, πίνοντες ὕδωρ μέλαν Αἰσήποιο, 825
 Τρῶες · τῶν αὐτ' ἦρχε Λυκάονος ἀγλαὸς υἱός,
 Πάνδαρος, ᾧ καὶ τόξον Ἀπόλλων αὐτὸς ἔδωκεν.

Οἳ δ' Ἀδρήστειάν τ' εἶχον καὶ δῆμον Ἀπαισοῦ,
 Καὶ Πιτύειαν ἔχον καὶ Τηρείης ὕρος αἰπύ ·
 Τῶν ἦρχ' Ἀδρηστός τε καὶ Ἀμφιος λινοθώρηξ, 830
 Υἱὲ δύω Μέροπος Περκωσίου, ὃς περὶ πάντων

Ἦιδεε μαντοσύνας, οὐδὲ οὓς παῖδας ἔασκεν
 Στείχειν ἐς πόλεμον φθισήνορα · τὼ δέ οἱ οὔτι
 Πειθέσθην · Κῆρες γὰρ ἄγον μέλανος θανάτοιο.

Οἷ δ' ἄρα Περκώτην καὶ Πράκτιον ἀμφενέμοντο, 835
 Καὶ Σηστὸν καὶ Ἀβυδὸν ἔχον καὶ δῖαν Ἀρίσβην ·
 Τῶν αὖθ' Ὑρτακίδης ἦρχ' Ἀσιος, ὄρχαμος ἀνδρῶν,
 Ἀσιος Ὑρτακίδης, ὃν Ἀρίσβηθεν φέρον ἵπποι
 Αἴθωνες, μεγάλοι, ποταμοῦ ἄπο Σελλήεντος.

Ἰππόθοος δ' ἄγε φῦλα Πελασγῶν ἐγχεσιμῶρων, 840
 Τῶν οἷ Λάρισσαν ἐριβόλακα ναιετάασκον ·
 Τῶν ἦρχ' Ἰππόθοός τε Πύλαιός τ', ὄζος Ἀρηος,
 Υἱε δύω Λήθοιο Πελασγοῦ Τευταμίδαο.

Αὐτὰρ Θρήϊκας ἦγ' Ἀκάμας καὶ Πείροος ἦρως, 845
 Ὅσσους Ἑλλήσποντος ἀγάρρροος ἐντὸς ἐέργει.

Εὐφημος δ' ἀρχὸς Κικόνων ἦν αἰχμητῶν,
 Υἱὸς Τροιζήνοιο Διοτρεφέος Κεάδαο.

Αὐτὰρ Πυραίχμης ἄγε Παίονας ἀγκευλότόξους
 Τηλόθεν ἐξ Ἀμυδῶνος, ἀπ' Ἀξιοῦ εὐρυρέοντος,
 Ἀξιοῦ, οὗ κάλλιστον ὕδωρ ἐπικίδναται αἶαν. 850

Παφλαγόνων δ' ἠγεῖτο Πυλαιμένεος λάσιον κῆρ
 Ἐξ Ἐνετῶν, ὅθεν ἡμιόνων γένος ἀγροτεράων ·
 Οἷ ῥα Κύτῳρον ἔχον, καὶ Σήσαμον ἀμφενέμοντο,
 Ἀμφί τε Παρθένιον ποταμὸν κλυτὰ δώματ' ἔναιον,
 Κρῶμνάν τ' Αἰγιάλόν τε καὶ ὑψηλοὺς Ἐρυθίνους. 855

Αὐτὰρ Ἀλιζώνων Ὀδῖος καὶ Ἐπίστροφος ἦρχον
 Τηλόθεν ἐξ Ἀλύβης, ὅθεν ἀργύρου ἐστὶ γενέθλη.

Μυσῶν δὲ Χρόμις ἦρχε καὶ Ἐννομος οἰωνιστῆς ·
 Ἀλλ' οὐκ οἰωνοῖσιν ἐρύσσατο Κῆρα μέλαιναν,
 Ἀλλ' ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο 860
 Ἐν ποταμῷ, ὅθι περ Τρῶας κεράϊζε καὶ ἄλλους.

Φόρκυς αὖ Φρύγας ἦγε καὶ Ἀσκάνιος θεοειδῆς
 Τῇλ' ἐξ Ἀσκανίης · μέμασαν δ' ὑσμῖνι μάχεσθαι.

Μήοσιν αὖ Μέσθλης τε καὶ Ἄντιφος ἡγησάσθην,
 Υἱε Ταλαιμένεος, τῷ Γυγαίῃ τέκε Λίμνη,
 Οἷ καὶ Μήονας ἦγον ὑπὸ Τρώλῳ γεγαῶτας. 865

Νάστης αὖ Καρῶν ἡγήσατο βαρβαροφώνων,
 Οἷ Μίλητον ἔχον, Φθειρῶν τ' ὄρος ἀκριτόφυλλον,
 Μαιάνδρου τε ῥοάς, Μυκάλης τ' αἰπεινὰ κάρηνα.
 Τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Νάστης ἡγησάσθην, 870
 Νάστης Ἀμφίμαχός τε, Νομίονος ἀγλαὰ τέκνα,
 Ὃς καὶ χρυσὸν ἔχων πόλεμόνδ' ἔεν, ἡὔτε κούρη.
 Νήπιος· οὐδέ τί οἱ τόγ' ἐπήρκεσε λυγρὸν ὄλεθρον.
 Ἀλλ' ἐδάμῃ ὑπὸ χερσὶ ποδώκεος Αἰακίδαο
 Ἐν ποταμῷ, χρυσὸν δ' Ἀχιλεὺς ἐκόμισσε δαΐφρων. 875

Σαρπηδὼν δ' ἦρχεν Λυκίων καὶ Γλαῦκος ἀμύμων,
 Τηλόθεν ἐκ Λυκίης, Ξάνθου ἄπο δινήμετος.

ΕΙΛΑΝ = 1000
αίλι = 1000

HOMER'S ILLIAD.

Brought up to date 13
170

BOOK III.

Αὐτὰρ ἐπεὶ κόσμηθεν ἄμ' ἡγεμόνεσσιν ἕκαστοι,
Τρῶες μὲν κλαγγῇ τ' ἐνοπῇ τ' ἴσαν, ὄρνιθες ὥς ·
Ἡὔτε περ κλαγγῇ γεράνων πέλει οὐρανόθι πρό ·
Αἴτ' ἐπεὶ οὖν χειμῶνα φύγον καὶ ἀθέσφατον ὄμβρον,
Κλαγγῇ ταίγε πέτονται ἐπ' Ὀκεανοῖο ῥοάων,
Ἀνδράσι Πυγμαίοισι φόνον καὶ Κῆρα φέρουσαι ·
Ἡέραι δ' ἄρα ταίγε κακὴν ἔριδα προφέρονται ·
Οἳ δ' ἄρ' ἴσαν σιγῇ μένεα πνεύοντες Ἀχαιοί,
Ἐν θυμῷ μεμαῶτες ἀλεξέμεν ἀλλήλοισιν.

5

Εὖτ' ὄρεος κορυφῇσι Νότος κατέχευεν ὀμίχλην,
Ποιμέσιν οὔτι φίλην, κλέπτῃ δέ τε νυκτὸς ἀμείνω,
Τόσσον τίς τ' ἐπιλεύσσει, ὅσον τ' ἐπὶ λαῶν ἴησιν ·
Ὡς ἄρα τῶν ὑπὸ ποσσὶ κονίσαλος ὄρνυτ' ἀελλῆς
Ἐρχομένων · μάλα δ' ὦκα διέπρησσαν πεδίοιο.

10

Οἳ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
Τρωσὶν μὲν προμάχιζεν Ἀλέξανδρος θεοειδὴς
Παρδαλέην ὥμοισιν ἔχων καὶ καμπύλα τόξα
Καὶ ξίφος · αὐτὰρ ὁ δοῦρε δύω κεκορυθμένα χαλκῷ
Πάλλων Ἀργείων προκαλίζετο πάντας ἀρίστους
Ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊοτῇτι.

15

20

Τὸν δ' ὥς οὖν ἐνόησεν Ἀρηϊφίλος Μενέλαος
Ἐρχόμενον προπάροιθεν ὀμίλου, μακρὰ βιβῶντα,
Ὡς τε λέων ἐχάρη μεγάλῳ ἐπὶ σώματι κῆρσας,
Εὐρὼν ἢ ἔλαφον κεραδὸν ἢ ἄγριον αἶγα

Πεινάων • μάλα γάρ τε κατεσθίει, εἴπερ ἂν αὐτὸν 25
Σεύωνται ταχέες τε κύνες θαλεροί τ' αἰζηοί •

Ἦς ἐχάρη Μενέλαος Ἀλέξανδρον θεοειδέα
Ὀφθαλμοῖσιν ἰδὼν • φάτο γὰρ τίσεσθαι ἀλείτην •
Αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε.

Τὸν δ' ὥς οὖν ἐνόησεν Ἀλέξανδρος θεοειδῆς 30

Ἐν προμάχοισι φανέντα, κατεπλήγη φίλον ἦτορ •
Ἄψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο Κῆρ' ἀλεείνων.
Ἦς δ' ὅτε τίς τε δράκοντα ἰδὼν παλίνορσος ἀπέστη
Οὔρεος ἐν βήσσης, ὑπὸ τε τρόμος ἔλλαβε γυῖα,
Ἄψ τ' ἀνεχώρησεν, ὥχρος τέ μιν εἶλε παρειάς • 35
Ἦς αὖτις καθ' ὅμιλον ἔδν Τρώων ἀγερώχων
Δείσας Ἀτρεὺς νῖδν Ἀλέξανδρος θεοειδῆς.

Γόν δ' Ἐκτωρ νείκεσσεν ἰδὼν αἰσχροῖς ἐπέεσσιν •

Δύσπαρι, εἶδος ἄριστε, γυναιμανές, ἡπεροπευτά,
Λῖθ' ὄφελος ἄγονός τ' ἔμεναι, ἄγαμός τ' ἀπολέσθαι. 40

Καί κε τὸ βουλοίμην, καί κεν πολὺ κέρδιον ἦεν,
Ἦ οὔτω λώβην τ' ἔμεναι καὶ ὑπόψιον ἄλλων.

Ἦ που καγχαλόωσι καρηκομόωντες Ἀχαιοί,
Φαντες ἀριστῆα πρόμον ἔμμεναι, οὔνεκα καλὸν
Εἶδος ἔπ' • ἀλλ' οὐκ ἔστι βίη φρεσὶν οὐδέ τις ἀλκή. 45

Ἦ τοιόςδε ἐὼν ἐν ποντοπόροιςιν νέεσσιν

Πόντον ἐπιπλώσας, ἐτάρους ἐρίηρας ἀγείρας,
Μιχθεῖς ἀλλοδαποῖσι, γυναικ' εὐειδέ' ἀνῆγες
Εξ ἀπίης γαίης, νυδὸν ἀνδρῶν αἰχμητᾶων,
Πατρί τε σῶ μέγα πημα πόληϊ τε παντί τε δήμῳ, 50

Δυσμενέσιν μὲν χάρμα, κατηφείην δὲ σοὶ αὐτῷ ;

Οὐκ ἂν δὴ μείνειας Ἀρηϊφίλον Μενέλαον ;

Γνοίης χ', οἷον φωτὸς ἔχεις θαλερὴν παράκοιτιν.

Οὐκ ἂν τοι χραίσμη κίθαρις, τά τε δῶρ' Ἀφροδίτης,

Ἦ τε κόμη, τό τε εἶδος, ὅτ' ἐν κονίησι μιγείης. 55

Αλλὰ μάλα Τρῶες δειδήμενες • ἥ τέ κεν ἦδη
Λάϊνον ἔσσο χιτῶνα κακῶν ἔνεχ', ὅσσα ἔοργας.

Τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδῆς •

Ἑκτορ· ἐπεὶ με κατ' αἶσαν ἐνεΐκεσας, οὐδ' ὑπὲρ αἶσαν·
 Αἰεὶ τοι κραδίη πέλεκυς ὥς ἐστὶν ἀτειρής, 60
 Ὅς τ' εἴσιν διὰ δουρὸς ὑπ' ἀνέρος, ὅς ῥά τε τέχνη
 Νήϊον ἐκτάμνησιν, ὀφέλλει δ' ἀνδρὸς ἐρωήν·
 Ὡς σοὶ ἐνὶ στήθεσιν ἀτάρβητος νόος ἐστίν.
 Μὴ μοι δῶρ' ἐρατὰ πρόφερε χρυσέης Αφροδίτης·
 Οὗτοι ἀπόβλητ' ἐστὶ θεῶν ἐρικυδέα δῶρα, 65
 Ὅσσα κεν αὐτοὶ δῶσιν, ἐκὼν δ' οὐκ ἄν τις ἔλοιτο.
 Νῦν αὖτ' εἴ μ' ἐθέλεις πολεμίζειν ἡδὲ μάχεσθαι,
 Ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιοὺς,
 Αὐτὰρ ἔμ' ἐν μέσσω καὶ Ἀρηϊφίλον Μενέλαον
 Συμβάλετ' ἀμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι· 70
 Ὀππότερος δέ κε νικήσῃ, κρείσσων τε γένηται,
 Κτήμαθ' ἐλὼν εὖ πάντα γυναικὰ τε οἴκαδ' ἀγέσθω·
 Οἷ δ' ἄλλοι φιλότῃτα καὶ ὄρκια πιστὰ ταμόντες
 Ναίοιτε Τροίην ἐριβώλακα· τοὶ δὲ νεέσθων
 Ἄργος ἐς ἱππόβοτον καὶ Ἀχαιῖδα καλλιγύναικα. 75

Ὡς ἔφαθ'· Ἐκτωρ δ' αὖτ' ἐχάρη μέγα μῦθον ἀκούσας
 Καί ῥ' ἐς μέσσον ἰὼν Τρώων ἀνέργε φάλαγγας,
 Μέσσον δουρὸς ἐλὼν· τοὶ δ' ἰδρύνθησαν ἅπαντες.
 Τῷ δ' ἐπετοξάζοντο κερηκομόωντες Ἀχαιοὶ,
 Ἰοῖσιν τε τιτυσκόμενοι λάεσσί τ' ἔβαλλον. 80
 Αὐτὰρ ὁ μακρὸν ἄϋσεν ἄναξ ἀνδρῶν Ἀγαμέμνων·

Ἴσχεσθ', Ἀργεῖοι, μὴ βάλλετε, κοῦροι Ἀχαιῶν·
 Στεῦνται γάρ τι ἔπος ἐρέειν κορυθαίολος Ἐκτωρ.

Ὡς ἔφαθ'· οἳ δ' ἔσχοντο μάχης, ἀνέω τ' ἐγένοντο
 Ἐσσυμένως· Ἐκτωρ δὲ μετ' ἀμφοτέροισιν ἔειπεν· 85

Κέκλυτέ μεν, Τρῶες καὶ εὐκνήμιδες Ἀχαιοί,
 μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νεῖκος ὄρωρεν.
 Ἄλλους μὲν κέλεται Τρῶας καὶ πάντας Ἀχαιοὺς
 Γεύχεα κάλ' ἀποθέσθαι ἐπὶ χθονὶ πουλυβοτείρῃ,
 Αὐτὸν δ' ἐν μέσσω καὶ Ἀρηϊφίλον Μενέλαον 90
 Οἶους ἀμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι·

Ὅππότερος δέ κε νικήσῃ κρείσσων τε γενηται,
 Κτήμαθ' ἐλὼν εὖ πάντα γυναικὰ τε οἴκαδ' ἀγέσθω·
 Οἷ δ' ἄλλοι φιλότῃτα καὶ ὄρκια πιστὰ τάμωμεν.

Ὡς ἔφαθ'· οἷ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ. 95
 Τοῖσι δὲ καὶ μετέειπε βοὴν ἀγαθὸς Μενέλαος·

Κέκλυτε νῦν καὶ ἐμεῖο· μάλιστα γὰρ ἄλγος ἱκάνει
 Θυμὸν ἐμόν· φρονέω δὲ διακρινθῆμεναι ἤδη
 Ἀργείους καὶ Τρῶας, ἐπεὶ κακὰ πολλὰ πέποσθε
 Εἵνεκ' ἐμῆς ἔριδος καὶ Ἀλεξάνδρου ἔνεκ' ἀρχῆς· 100
 Ἡμέων δ' ὅπποτέρῳ θάνατος καὶ μοῖρα τέτυκται,
 Τεθναίῃ· ἄλλοι δὲ διακρινθεῖτε τάχιστα.
 Οἴσετε δ' ἄρν', ἕτερον λευκόν, ἑτέρην δὲ μέλαιναν,
 Γῇ τε καὶ Ἡελίῳ· Διὶ δ' ἡμεῖς οἴσομεν ἄλλον.
 Ἄξετε δὲ Πριάμοιο βίην, ὄφρ' ὄρκια τάμνη 105
 Αὐτός, ἐπεὶ οἱ παῖδες ὑπερφίαλοι καὶ ἄπιστοι·
 Μὴ τις ὑπερβασίῃ Διὸς ὄρκια δηλήσῃται.
 Αἰεὶ δ' ὀπλοτέρων ἀνδρῶν φρένες ἡερέθονται·
 Οἷς δ' ὁ γέρων μετέησιν, ἅμα πρόσσω καὶ ὀπίσσω
 Λεύσσει, ὅπως ὅχ' ἄριστα μετ' ἀμφοτέροισι γένηται. 110

Ὡς ἔφαθ'· οἷ δ' ἐχάρησαν Ἀχαιοὶ τε Τρῶές τε
 Ἐλπόμενοι παύσεσθαι οἷζυροῦ πολέμοιο.
 Καί ῥ' ἵππους μὲν ἔρυσαν ἐπὶ στίχας, ἐκ δ' ἔβαν αὐτοί,
 Τεύχεά τ' ἐξεδύοντο, τὰ μὲν κατέβεντ' ἐπὶ γαίῃ
 Πλησίον ἀλλήλων, ὀλίγῃ δ' ἦν ἀμφὶς ἄρουρα. 115

Ἐκτωρ δὲ προτὶ ἄστυ δύω κήρυκας ἔπεμπεν
 Καρπαλίμως ἄρνας τε φέρειν, Πριάμόν τε καλέσσαι.
 Αὐτὰρ ὁ Ταλθύβιον προΐει κρείων Ἀγαμέμνων
 Νῆας ἐπὶ γλαφυρὰς ἰέναι, ἥδ' ἄρν' ἐκέλευεν
 Οἰσέμεναι· ὁ δ' ἄρ' οὐκ ἀπίθησ' Ἀγαμέμνονι δίῳ.— 120

Ἴρις δ' αὖθ' Ἐλένη λευκωλένῳ ἄγγελος ἦλθεν,
 Εἰδομένη γαλόῳ, Ἀντηνορίδαο δάμαρτι,
 Τὴν Ἀντηνορίδης εἶχε κρείων Ἐλικάων,
 Λαοδίκην Πριάμοιο θυγατρῶν εἶδος ἀοίστην

Γῆν δ' εὐρὶ ἐν μεγάρῳ · ἥ δὲ μέγαν ἱστὸν ὕφαινεν,
 Δίπλακα πορφυρέην · πολέας δ' ἐνέπασσεν ἀέθλους
 Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,
 Οὓς ἐθεν εἶνεκ' ἔπασχον ὑπ' Ἀρηος παλαμῶν.
 Ἀγχοῦ δ' ἱσταμένη προσέφη πόδας ὠκέα Ἴρις ·

125

Δεῦρ' ἴθι, νύμφα φίλη, ἵνα θέσκελα ἔργα ἴδῃαι
 Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων ·
 Οἱ πρὶν ἐπ' ἀλλήλοισι φέρον πολὺδακρυν Ἀρηᾷ
 Ἐν πεδίῳ, ὀλοοῖο λιλαιόμενοι πολέμοιο,
 Οἱ δὴ νῦν ἕαται σιγῇ—πόλεμος δὲ πέπανται—
 Ἀσπίσι κεκλιμένοι, παρὰ δ' ἔγχεα μακρὰ πέπηγεν.
 Αὐτὰρ Ἀλέξανδρος καὶ Ἀρηΐφιλος Μενέλαος
 Μακρῆς ἐγχείῃσι μαχήσονται περὶ σεῖο ·
 Τῷ δέ κε νικήσαντι φίλη κεκλήσῃ ἄκοιτις.

130

135

Ὡς εἰποῦσα θεὰ γλυκὺν ἥμερον ἔμβαλε θυμῷ
 Ἀνδρός τε προτέροιο καὶ ἄστεος ἠδὲ τοκῆων.
 Αὐτίκα δ' ἀργεννῇσι καλυψαμένη ὀθόνησιν
 Ὠρμᾶτ' ἐκ θαλάμοιο, τέρεν κατὰ δάκρυ χέουσα
 Οὐκ οἶη, ἅμα τῇγε καὶ ἀμφίπολοι δὴ ἔποντο,
 Αἴθρη, Πιτθῆος θυγάτηρ, Κλυμένη τε βοῶπις.
 Αἶψα δ' ἔπειθ' ἴκανον ὅθι Σκαιαὶ πύλαι ἦσαν.

140

145

Οἱ δ' ἀμφὶ Πρίαμον καὶ Πάνθοον ἠδὲ Θυμοίτην,
 Λάμπον τε Κλυτίον θ', Ἰκετάονά τ', ὅζον Ἀρηος,
 Οὐκαλέγων τε καὶ Ἀντήνωρ, πεπνυμένω ἄμφω,
 Εἶατο δημογέροντες ἐπὶ Σκαιῇσι πύλῃσιν ·
 Γῆραι δὴ πολέμοιο πεπαυμένοι, ἀλλ' ἀγορηταὶ
 Ἑσθλοί, τεττίγεσσιν ἐοικότες, οἷτε καθ' ὕλην
 Δενδρέω ἐφεζόμενοι ὅπα λειριόεσσαν ἰεῖσιν ·
 Τοῖοι ἄρα Τρώων ἡγήτορες ἦντ' ἐπὶ πύργῳ.
 Οἳ δ' ὥς οὖν εἶδονθ' Ἑλένην ἐπὶ πύργον ἰοῦσαν,
 Ἦκα πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον

150

155

Οὐ νέμεσις Τρῶας καὶ εὐκνήμιδας Ἀχαιοὺς
 Τοιῇδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν ·

Αἰνῶς ἀθανάτησι θεῆς εἰς ὧπα ἔοικεν.

Ἀλλὰ καὶ ὣς, τοίη περ ἐοῦσ', ἐν νηυσὶ νεέσθω,
Μηδ' ἡμῖν τεκέεσσί τ' ὀπίσσω πῆμα λίποιτο.

160

᾽Ως ἄρ' ἔφαν· Πρίαμος δ' Ἑλένην ἐκαλέσσατο φωνῇ·

Δεῦρο πάροιθ' ἐλθοῦσα, φίλον τέκος, ἴξεν ἐμεῖο,

Ὅφρα ἴδῃ πρότερόν τε πόσιν πηοὺς τε φίλους τε—

Οὔτι μοι αἰτίη ἐσσί, θεοὶ νύ μοι αἴτιοί εἰσιν,

Οἷ μοι ἐφώρμησαν πόλεμον πολύδακρυν Ἀχαιῶν— 165

᾽Ως μοι καὶ τόνδ' ἄνδρα πελώριον ἐξονομήνης,

Ὅς τις ὅδ' ἐστὶν Ἀχαιὸς ἀνὴρ ἧὺς τε μέγας τε.

Ἦτοι μὲν κεφαλῇ καὶ μείζονες ἄλλοι ἔασιν,

Καλὸν δ' οὔτω ἐγὼν οὔπω ἴδον ὀφθαλμοῖσιν,

Οὐδ' οὔτω γεγαρόν· βασιλῆϊ γὰρ ἀνδρὶ ἔοικεν. 170

Τὸν δ' Ἑλένη μύθοισιν ἀμείβετο, δῖα γυναικῶν·

Αἰδοῖός τέ μοί ἐσσι, φίλε ἐκυρέ, δεινός τε·

᾽Ως ὄφελεν θάνατός μοι ἀδεῖν κακός, ὅπποτε δεῦρο

Υἱεῖ σῶ ἐπέμην, θάλαμον γνωτοὺς τε λιποῦσα

Παῖδά τε τηλυγέτην καὶ ὀμηλικίην ἐρατεινήν. 175

Ἀλλὰ τά γ' οὐκ ἐγένοντο, τὸ καὶ κλαίουσα τέτηκα.

Τοῦτο δέ τοι ἐρέω, ὃ μ' ἀνείρεαι ἡδὲ μεταλλᾶς·

Οὐτός γ' Ἀτρεΐδης, εὐρυκρείων Ἀγαμέμνων,

Ἀμφότερον, βασιλεύς τ' ἀγαθός, κρατερός τ' αἰχμητής·

Δαῆρ αὐτ' ἐμὸς ἔσκε κυνώπιδος, εἴ ποτ' ἔην γε. 180

᾽Ως φάτο· τὸν δ' ὁ γέρων ἠγάσσατο, φώνησέν τε

Ω μάκαρ Ἀτρεΐδη, μοιρηγενές, ὀλβιόδαιμον,

Ἡ ῥά νύ τοι πολλοὶ δεδμήατο κοῦροι Ἀχαιῶν.

Ἦδη καὶ Φρυγίην εἰσῆλυθον ἀμπελόεσσαν,

Ἐνθα ἴδον πλείστους Φρύγας, ἀνέρας αἰολοπώλους, 185

Λαοὺς Ὀτρῆος καὶ Μύγδονος ἀντιθέοιο,

Δῖ ῥα τότε ἔστρατόωντο παρ' ὄχθας Σαγγαρίοιο·

Καὶ γὰρ ἐγὼν ἐπίκουρος ἐὼν μετὰ τοῖσιν ἐλέχθην

Ἡματι τῷ, ὅτε τ' ἦλθον Ἀμαζόνες ἀντιάνειραι·

Ἀλλ' οὐδ' οἷ τόσοι ἦσαν, ὅσοι ἐλίκωπες Ἀχαιοί. 190

Δεύτερον αὐτ' Ὀδυσῆα ἰδὼν ἐρέειν' ὁ γεραίός ·
 Εἴπ' ἄγε μοι καὶ τόνδε, φίλον τέκος, ὅστις ὄδ' ἐστίν
 Μείων μὲν κεφαλῇ Ἀγαμέμνονος Ἀτρείδαο,
 Εὐρύτερος δ' ὥμοισιν ἰδὲ στέρνοισιν ἰδέσθαι.
 Τεύχεα μὲν οἱ κεῖται ἐπὶ χθονὶ πουλυβοτεΐρῃ, 195
 Αὐτὸς δὲ, κτίλος ὥς, ἐπιπωλεῖται στίχας ἀνδρῶν.
 Ἄρνεϊῷ μιν ἔγωγε εἶσκω πηγεσιμάλλῳ,
 Ὅστ' οἴων μέγα πῶϋ διέρχεται ἀργεννάων.

Τὸν δ' ἡμεΐβετ' ἔπειθ' Ἑλένη, Διὸς ἐκγεγαυῖα ·
 Οὗτος δ' αὖ Λαερτιάδης, πολύμητις Ὀδυσσεύς, 200
 Ὅς τράφη ἐν δήμῳ Ἰθάκης, κραναῆς περ ἐούσης,
 Εἰδὼς παντοίους τε δόλους καὶ μῆδεα πυκνά.

Τὴν δ' αὐτ' Ἀντήνωρ πεπνυμένος ἀντίον ἦ᾽δα ·
 ὦ γύναι, ἦ μάλα τοῦτο ἔπος νημερτὲς ἔειπες.
 Ἦδη γὰρ καὶ δεῦρό ποτ' ἦλυθε διὸς Ὀδυσσεύς 205
 Σεῦ ἔνεκ' ἀγγελίης σὺν Ἀρῆϊφίλῳ Μενελάῳ ·
 Τοὺς δ' ἐγὼ ἐξεΐνισσα καὶ ἐν μεγάροισι φίλησα,
 Ἀμφοτέρων δὲ φυὴν ἐδάην καὶ μῆδεα πυκνά.
 Ἄλλ' ὅτε δὴ Τρώεσσιν ἐν ἀγρομένοισιν ἔμιχθεν,
 Στάντων μὲν Μενέλαος ὑπείρεχεν εὐρέας ὦμους, 210
 Ἀμφω δ' ἐξομένῳ, γεραρώτερος ἦεν Ὀδυσσεύς.
 Ἄλλ' ὅτε δὴ μύθους καὶ μῆδεα πᾶσιν ὕφαινον,
 Ἦτοι μὲν Μενέλαος ἐπιτροχάδην ἀγόρευεν,
 Παῦρα μὲν, ἀλλὰ μάλα λιγέως · ἐπεὶ οὐ πολὺμνθος,
 Οὐδ' ἀφαμαρτοεπής, εἰ καὶ γένει ὕστερος ἦεν. 215
 Ἄλλ' ὅτε δὴ πολύμητις ἀναΐξειεν Ὀδυσσεύς,
 Στάσκειν, ὑπαὶ δὲ ἴδεσκε, κατὰ χθονὸς ὄμματα πήξας,
 Σκῆπτρον δ' οὔτ' ὀπίσω οὔτε προπρηνὲς ἐνώμα,
 Ἄλλ' ἀστεμφὲς ἔχεσκεν, αἶδρεῖ φωτὶ ἐοικώς ·
 Φαίης κε ζάκοτόν τέ τιν' ἔμμεναι, ἄφρονά τ' αὐτως · 220
 Ἄλλ' ὅτε δὴ ῥ' ὅπα τε μεγάλην ἐκ στήθεος ἴει
 Καὶ ἔπεα νιφάδεσσιν ἐοικότα χειμερίησιν,
 Οἷκ' ἂν ἔπειτ' Ὀδυσῆϊ γ' ἐρίσσειε βροτὸς ἄλλος ·
 Οὐδέ τί γ' ὦδ' Ὀδυσῆος ἀγασσάμεθ' εἶδος ἰδόντες.

Τὸ τρίτον αὐτ' Ἀΐαντα ἰδὼν ἐρέειν' ὁ γεραιός · 225
 Γίς τ' ἄρ' ὄδ' ἄλλος Ἀχαιοὺς ἀνὴρ ἡϋς τε μέγας τε,
 Εἰσοχὸς Ἀργείων κεφαλὴν ἡδ' εὐρέας ὦμους ;

Τὸν δ' Ἑλένη τανύπεπλος ἀμείβετο, δῖα γυναικῶν ·
 Οὗτος δ' Αἴας ἐστὶ πελώριος, ἔρκος Ἀχαιῶν ·
 Ἰδομενεὺς δ' ἐτέρωθεν ἐνὶ Κρήτεσσι, θεὸς ὧς 230
 Ἔστηκε · ἀμφὶ δέ μιν Κρητῶν ἀγοὶ ἡγερέθονται.
 Πολλάκι μιν ξείνισσεν Ἀρηϊφίλος Μενέλαος
 Οἴκῳ ἐν ἡμετέρῳ, ὅποτε Κρήτηθεν ἔκοιτο.
 Νῦν δ' ἄλλους μὲν πάντας ὁρῶ ἐλίκωπας Ἀχαιοὺς,
 Οὓς κεν ἐὺ γνοίην, καὶ τ' οὖνομα μυθησαίμην · 235
 Δοιῶ δ' οὐ δύναμαι ἰδέειν κοσμήτορε λαῶν,
 Κάστορά θ' ἱππόδαμον καὶ πύξ ἀγαθὸν Πολυδεύκεα,
 Αὐτοκασίγνήτῳ, τῷ μοι μία γείνατο μήτηρ.
 Ἥ οὐχ ἐσπέσθην Λακεδαίμονος ἐξ ἐρατεινῆς ;
 Ἥ δεύρῳ μὲν ἔποντο νέεσσ' ἐνὶ ποντοπόροιςιν, 240
 Νῦν αὐτ' οὐκ ἐθέλουσι μάχην καταδύμεναι ἀνδρῶν,
 Λίσχέα δειδιότες καὶ ὀνειδέα πόλλ', ἃ μοί ἐστιν ;

Ὡς φάτο · τοὺς δ' ἤδη κατέχεν φυσίζοος αἶα
 Ἐν Λακεδαίμονι αὖθι, φίλῃ ἐν πατρίδι γαίῃ. —

Κήρυκες δ' ἀνὰ ἄστυ θεῶν φέρον ὄρκια πιστά, 245
 Ἄρνε δύω καὶ οἶνον εὐφρονα, καρπὸν ἀρούρης,
 Ἄσκη ἐν αἰγείῳ · φέρε δὲ κρητῆρα φαεινὸν
 Κήρυξ Ἰδαῖος ἡδὲ χρύσεια κύπελλα ·
 Ὡτρυνεν δὲ γέροντα παριστάμενος ἐπεεσσιν ·

Ὅρσεο, Λαομεδοντιάδῃ, καλέουσιν ἄριστοι 250
 Τρώων θ' ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων
 Ἐς πεδῖον καταβῆναι, ἰν' ὄρκια πιστὰ τάμητε ·
 Αὐτὰρ Ἀλέξανδρος καὶ Ἀρηϊφίλος Μενέλαος
 Μακρῆς ἐγχείησι μαχήσονται ἀμφὶ γυναικί ·
 Τῷ δέ κε νικήσαντι γυνὴ καὶ κτήμαθ' ἔποιτο · 255
 Οἳ δ' ἄλλοι φιλότῃτα καὶ ὄρκια πιστὰ τὰμόντες
 Ναίοιμεν Τροίην ἐριβώλακα · τοὶ δὲ νέονται
 Ἄργος ἐς ἱππόβοτον καὶ Ἀχαιίδα καλλιγύναικα.

Ως φάτο· ῥίγῃσεν δ' ὁ γέρων, ἐκέλευσε δ' ἑταίροις
 Ἴππους ζευγνύμεναι· τοῖ δ' ὄτραλέως ἐπίθοντο. 260
 Ἄν δ' ἄρ' ἔβη Πρίαμος, κατὰ δ' ἡνία τεῖνεν ὀπίσσω·
 Πᾶρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.
 Τῷ δὲ διὰ Σκαιῶν πεδίονδ' ἔχον ὠκέας Ἴππους.

Ἄλλ' ὅτε δὴ ῥ' ἵκοντο μετὰ Τρῶας καὶ Ἀχαιοὺς,
 Ἐξ ἵππων ἀποβάντες ἐπὶ χθόνα πουλυπότειραν 265
 Ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο.
 Ὄρνυτο δ' αὐτίκ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,
 Ἄν δ' Ὀδυσσεὺς πολὺμητις· ἀτὰρ κήρυκες ἄγανοι
 Ὅρκια πιστὰ θεῶν σύναγον, κρητῆρι δὲ οἶνον
 Μίσγον, ἀτὰρ βασιλεῦσιν ὕδωρ ἐπὶ χεῖρας ἔχευαν· 270
 Ἀτρεΐδης δὲ ἐρυσσάμενος χεῖρεσσι μάχαιραν,
 Ἥ οἱ πᾶρ ξίφεος μέγα κορυλῆν αἰὲν ἄωρτο,
 Ἀρνῶν ἐκ κεφαλῶν τάμνε τρίχας· αὐτὰρ ἔπειτα
 Κήρυκες Τρώων καὶ Ἀχαιῶν νεῖμαν ἀρίστοις.
 Τοῖσιν δ' Ἀτρεΐδης μεγάλ' εὐχετο χεῖρας ἀνασχών· 275

Ζεῦ πάτερ, Ἰδθθεν μεδέων, κύδιστε, μέγιστε,
 Ἡέλιός θ', ὃς πάντ' ἐφορᾷς, καὶ πάντ' ἐπακούεις,
 Καὶ Ποταμοὶ καὶ Γαῖα, καὶ οἱ ὑπένερθε καμόντας
 Ἀνθρώπους τίνυσθον, ὅτις κ' ἐπίορκον ὁμόσση,
 Ὑμεῖς μάρτυροι ἔστε, φυλάσσετε δ' ὅρκια πιστά· 280
 Εἰ μὲν κεν Μενέλαον Ἀλέξανδρος καταπέφνη,
 Αὐτὸς ἔπειθ' Ἑλένην ἐχέτω καὶ κτήματα πάντα,
 Ἡμεῖς δ' ἐν νήεσσι νεώμεθα ποντοπόροισιν·
 Εἰ δέ κ' Ἀλέξανδρον κτείνῃ ξανθὸς Μενέλαος,
 Τρῶας ἔπειθ' Ἑλένην καὶ κτήματα πάντ' ἀποδοῦναι, 285
 Τιμὴν δ' Ἀργείοις ἀποτινέμεν, ἥντιν' ἔοικεν,
 Ἥτε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται.
 Εἰ δ' ἂν ἐμοὶ τιμὴν Πρίαμος Πριάμοιό τε παῖδες
 Τίνειν οὐκ ἐθέλωσιν, Ἀλεξάνδροιο πεσόντος,
 Αὐτὰρ ἐγὼ καὶ ἔπειτα μαχήσομαι εἵνεκα ποινηῆς 290
 Αὐθι μένων, εἴως κε τέλος πολέμοιο κιχέω.

Ἥ καὶ ἀπὸ στομάχους ἀρνῶν τάμε νηλεῖ χαλκῷ,

Καὶ τοὺς μὲν κατέθηκεν ἐπὶ χθονὺς ἀσπαιροντας,
 Θνμοῦ δευομένους· ἀπὸ γὰρ μένος εἴλετο χαλκός.
 Οἶνον δ' ἐκ κρητῆρος ἀφυσσάμενοι δεπάεσσιν 295
 Ἐκχεον, ἥδ' εὖχοντο θεοῖς αἰειγενέτησιν·
 Ὡδε δέ τις εἶπεςκεν Ἀχαιῶν τε Τρώων τε·

Ζεῦ κύδιστε, μέγιστε, καὶ ἀθάνατοι θεοὶ ἄλλοι,
 Οππότεροι πρότεροι ὑπὲρ ὄρκια πημήνεια,
 Ὡδέ σφ' ἐγκέφαλος χαμάδις ῥέοι, ὥς ὕδε οἶνος, 300
 Αὐτῶν καὶ τεκέων, ἄλοχοι δ' ἄλλοισι δαμεῖεν.

Ὡς ἔφην· οὐδ' ἄρα πῶ σφιν ἐπεκραίαινε Κρονίων
 Τοῖσι δὲ Δαρδανίδης Πρίαμος μετὰ μῦθον ἔειπεν·

Κέκλυτέ μεν, Τρῶες καὶ ἐϋκνήμιδες Ἀχαιοί·
 Ἦτοι ἐγὼν εἴμι προτὶ Ἴλιον ἡνεμόεσσαν 305
 Ἄψ, ἐπεὶ οὐπὼς τλήσομ' ἐν ὀφθαλμοῖσιν ὀρᾶσθαι
 Μαρνάμενον φίλον υἱὸν Ἀρηϊφίλῳ Μενελάῳ·
 Ζεὺς μὲν που τόγε οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι,
 Ὅπποτέρῳ θανάτοιο τέλος πεπρωμένον ἐστίν.

Ἥ ῥα, καὶ ἐς δίφρον ἄρνας θέτο ἰσόθεος φῶς· 310
 Ἄν δ' ἄρ' ἔβαιν' αὐτός, κατὰ δ' ἡνία τεῖνεν ὀπίσσω
 Παρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον·
 Τῷ μὲν ἄρ' ἄψορῶροι προτὶ Ἴλιον ἀπονέοντο.

Ἐκτωρ δὲ Πριάμοιο πάϊς καὶ δῖος Ὀδυσσεὺς
 Χῶρον μὲν πρῶτον διεμέτρεον, αὐτὰρ ἔπειτα 315
 Κλήρους ἐν κυνέῃ χαλκήρεϊ βάλλον ἐλόντες,
 Ὅππότερος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος.
 Λαοὶ δ' ἡρήσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον,
 Ὡδε δέ τις εἶπεςκεν Ἀχαιῶν τε Τρώων τε·

Ζεῦ πάτερ, Ἰδῆθεν μεδέων, κύδιστε, μέγιστε, 320
 Ὅππότερος τάδε ἔργα μετ' ἀμφοτέροισιν ἔθηκεν,
 Τὸν δὲς ἀποφθίμενον δῦναι δόμον Ἀΐδος εἴσω,
 Ἡμῖν δ' αὖ φιλότητα καὶ ὄρκια πιστὰ γενέσθαι.

Ὡς ἄρ' ἔφην· πάλλεν δὲ μέγας κορυθαίολος Ἐκτωρ

Ἄψ ὀρόων · Πάριος δὲ θοῶς ἐκ κλῆρος ὕρουσεν. 325
 Οἱ μὲν ἔπειθ' ἔζοντο κατὰ στίχας, ἥχι ἐκάστῳ
 Ἴπποι ἀερσίποδες καὶ ποικίλα τεύχε' ἔκειτο.
 Αὐτὰρ ὅγ' ἀμφ' ὤμοισιν ἐδύσετο τεύχεα καλὰ
 Δῖος Ἀλέξανδρος, Ἑλένης πόσις ἠῦκόμοιο.
 Κνημῖδας μὲν πρῶτα περὶ κνήμησιν ἔθηκεν, 330
 Καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας ·
 Δεύτερον αὖ θώρηκα περὶ στήθεσσι ἐδυνεν
 Οἷο κασιγνήτιο Λυκάονος · ἤρμοσε δ' αὐτῷ.
 Ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον,
 Χάλκεον · αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε · 335
 Κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὖτυκτον ἔθηκεν,
 Ἴππουριν · δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.
 Εἴλετο δ' ἄλκιμον ἔγχος, ὃ οἱ παλάμηφιν ἀρήρει.
 Ὡς δ' αὕτως Μενέλαος Ἀρήϊος ἔντε' ἔδυνεν.

Οἳ δ' ἐπεὶ οὖν ἐκάτερθεν ὀμίλου θωρηχθῆσαν, 340
 Ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο
 Δεινὸν δερκόμενοι · θάμβος δ' ἔχεν εἰσορόωντας
 Τρῳάς θ' ἵπποδάμους καὶ εὐκνήμιδας Ἀχαιοὺς.
 Καὶ ῥ' ἐγγὺς στήτην διαμετρητῷ ἐνὶ χώρῳ,
 Σείοντ' ἐγχείας, ἀλλήλοισιν κοτέοντε. 345
 Πρόσθε δ' Ἀλέξανδρος προΐει δολιχόσκιον ἔγχος,
 Καὶ βάλεν Ἀτρεΐδαο κατ' ἀσπίδα πάντοσ' ἐΐσην,
 Οὐδ' ἔρρηξεν χαλκόν · ἀνεγνάμφθη δέ οἱ αἰχμῇ
 Ἀσπὶδ' ἐνὶ κρατερῇ. Ὁ δὲ δεύτερος ὤρνυτο χαλκῷ
 Ἀτρεΐδης Μενέλαος ἐπευξάμενος Διὶ πατρί · 350

Ζεῦ ἄνα, δὸς τίσασθαι, ὃ με πρότερος κάκ' ἔοργεν,
 Δῖον Ἀλέξανδρον, καὶ ἐμῆς ὑπὸ χερσὶ δάμασσον ·
 Ὅφρα τις ἐρρίγῃσι καὶ ὀψιγόνων ἀνθρώπων
 Ξεινοδόκον κακὰ ρέξαι, ὃ κεν φιλότητα παράσχη.

Ἥ ῥα, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος, 355
 Καὶ βάλε Πριαμίδαο κατ' ἀσπίδα πάντοσ' ἐΐσην.
 Διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,
 Καὶ διὰ θώρηκος πολυδαιδάλου ἠρήρειστο ·

Ἄντικρὺ δὲ παραὶ λαπάρην διάμησε χιτῶνα
 Ἔγχος· ὃ δ' ἐκλίνθη, καὶ ἀλεύατο Κῆρα μέλαιναν. 360
 Ἀτρείδης δὲ ἐρυσσάμενος ξίφος ἀργυρόηλον,
 Πλῆξεν ἀνασχόμενος κόρυθος φάλον· ἀμφὶ δ' ἄρ' αὐτῷ
 Τριχθὰ τε καὶ τετραχθὰ διατρυφὲν ἔκπεσε χειρός.
 Ἀτρείδης δ' ὦμωξεν ἰδὼν εἰς οὐρανὸν εὐρύν·

Ζεῦ πάτερ, οὗτις σεῖο θεῶν ὀλοώτερος ἄλλος· 365
 Ἦ τ' ἐφάμην τίσεσθαι Ἀλέξανδρον κακότητος·
 Νῦν δέ μοι ἐν χεῖρεσσιν ἄγῃ ξίφος· ἐκ δέ μοι ἔγχος
 Ἠίχθη παλάμηφιν ἐτώσιον, οὐδ' ἔβαλόν μιν.

Ἦ, καὶ ἐπαίξας κόρυθος λάβεν ἵπποδασείης,
 Ἐλκε δ' ἐπιστρέψας μετ' ἐϋκνήμιδας Ἀχαιοῦς· 370
 Ἀγχε δέ μιν πολύκεστος ἱμᾶς ἀπαλὴν ὑπὸ δειρήν,
 Ὅς οἱ ὑπ' ἀνθερεῶνος ὄχευς τέτατο τρυφαλείης.
 Καί νύ κεν εἴρυσσέν τε, καὶ ἄσπετον ἦρατο κῦδος,
 Εἰ μὴ ἄρ' ὄξυν νόησε Διὸς θυγάτηρ Ἀφροδίτη,
 Ἦ οἱ ῥῆξεν ἱμάντα βοῶς Ἴφι κταμένοιο· 375

Κεινὴ δὲ τρυφάλεια ἅμ' ἔσπετο χειρὶ παχείῃ.
 Τὴν μὲν ἔπειθ' ἦρως μετ' ἐϋκνήμιδας Ἀχαιοῦς
 Ῥῖψ' ἐπιδινήσας, κόμισαν δ' ἐρίηρες ἑταῖροι.
 Αὐτὰρ ὁ ἄψ ἐπόρουσε κατακτάμεναι μενεαίνων
 Ἐγχεῖ χαλκείῳ· τὸν δ' ἐξήρπαζ' Ἀφροδίτη 380
 Ῥεῖα μάλ', ὥστε θεός· ἐκάλυψε δ' ἄρ' ἠέρι πολλῇ,
 Καδ δ' εἶσ' ἐν θαλάμῳ εὐώδεϊ, κηώνεντι.

Αὐτῇ δ' αὖθ' Ἐλένην καλέουσ' ἴε· τὴν δ' ἐκίχανεν
 Πύργῳ ἐφ' ὑψηλῷ· περὶ δὲ Τρῳαὶ ἄλῃς ἦσαν.
 Χειρὶ δὲ νεκταρέου ἑανοῦ ἐτίναξε λαβοῦσα· 385
 Γρη῏ δέ μιν εἰκυῖα παλαιγενεῖ προσέειπεν,
 Εἰροκόμῳ, ἧ οἱ Λακεδαίμονι ναιεταώσῃ
 Ἦσκειν εἴρια καλά, μάλιστα δέ μιν φιλέεσκεν·
 Τῇ μιν ἐεισαμένῃ προσεφώνεε δι' Ἀφροδίτη·

Δεῦρ' ἴθ'· Ἀλέξανδρός σε καλεῖ οἰκόνδε νέεσθαι. 390
 Κεῖνος ὅγ' ἐν θαλάμῳ καὶ δινωτοῖσι λέχεσσιν,
 Κάλλεϊ τε στίλβων καὶ εἵμασιν· οὐδέ κε φαίης

Ἀνδρὶ μαχεσσάμενον τόνγ' ἐλθεῖν, ἀλλὰ χορόνδε
ἔρχεσθ', ἥ ἐ χοροῖο νέον λήγοντα καθίζειν.

Ὡς φάτο · τῇ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινεν · 395
Καί ῥ' ὥς οὖν ἐνόησε θεᾶς περικαλλέα δειρὴν,
Στήθεά θ' ἱμερόεντα καὶ ὄμματα μαρμαίροντα,
Θάμβησέν τ' ἄρ' ἔπειτα, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν ·

Δαιμονίη, τί με ταῦτα λιλαίεαι ἡπεροπεύειν ;
Ἥ πῇ με προτέρω πολίων εὐναιομενάων 400
Ἄξεις ἢ Φρυγίης ἢ Μηονίης ἐρατεινῆς,
Εἴ τις τοι καὶ κεῖθι φίλος μερόπων ἀνθρώπων ;
Οὔνεκα δὴ νῦν δῖον Ἀλέξανδρον Μενέλαος
Νικήσας ἐθέλει στυγερὴν ἐμὲ οἴκαδ' ἄγεσθαι,
Τοὔνεκα δὴ νῦν δεῦρο δολοφρονέουσα παρέστης ; 405
Ἥσο παρ' αὐτὸν ἰοῦσα, θεῶν δ' ἀπόεικε κελεύθου ·
Μηδ' ἔτι σοῖσι πόδεσσιν ὑποστρέψειας Ὀλυμπον,
Ἀλλ' αἰεὶ περὶ κεῖνον οἷζνε, καί ἐ φύλασσε,
Εἰσόκε σ' ἢ ἄλοχον ποιήσεται, ἢ ὄγε δούλην.
Κεῖσε δ' ἐγὼν οὐκ εἴμι—νεμεσσητὸν δέ κε' εἶη— 410
Κείνου πορσυνέουσα λέχος · Τρωαὶ δέ μ' ὀπίσσω
Πᾶσαι μωμήσονται · ἔχω δ' ἄχε' ἄκριτα θυμῷ.

Τὴν δὲ χολωσαμένη προσεφώνεε δῖ' Ἀφροδίτῃ ·
Μὴ μ' ἔρεθε, ὄχρετλίη, μὴ χωσαμένη σε μεθείω,
Γῶς δέ σ' ἀπεχθίζω, ὥς νῦν ἔκπαγλ' ἐφίλησα, 415
Μέσσω δ' ἀμφοτέρω γ' ἡμιτίσομαι ἔχθεα λυγρὰ,
Γρώων καὶ Δαναῶν, σὺ δέ κεν κακὸν οἶτον ὀλῃαι.

Ὡς ἔφατ' · ἔδδεισεν δ' Ἑλένη, Διὸς ἐκγεγαυῖα ·
Βῆ δὲ κατασχομένη ἐανῶ ἀργῇτι φαεινῷ
Σιγῇ · πάσας δὲ Τρωᾶς λάθην · ἦρχε δὲ δαίμων. 420

Αἶ δ' ὅτ' Ἀλεξάνδροιο δόμον περικαλλέ' ἵκοντο,
Ἀμφίπολοι μὲν ἔπειτα θεῶς ἐπὶ ἔργα τράποντο,
Ἥ δ' εἰς ὑψόροφον θάλαμον κίε δῖα γυναικῶν.
Τῇ δ' ἄρα δίφρον ἐλοῦσα φιλομειδῆς Ἀφροδίτῃ
Ἀντί' Ἀλεξάνδροιο θεὰ κατέθηκε φέρουσα · 425
Ἐνθα κάθιζ' Ἑλένη, κούρῃ Διὸς αἰγιόχοιο,
Ὅσσε πάλιν κλίνασα, πόσιν δ' ἠνίπαπε μύθῳ ·

Ἦλνθες ἐκ πολέμου · ὥς ὄφελες αὐτόθ' ὀλέσθαι
 Ἀνδρὶ δαμεῖς κρατερῷ, ὃς ἐμὸς πρότερος πόσις ἦεν.
 Ἦ μὲν δὴ πρίν γ' εὖχε' Ἀρηϊφίλου Μενελάου 430
 Σῇ τε βίῃ καὶ χερσὶ καὶ ἔγχεϊ φέρτερος εἶναι ·
 Ἀλλ' ἴθι νῦν προκάλεσσαι Ἀρηϊφίλον Μενέλαον
 Ἐξαῦτις μαχέσασθαι ἐναντίον. Ἀλλὰ σ' ἔγωγε
 Παύσασθαι κέλομαι, μηδὲ ξανθῷ Μενελάῳ
 Ἀντίβιον πόλεμον πολεμίζειν ἥδὲ μάχεσθαι 435
 Ἀφραδέως, μήπως τάχ' ὑπ' αὐτοῦ δουρὶ δαμήης.

Τὴν δὲ Πάρις μύθοισιν ἀμειβόμενος προσέειπεν ·
 Μή με, γύναι, χαλεποῖσιν ὀνειδέσι θυμὸν ἐνιπτε.
 Νῦν μὲν γὰρ Μενέλαος ἐνίκησεν σὺν Ἀθήνῃ ·
 Κεῖνον δ' αὖτις ἐγώ · παρὰ γὰρ θεοὶ εἰσι καὶ ἡμῖν. 440
 Ἀλλ' ἄγε δὴ φιλότῃτι τραπέιομεν εὐνηθέντε.
 Οὐ γὰρ πώποτέ μ' ὥδέ γ' ἔρως φρένας ἀμφεκάλυψεν ·
 Οὐδ' ὅτε σε πρῶτον Λακεδαίμονος ἐξ ἐρατεινῆς
 Ἐπλεον ἀρπάξας ἐν ποντοπόροις νέεσσιν,
 Νήσω δ' ἐν Κρανάῃ ἐμίγην φιλότῃτι καὶ εὐνῇ, 445
 Ὡς σεο νῦν ἔραμαι, καί με γλυκὺς ἡμερος αἰρεῖ.

Ἦ ῥα, καὶ ἄρχε λέχοςδε κιών · ἅμα δ' εἶπετ' ἄκοιτις ·
 Τῷ μὲν ἄρ' ἐν τρητοῖσι κατεύνασθεν λεχέεσσιν.

Ἀτρείδης δ' ἀν' ὄμιλον ἐφοίτα, θηρὶ ἐοικώς,
 Εἷ πον ἐσαθρήσειεν Ἀλέξανδρον θεοειδέα. 450
 Ἀλλ' οὔτις δύνατο Τρώων κλειτῶν τ' ἐπικούρων
 Δεῖξαι Ἀλέξανδρον τότ' Ἀρηϊφίλῳ Μενελάῳ.
 Οὐ μὲν γὰρ φιλότῃτι γ' ἐκεύθανον, εἴ τις ἴδοιτο ·
 Ἴσον γάρ σφιν πᾶσιν ἀπήχθετο Κηρὶ μελαίνῃ.
 Τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων · 455

Κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι ἥδ' ἐπίκουροι ·
 Νίκη μὲν δὴ φαίνεται Ἀρηϊφίλου Μενελάου ·
 Ὑμεῖς δ' Ἀργεῖην Ἐλένην καὶ κτήμαθ' ἅμ' αὐτῇ
 Ἐκδοτε, καὶ τιμὴν ἀποτινέμεν, ἦντιν' εἰκεν,
 Ἦτε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται. 460

Ὡς ἔφατ' Ἀτρείδης · ἐπὶ δ' ἦνεον ἄλλοι Ἀχαιοί

H O M E R' S I L I A D.

BOOK IV.

Οἱ δὲ θεοὶ παρ Ζηνὶ καθήμενοι ἡγορόωντο
Χρυσέῳ ἐν δαπέδῳ, μετὰ δὲ σφισι πότνια Ἥρη
Νέκταρ ἐωνοχόει· τοὶ δὲ χρυσέοις δεπάεσσιν
Δειδέχατ' ἀλλήλους Τρώων πόλιν εἰσορόωντες.
Αὐτίκ' ἐπειρᾶτο Κρονίδης ἐρεθίζεμεν Ἥρην
Κερτομίοις ἐπέεσσι παραβλήδην ἀγορεύων·

Δοιαὶ μὲν Μενελάῳ ἀρηγόνες εἰσὶ θεάων,
Ἥρη τ' Ἀργεΐη καὶ Ἀλαλκομενηΐς Ἀθήνη.
Ἄλλ' ἦτοι ταὶ νόσφι καθήμεναι εἰσορόωσαι
Τέρπεσθον· τῷ δ' αὖτε φιλομειδῆς Ἀφροδίτη
Αἰεὶ παρμέμβλωκε, καὶ αὐτοῦ Κῆρας ἀμύνει·
Καὶ νῦν ἐξεσάσεν οἰόμενον θανέεσθαι.
Ἄλλ' ἦτοι νίκη μὲν Ἀρηϊφίλου Μενελάου·
Ἡμεῖς δὲ φραζώμεθ', ὅπως ἔσται τάδε ἔργα,
Ἥ ῥ' αὖτις πόλεμόν τε κακὸν καὶ φύλοπιν αἰνῆν
Ὅρσομεν, ἣ φιλότητα μετ' ἀμφοτέροισι βάλωμεν.
Εἰ δ' αὖ πως τόδε πᾶσι φίλον καὶ ἡδὺ γένοιτο,
Ἦτοι μὲν οἰκέοιτο πόλις Πριάμοιο ἄνακτος,
Αὖτις δ' Ἀργεΐην Ἑλένην Μενέλαος ἄγοιτο.

Ὡς ἔφαθ'· αἶ δ' ἐπέμυξαν Ἀθηναίῃ τε καὶ Ἥρῃ·
Πλησίαι αἶγ' ἦσθην, κακὰ δὲ Τρώεσσι μεδέσθην.
Ἦτοι Ἀθηναίῃ ἀκέων ἦν, οὐδέ τι εἶπεν,
Σκυζομένη Διὶ πατρί, χόλος δέ μιν ἄγριος ἦρει·
Ἥρη δ' οὐκ ἔχαδε στῆθος χόλον, ἀλλὰ προσηύδα·

Αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες;
Πῶς ἐθέλεις ἄλιον θεῖναι πόνον ἢδ' ἀτέλεστον,

Ἰδρῶ θ', ὃν ἴδρωσα μόγῳ; καμέτην δέ μοι ἵπποι
 Λαὸν ἀγειρούσῃ, Πριάμῳ κακὰ τοῦ τε παισίν.
 Ἔρδ'· ἀτὰρ οὗτοι πάντες ἐπαινέομεν θεοὶ ἄλλοι.

Τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς· 30
 Δαιμονίη, τί νύ σε Πρίαμος Πριάμοιό τε παῖδες
 Τόσσα κακὰ ῥέζουσιν, ὅτ' ἀσπερχές μενεαίνεις
 Ἰλίου ἐξαλαπάξαι ἐνκτίμενον πτολίεθρον;
 Εἰ δὲ σύγ', εἰσελθοῦσα πύλας καὶ τείχεα μακρά,
 ὦμὸν βεβρωθοῖς Πρίαμον Πριάμοιό τε παῖδας 35
 Ἄλλους τε Τρῶας, τότε κεν χόλον ἐξακέσαιο.
 Ἔρξον ὅπως ἐθέλεις· μὴ τοῦτό γε νεῖκος ὀπίσσω
 Σοὶ καὶ ἐμοὶ μεγ' ἔρισμα μετ' ἀμφοτέροισι γένηται.
 Ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
 Ὅπποτε κεν καὶ ἐγὼ μεμαῶς πόλιν ἐξαλαπάξαι 40
 Τὴν ἐθέλω, ὅθι τοι φίλοι ἀνέρες ἐγγεγάασιν,
 Μὴ τι διατρίβειν τὸν ἐμὸν χόλον, ἀλλὰ μ' ἑᾶσαι.
 Καὶ γὰρ ἐγὼ σοὶ δῶκα ἐκὼν ἀέκοντί γε θυμῷ.
 Αἶ γὰρ ὑπ' ἡελίῳ τε καὶ οὐρανῷ ἀστερόεντι
 Ναιετάουσι πόλῃες ἐπιχθονίων ἀνθρώπων, 45
 Τάων μοι πέρι κῆρι τίεσκετο Ἴλιος ἱρή,
 Καὶ Πρίαμος καὶ λαὸς ἐϋμμελίῳ Πριαμοιο.
 Οὐ γάρ μοί ποτε βωμὸς ἐδεύετο δαιτὸς εἵσης,
 Λοιβῆς τε κνίσῃς τε· τὸ γὰρ λάχομεν γερας ἡμεῖς.

Τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρῃ· 50
 Ἦτοι ἐμοὶ τρεῖς μὲν πολὺ φίλταταί εἰσι πόλῃες,
 Ἄργος τε Σπάρτη τε καὶ εὐρυάγνια Μυκῆνη·
 Τὰς διαπέρσαι, ὅτ' ἂν τοι ἀπέχθωνται πέρι κῆρι·
 Τάων οὗτοι ἐγὼ πρόσθ' ἵσταμαι, οὐδὲ μεγαίρω.
 Εἴπερ γὰρ φθονέω τε καὶ οὐκ εἰῶ διαπέρσαι, 55
 Οὐκ ἀνύω φθονέουσ', ἐπεὶ ἦ πολὺ φέρτερός ἐσσι.
 Ἀλλὰ χρὴ καὶ ἐμὸν θέμεναι πόνον οὐκ ἀτέλεστον.
 Καὶ γὰρ ἐγὼ θεὸς εἰμι, γένος δ' ἐμοὶ ἔνθεν, ὅθεν σοί
 Καί με πρεσβυτάτην τέκετο Κρόνος ἀγκυλομητῆς,
 Ἀμφότερον, γενεῇ τε καὶ οὐνεκα σὴ παράκοιτις 60

Κέκλημαι, σὺ δὲ πᾶσι μετ' ἀθανάτοισιν ἀνάσσεις.

Ἄλλ' ἦτοι μὲν ταῦθ' ὑποείχομεν ἀλλήλοισιν,

Σοὶ μὲν ἐγώ, σὺ δ' ἐμοί· ἐπὶ δ' ἔψονται θεοὶ ἄλλοι

Ἀθάνατοι. Σὺ δὲ θᾶσσον Ἀθηναίῃ ἐπιτεῖλαι

Ἐλθεῖν ἐς Τρώων καὶ Ἀχαιῶν φύλοπιν αἰνὴν,

65

Πειρᾶν θ' ὥς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς

Ἄρξωσι πρότεροι ὑπὲρ ὄρκια δηλήσασθαι.

Ὦς ἔφατ'· οὐδ' ἀπίθησε πατὴρ ἀνδρῶν τε θεῶν τε

Αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·

Αἶψα μάλ' ἐς στρατὸν ἐλθὲ μετὰ Τρῶας καὶ Ἀχαιοὺς,

Πειρᾶν θ' ὥς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς

71

Ἄρξωσι πρότεροι ὑπὲρ ὄρκια δηλήσασθαι.

Ὦς εἰπὼν ὥτρυνε πάρος μεμανῖαν Ἀθήνην·

Βῆ δὲ κατ' Οὐλύμποιο καρήνων αἶξασα.

Οἶον δ' ἀστέρ' ἔηκε Κρόνου παῖς ἀγκυλομήτεω,

75

Ἦ ναύτησι τέρας, ἥδ' στρατῷ εὐρέϊ λαῶν,

Λαμπρόν· τοῦ δέ τε πολλοὶ ἀπὸ σπινθῆρες ἴενται·

Τῷ εἰκυῖ' ἦϊξεν ἐπὶ χθόνα Παλλὰς Ἀθήνη,

Κὰδ δ' ἔθορ' ἐς μέσσον· θάμβος δ' ἔχεν εἰσορόωντας

Τρῶάς θ' ἵπποδάμους καὶ ἐϋκνήμιδας Ἀχαιοὺς.

80

Ὡδε δέ τις εἶπεσκεν ἰδὼν ἐς πλησίον ἄλλον·

Ἦ ῥ' αὖτις πόλεμός τε κακὸς καὶ φύλοπις αἰνὴ

Ἔσσεται, ἥ φιλότητα μετ' ἀμφοτέροισι τίθησιν

Ζεὺς, ὅς τ' ἀνθρώπων ταμίης πολέμοιο τέτυκται.

Ὦς ἄρα τις εἶπεσκεν Ἀχαιῶν τε Τρώων τε.

85

Ἦ δ' ἀνδρὶ ἱκέλη Τρώων κατεδύσεθ' ὄμιλον,

Λαοδόκῳ Ἀντηνορίδῃ, κρατερῷ αἰχμητῇ,

Πάνδαρον ἀντίθεον διζημένη, εἴ που ἐφεύροι.

Εὗρε Λυκάονος νιόν, ἀμύμονά τε κρατερόν τε,

Ἔσταότ'· ἀμφὶ δέ μιν κρατερὰὶ στίχες ἀσπιστάων

90

Λαῶν, οἳ οἱ ἔποντο ἀπ' Αἰσῆποιο ῥοάων.

Ἀγχοῦ δ' ἰσταμένη ἔπεα πτερόεντα προσηύδα·

Ἦ ῥά νύ μοί τι πίθοιο, Λυκάονος νιὲ δαΐφρων;

Τλαίης κεν Μενελάω ἐπιπροέμεν ταχὺν Ιῶι
 Πᾶσι δέ κε Τρώεσσι χάριν καὶ κῦδος ἄροιο, 95
 Ἐκ πάντων δὲ μάλιστα Ἀλεξάνδρῳ βασιλῇ.
 Τοῦ κεν δὴ πάμπρωτα πάρ' ἀγλαὰ δῶρα φέροιο,
 Ἀλ' κεν ἴδῃ Μενέλαον Ἀρήϊον, Ἀτρέος υἷον,
 Σῶ βέλεϊ δμηθέντα πυρῆς ἐπιβάντ' ἀλεγεινῆς.
 Ἀλλ' ἄγ' οἷστευσον Μενελάου κυδαλίμοιο · 100
 Εὐχεο δ' Ἀπόλλωνι Λυκηγενεῖ κλυτοτόξῳ,
 Ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἐκατόμβην
 Οἴκαδε νοστήσας ἱερῆς εἰς ἄστυ Ζελεΐης.

Ὡς φάτ' Ἀθηναίη · τῷ δὲ φρένας ἄφρονι πεῖθεν ·
 Αὐτίκ' ἐσύλα τόξον εὖξοον ἰξάλου αἰγὸς 105
 Ἀγρίου, ὃν ῥά ποτ' αὐτὸς ὑπὸ στέρνοιο τυχήσας,
 Πέτρης ἐκβαίνοντα δεδεγμένος ἐν προδοκῇσιν,
 Βεβλήκει πρὸς στῆθος · ὁ δ' ὕπτιος ἔμπεσε πέτρη ·
 Τοῦ κέρα ἐκ κεφαλῆς ἐκκαϊδεκάδωρα πεφύκει ·
 Καὶ τὰ μὲν ἀσκήσας κεραοξόος ἥραρε τεκτων, 110
 Πᾶν δ' εὖ λειήνας χρυσέην ἐπέθηκε κορώνην.
 Καὶ τὸ μὲν εὖ κατέθηκε τανυσσάμενος, ποτὶ γαίῃ
 Ἀγκλίνας · πρόσθεν δὲ σάκεα σχέθον ἐσθλοὶ ἐταῖροι,
 Μὴ πρὶν ἀναΐξειαν Ἀρήϊοι νῆες Ἀχαιῶν,
 Πρὶν βλῆσθαι Μενέλαον Ἀρήϊον, Ἀτρέος υἷον. 115
 Αὐτὰρ ὁ σύλα πῶμα φαρέτρης, ἐκ δ' ἔλετ' ἰὸν
 Ἀβλῆτα, πτερόεντα, μελαινέων ἔρμ' ὀδυνάων ·
 Αἶψα δ' ἐπὶ νευρῇ κατεκόσμει πικρὸν οἷστόν,
 Εὐχετο δ' Ἀπόλλωνι Λυκηγενεῖ κλυτοτόξῳ,
 Ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἐκατόμβην 120
 Οἴκαδε νοστήσας ἱερῆς εἰς ἄστυ Ζελεΐης.
 Ἔλκε δ' ὁμοῦ γλυφίδας τε λαβὼν καὶ νεῦρα βόεια ·
 Νευρὴν μὲν μαζῷ πέλασεν, τόξῳ δὲ σίδηρον.
 Αὐτὰρ ἐπειδὴ κυκλοτερὲς μέγα τόξον ἔτεινεν,
 Λίγξε βιός, νευρὴ δὲ μέγ' ἴαχεν, ἄλτο δ' οἷστός 125
 Ὀξυβελῆς καθ' ὅμιλον ἐπ' πτέσθαι μενεαίνων.

Οὐδὲ σέθεν, Μενέλαε, θεοὶ μάκαρες λελάθοντο

Ἀθάνατοι, πρώτη δὲ Διὸς θυγάτηρ ἀγελείη,
 Ἦ τοι πρόσθε στᾶσα βέλος ἐχεπευκὲς ἄμυνεν.
 Ἦ δὲ τόσον μὲν ἐέργει ἀπὸ χροός, ὥς ὅτε μήτηρ 130
 Παιδὸς ἐέργη μυῖαν, ὅθ' ἠδέϊ λέξεται ὕπνω.
 Αὐτὴ δ' αὖτ' ἴθυνεν ὅθι ζωστῆρος ὀχῆες
 Χρύσειοι σύνεχον, καὶ διπλόος ἦντετο θώρηξ.
 Ἐν δ' ἔπese ζωστῆρι ἀρηρότι πικρὸς οἷστός.
 Διὰ μὲν ἄρ' ζωστῆρος ἐλήλατο δαιδαλέοιο, 135
 Καὶ διὰ θώρηκος πολυδαιδάλου ἠρήρειστο,
 Μίτρης θ', ἣν ἐφόρει ἔρυμα χροός, ἔρκος ἀκόντων,
 Ἦ οἱ πλεῖστον ἔρυτο, διαπρὸ δὲ εἶσατο καὶ τῆς.
 Ἀκρότατον δ' ἄρ' οἷστός ἐπέγραψε χροά φωτός.
 Αὐτίκα δ' ἔρρεεν αἷμα κελαινεφὲς ἐξ ὠτειλῆς. 140

Ὡς δ' ὅτε τίς τ' ἐλέφαντα γυνὴ φοῖνικι μίηνῃ
 Μηονὶς ἠὲ Κάειρα παρήϊον ἔμμεναι ἵππων.
 Κεῖται δ' ἐν θαλάμῳ, πολέες τέ μιν ἠρήσαντο
 Ἴππῆες φορέειν· βασιλῆϊ δὲ κεῖται ἄγαλμα,
 Ἀμφότερον, κόσμος θ' ἵππῳ, ἐλατῆρί τε κῦδος. 145
 Τοιοῖ τοι, Μενέλαε, μίανθην αἵματι μηροῖ
 Εὐφυνέες κνήμαί τ' ἠδὲ σφυρὰ κάλ' ὑπένερθεν.

Ῥίγησεν δ' ἄρ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,
 Ὡς εἶδεν μέλαν αἷμα καταρρέον ἐξ ὠτειλῆς.
 Ῥίγησεν δὲ καὶ αὐτὸς Ἀρηϊφίλος Μενέλαος. 150
 Ὡς δὲ ἶδεν νεῦρόν τε καὶ ὄγκους ἐκτὸς ἐόντας,
 Ἀφορρόν οἱ θυμὸς ἐνὶ στήθεσσιν ἀγέρθη.
 Τοῖς δὲ βαρυστενάχων μετέφη κρείων Ἀγαμέμνων,
 Χειρὸς ἔχων Μενέλαον· ἐπεστενάχοντο δ' ἐταῖροι.

Φίλε κασίγνητε, θάνατόν νύ τοι ὄρκι' ἔταμνον, 155
 Οἶον προστήσας πρὸ Ἀχαιῶν Τρώσιν μάχεσθαι.
 Ὡς σ' ἔβαλον Τρῶες, κατὰ δ' ὄρκια πιστὰ πάτησαν.
 Οὐ μὲν πως ἄλιον πέλει ὄρκιον, αἱμά τε ἄρνῶν,
 Σπονδαί τ' ἄκρητοι καὶ δεξιαὶ ἧς ἐπέπιθμεν.
 Εἶπερ γάρ τε καὶ αὐτίκ' Ὀλύμπιος οὐκ ἐτέλεσσεν, 160
 Ἐκ τε καὶ ὀψὲ τελεῖ· σύν τε μεγάλῳ ἀπέτισαν,

Σὺν σφῆσιν κεφαλῇσι, γυναιξί τε καὶ τεκέεσσιν.
 Εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
 Ἔσσεται ἡμαρ, ὅτ' ἂν ποτ' ὀλώλῃ Ἴλιος ἱρή,
 Καὶ Πριάμος καὶ λαὸς ἐϋμμελίῳ Πριάμοιο, 163
 Ζεὺς δέ σφι Κρονίδης ὑψίζυγος, αἰθέρι ναίων,
 Αὐτὸς ἐπισσεύησιν ἐρεμνὴν αἰγίδα πᾶσιν,
 Τῆςδ' ἀπάτης κοτέων· τὰ μὲν ἔσσεται οὐκ ἀτέλεστα.
 Ἀλλὰ μοι αἶνὸν ἄχος σέθεν ἔσσεται, ὦ Μενέλαε,
 Αἶ κε θάνης, καὶ μοῖραν ἀναπλήτης βιότοιο· 170
 Καί κεν ἐλέγχιστος πολυδίψιον Ἄργος ἰκοίμην.
 Αὐτίκα γὰρ μνήσονται Ἀχαιοὶ πατρίδος αἷης·
 Καὶ δέ κεν εὐχολὴν Πριάμῳ καὶ Τρῳσὶ λίποιμεν
 Ἀργεῖην Ἑλένην· σέο δ' ὅστέα πύσει ἄρουρα,
 Κειμένου ἐν Τροίῃ ἀτελευτήτῳ ἐπὶ ἔργῳ. 175
 Καί κε τις ὧδ' ἐρέει Τρώων ὑπερηνορέοντων,
 Τύμβῳ ἐπιθρώσκων Μενελάου κυδαλίμοιο·
 Αἶθ' οὕτως ἐπὶ πᾶσι χόλον τελέσει' Ἀγαμέμνων,
 Ὡς καὶ νῦν ἄλιον στρατὸν ἤγαγεν ἐνθάδ' Ἀχαιῶν.
 Καὶ δὴ ἔβη οἰκόνδε φίλῃν ἐς πατρίδα γαῖαν, 180
 Σὺν κεινῇσιν νηυσί, λιπὼν ἀγαθὸν Μενέλαον.
 Ὡς ποτέ τις ἐρέει· τότε μοι χάνοι εὐρεῖα χθῶν.

Τὸν δ' ἐπιθαρσύνων προσέφη ξανθὸς Μενέλαος·
 Θάρσει, μηδέ τί πω δειδίσσεο λαὸν Ἀχαιῶν.
 Οὐκ ἐν καιρίῳ ὅξυ πάγῃ βέλος, ἀλλὰ πάροιθεν 185
 Εἰρύσατο ζωστήρ τε παναίολος, ἡδ' ὑπένερθεν
 Ζῶμά τε καὶ μέτρη, τὴν χαλκῆες κάμον ἄνδρες.

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
 Αἶ γὰρ δὴ οὕτως εἶη, φίλος ὦ Μενέλαε·
 Ἔλκος δ' ἱητῆρ ἐπιμάσσεται, ἡδ' ἐπιθήσει 190
 Φάρμαχ', αἷ κεν παύσῃσι μελαινάων ὀδυνῶν.

Ἦ, καὶ Ταλθύβιον, θεῖον κήρυκα, προσηύδα·
 Ταλθύβι', ὅ τι τάχιστα Μαχάονα δεῦρο κάλεσσον,
 Φῶτ', Ἀσκληπιοῦ νιόν, ἀμύμονος ἱητῆρος,
 Ὅφρα ἴδῃ Μενέλαον Ἀρήϊον, ἀρχὸν Ἀχαιῶν, 195

Ὅν τις οἷστεύσαι ἔβαλεν τόξων εὖ εἰδὼς
 Τρώων ἢ Λυκίων· τῷ μὲν κλέος, ἄμμι δὲ πένθος.

Ὡς ἔφατ'· οὐδ' ἄρα οἱ κήονξ ἀπίθησεν ἀκούσας·
 Βῆ δ' ἰέναι κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων,
 Παπταίνων ἥρῳα Μαχάονα· τὸν δ' ἐνόησεν 200
 Ἑσταότ'· ἀμφὶ δέ μιν κρατερὰὶ στίχες ἀσπιστάων
 Λαῶν, οἳ οἱ ἔποντο Τρίκης ἐξ ἱπποβότοιο.
 Ἀγχοῦ δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα·

Ὅρσ', Ἀσκληπιάδῃ, καλέει κρείων Ἀγαμέμνων,
 Ὅφρα ἴδῃ Μενέλαον Ἀρήϊον, ἀρχὸν Ἀχαιῶν, 205
 Ὅν τις οἷστεύσας ἔβαλεν τόξων εὖ εἰδὼς
 Τρώων ἢ Λυκίων· τῷ μὲν κλέος, ἄμμι δὲ πένθος.

Ὡς φάτο· τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινεν
 Βὰν δ' ἰέναι καθ' ὁμιλον ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν
 Ἀλλ' ὅτε δὴ ῥ' ἴκανον ὅθι ξανθὸς Μενέλαος 210
 Βλήμενός ἦν—περὶ δ' αὐτὸν ἀγηγέραθ' ὅσσοι ἄριστοι
 Κυκλός', ὁ δ' ἐν μέσσοισι παρίστατο ἰσόθεος φῶς—
 Αὐτίκα δ' ἐκ ζωστῆρος ἀρηρότος ἔλκεν οἷστόν·
 Τοῦ δ' ἐξελκομένοιο πάλιν, ἄγεν ὀξέες ὄγκοι.
 Λῦσε δέ οἱ ζωστῆρα παναίολον, ἥδ' ὑπένερθεν 215
 Ζῶμά τε καὶ μίτρην, τὴν χαλκῆες κάμον ἄνδρες.
 Αὐτὰρ ἐπεὶ ἴδεν ἔλκος, ὅθ' ἔμπεσε πικρὸς οἷστός,
 Αἶμ' ἐκμυζήσας ἐπ' ἄρ' ἥπια φάρμακα εἰδὼς
 Πάσσε, τὰ οἳ ποτε πατρὶ φίλα φρονέων πόρε Χείρων.

Ὅφρα τοῖ ἀμφεπένοντο βοὴν ἀγαθὸν Μενέλαον, 220
 Τόφρα δ' ἐπὶ Τρώων στίχες ἤλυθον ἀσπιστάων·
 Οἳ δ' αὐτίς κατὰ τεύχε' ἔδυν, μνήσαντο δὲ χάρμης.

Ἐνθ' οὐκ ἂν βρίζοντα ἴδοις Ἀγαμέμνονα δῖον,
 Οὐδὲ καταπτώσσοντ', οὐδ' οὐκ ἐθέλοντα μάχεσθαι,
 Ἀλλὰ μάλα σπεύδοντα μάχην ἐς κυδιάνειραν. 225
 Ἴππους μὲν γὰρ ἔασε καὶ ἄρματα ποικίλα χαλκῷ·
 Καὶ τοὺς μὲν θεράπων ἀπάνευθ' ἔχε φυσιόωντας
 Εὐρυμέδων, νιὸς Πτολεμαίου Πειραῖδαο·

Τῷ μάλα πόλλ' ἐπέτελλε παρυσχέμεν, ὁππότε κέν μιν
 Γυῖα λάβῃ κάματος πολέας διακοιρανέοντα · 230
 Αὐτὰρ ὁ πεζὸς ἐὼν ἐπεπωλεῖτο στίχας ἀνδρῶν ·
 Καί ῥ' οὖς μὲν σπεύδοντας ἴδοι Δαναῶν ταχυπώλων,
 Τοὺς μάλα θαρσύνεσκε παρυστάμενος ἐπέεσσιν ·

Ἄργεῖοι, μήπω τι μεθίετε θούριδος ἀλκῆς ·
 Οὐ γὰρ ἐπὶ ψευδέσσι πατήρ Ζεὺς ἔσσετ' ἀρωγός · 235
 Ἄλλ' οἷ περ πρότεροι ὑπὲρ ὕρκια δηλήσαντο,
 Τῶν ἦτοι αὐτῶν τέρενα χρύα γυῖπες ἔδονται ·
 Ἡμεῖς αὖτ' ἀλόχους τε φίλας καὶ νήπια τέκνα
 Ἄξομεν ἐν νήεσσιν, ἐπὴν πτολίεθρον ἔλωμεν.

Οὔστινας αὖ μεθιέντας ἴδοι στυγεροῦ πολέμοιο, 240
 Τοὺς μάλα νεικείεσκε χολωτοῖσιν ἐπέεσσιν ·

Ἄργεῖοι ἰόμωροι, ἐλεγχέες, οὐ νυ σέβεσθε ;
 Τίφθ' οὕτως ἔστητε τεθηπότες, ἧῦτε νεβροί ;
 Αἴτ' ἐπεὶ οὖν ἔκαμον πολέος πεδίοιο θέουσai,
 Ἑστᾶσ', οὐδ' ἄρα τίς σφι μετὰ φρεσὶ γίγνεται ἀλκή · 245
 Ὡς ὑμεῖς ἔστητε τεθηπότες, οὐδὲ μάχεσθε.
 Ἡ μένετε Τρῶας σχεδὸν ἐλθέμεν, ἔνθα τε νῆες
 Εἰρύατ' εὐπρυμνοὶ πολιῆς ἐπὶ θινὶ θαλάσσης,
 Ὅφρα ἴδῃτ', αἶ κ' ὕμμιν ὑπέρσχη χεῖρα Κρονίων ;

Ὡς ὅγε κοιρανέων ἐπεπωλεῖτο στίχας ἀνδρῶν · 250
 Ἠλθε δ' ἐπὶ Κρήτεσσι, κιὼν ἀνὰ οὐλαμὸν ἀνδρῶν.
 Οἱ δ' ἀμφ' Ἰδομενῆα δαΐφρονα θωρήσσουντο ·
 Ἰδομενεὺς μὲν ἐνὶ προμάχοις, συτ' εἵκελος ἀλκῆν,
 Μηριόνης δ' ἄρα οἱ πυμάτας ὦτρυνε φάλαγγας.
 Τοὺς δὲ ἰδὼν γήθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων, 255
 Αὐτίκα δ' Ἰδομενῆα προσηύδα μειλιχίοισιν ·

Ἰδομενεῦ, περὶ μὲν σε τίω Δαναῶν ταχυπώλων,
 Ἡμὲν ἐνὶ πτολέμῳ, ἧδ' ἀλλοίῳ ἐπὶ ἔργῳ,
 Ἡδ' ἐν δαίθ', ὅτε πέρ τε γερούσιον αἶθοπα οἶνον
 Ἀργείων οἱ ἄριστοι ἐνὶ κρητῆρσι κέρωνται. 260
 Εἴπερ γάρ τ' ἄλλοι γε καρηκομόωντες Ἀχαιοὶ

Λατρὸν πίνωσιν, σὸν δὲ πλεῖον δέπας αἰεὶ
 Ἔσθηχ', ὥσπερ ἐμοί, πιέειν ὅτε θυμὸς ἀνώγοι.
 Ἀλλ' ὄρσεν πόλεμόνδ' οἷος πάρος εὔχεται εἶναι.

Τὸν δ' αὖτ' Ἰδομενεύς, Κρητῶν ἀγός, ἀντίον ἤνδα · 265
 Ἀτρεΐδῃ, μάλα μὲν τοι ἐγὼν ἐρίηρος ἐταῖρος
 Ἔσσομαι, ὥς τὸ πρῶτον ὑπέστην καὶ κατένευσα ·
 Ἀλλ' ἄλλους ὄτρυνε κερηκομόωντας Ἀχαιοὺς,
 Οφρα τάχιστα μαχώμεθ' · ἐπεὶ σύν γ' ὄρκι' ἔχευαν
 Τρῶες · τοῖσιν δ' αὖ θάνατος καὶ κήδε' ὀπίσσω 270
 Ἔσσετ', ἐπεὶ πρότεροι ὑπὲρ ὄρκια δηλήσαντο.

Ὡς ἔφατ' · Ἀτρεΐδῃς δὲ παρώχετο γηθόσυννος κῆρ ·
 Ἦλθε δ' ἐπ' Αἰάντεσσι, κιὼν ἀνὰ οὐλαμὸν ἀνδρῶν ·
 Τῷ δὲ κορυσσέσθην, ἅμα δὲ νέφος εἶπετο πεζῶν.
 Ὡς δ' ὅτ' ἀπὸ σκοπιῆς εἶδεν νέφος αἰπόλος ἀνὴρ 275
 Ἐρχόμενον κατὰ πόντον ὑπὸ Ζεφύροιο ἰωῆς ·
 Τῷ δέ τ' ἀνενθεν εὐόντι μελάντερον, ἥντε πίσσα,
 Φαίνεται ἰὸν κατὰ πόντον, ἄγει δέ τε λαίλαπα πολλήν ·
 Ρίγησέν τε ἰδὼν, ὑπὸ τε σπέος ἤλασε μῆλα ·
 Γοῖαι ἄμ' Αἰάντεσσι Διοτρεφέων αἰζήων 280
 Δήϊον ἐς πόλεμον πυκινὰι κίνυντο φάλαγγες
 Κυνάεαι, σάκεσίν τε καὶ ἔγχεσι πεφρικυῖαι.
 Καὶ τοὺς μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,
 Καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα ·

Ἄλαντ', Ἀργείων ἡγήτορε χαλκοχιτώνων, 285
 Σφῶϊ μὲν—οὐ γὰρ ἔοικ' ὄτρυνέμεν—οὔτι κελεύω ·
 Αὐτῷ γὰρ μάλα λαὸν ἀνώγετον ἴφι μάχεσθαι.
 Αἶ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίῃ καὶ Ἀπολλων,
 Τοῖος πᾶσιν θυμὸς ἐνὶ στήθεσσι γένοιτο ·
 Τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο ἄνακτος, 290
 Χερσὶν ὑφ' ἡμετέρῃσιν ἀλοῦσά τε περθομένη τε.

Ὡς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ' ἄλλους ·
 Ἐνθ' ὄγε Νέστορ' ἔτετμε, λιγὺν Πυλίων ἀγορητήν,
 Οὓς ἐτάρους στέλλοντα καὶ ὀτρύνοντα μάχεσθαι,

Ἀμφὶ μέγαν Πελάγοντα, Ἀλάστορά τε Χρυσίον τε, 295
 Αἴμονά τε κρείοντα, Βίαντά τε, ποιμένα λαῶν.
 Ἴππηας μὲν πρῶτα σὺν ἵπποισιν καὶ ὄχεσφιν,
 Πεζοὺς δ' ἐξόπιθε στῆσεν, πολέας τε καὶ ἐσθλοὺς,
 Ἑρκος ἔμεν πολέμοιο· κακοὺς δ' ἐς μέσσον ἔλασσεν,
 Ὅφρα καὶ οὐκ ἐθέλων τις ἀναγκαίῃ πολεμίζοι. 300
 Ἴππεῦσιν μὲν πρῶτ' ἐπετέλλετο· τοὺς γὰρ ἀνώγει
 Σφοὺς ἵππους ἐχέμεν, μηδὲ κλονέεσθαι ὁμίλῳ·

Μηδέ τις, ἵπποσύνη τε καὶ ἡγορέηφι πεποιθώς,
 Οἶος πρόσθ' ἄλλων μεμάτω Τρώεσσι μάχεσθαι,
 Μηδ' ἀναχωρεῖτω· ἀλαπαδνότεροι γὰρ ἔσεσθε. 305
 Ὅς δέ κ' ἀνὴρ ἀπὸ ὧν ὀχέων ἕτερ' ἄρμαθ' ἵκηται,
 Ἐγχει ὀρεξάσθω· ἐπεὶ ἡ πολὺ φέρτερον οὕτως.
 Ὡδε καὶ οἱ πρότεροι πόλιας καὶ τείχε' ἐπόρθεον
 Τόνδε νόον καὶ θυμὸν ἐνὶ στήθεσιν ἔχοντες.

Ὡς ὁ γέρων ὦτρυνε πάλαι πολέμων εὖ εἰδώς. 310
 Καὶ τὸν μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,
 Καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

ὦ γέρον, εἶθ', ὥς θυμὸς ἐνὶ στήθεσσι φίλοισιν,
 Ὡς τοι γούναθ' ἔποιτο, βίῃ δέ τοι ἔμπεδος εἶη·
 Ἀλλὰ σε γῆρας τείρει ὁμοίου· ὥς ὄφελέν τις 315
 Ἀνδρῶν ἄλλος ἔχειν, σὺ δὲ κουροτέροισι μετεῖναι.

Τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ·
 Ἀτρεΐδῃ, μάλα μὲν κεν ἐγὼν ἐθέλοιμι καὶ αὐτὸς
 Ὡς ἔμεν, ὥς ὅτε δῖον Ἑρηνθαλίωνα κατέκταν.
 Ἀλλ' οὕπως ἅμα πάντα θεοὶ δόσαν ἀνθρώποισιν· 320
 Εἰ τότε κοῦρος ἔα, νῦν αὐτὴ με γῆρας ὀπάζει.
 Ἀλλὰ καὶ ὥς ἱππεῦσι μετέσσομαι, ἡδὲ κελεύσω
 Βουλῇ καὶ μύθοισι· τὸ γὰρ γέρας ἐστὶ γερόντων.
 Αἰχμᾶς δ' αἰχμάσσουσι νεώτεροι, οἳ περ ἐμεῖο
 Ὀπλότεροι γεγάασι, πεποιθήσιν τε βίηφιν. 325

Ὡς ἔφατ'· Ἀτρεΐδης δὲ παρώχετο γηθόσυννος κῆρ
 Εὐρ' υἱὸν Πετεῶο, Μενεσθῆα πλήξιππον,

Ἑσταότ'· ἀμφὶ δ' Ἀθηναῖοι, μῆστωρες αὐτῆς·
 Αὐτὰρ ὁ πλησίον ἐστήκει πολύμητις Ὀδυσσεύς·
 Πὰρ δὲ Κεφαλλήνων ἀμφὶ στίχες οὐκ ἀλαπαδναὶ 330
 Ἑστασαν· οὐ γάρ πώ σφιν ἀκούετο λαὸς αὐτῆς,
 Ἀλλὰ νέον συνορινόμεναι κίνυντο φάλαγγες
 Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν· οἳ δὲ μένοντες
 Ἑστασαν, ὁππότε πύργος Ἀχαιῶν ἄλλος ἐπελθὼν
 Τρώων ὀρμήσειε, καὶ ἄρξειαν πολέμοιο. 335
 Τοὺς δὲ ἰδὼν νείκεσσε νᾶξ ἀνδρῶν Ἀγαμέμνων,
 Καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·

ὦ νιὲ Πετεῶο, Διοτρεφέος βασιλῆος,
 Καὶ σύ, κακοῖσι δόλοισι κεκασμένε, κερδαλεόφρον,
 Τίπτε καταπτώσσοντες ἀφέστατε, μίμνετε δ' ἄλλους; 340
 Σφῶϊν μὲν τ' ἐπέοικε μετὰ πρώτοισιν ἐόντας
 Ἑστάμεν, ἥδὲ μάχης καυστειρῆς ἀντιβολῆσαι·
 Πρώτῳ γὰρ καὶ δαιτὸς ἀκουάζεσθον ἐμεῖο,
 Ὅππότε δαῖτα γέρουσιν ἐφοπλίζοιμεν Ἀχαιοί.
 Ἐνθα φίλ' ὀπταλέα κρέα ἔδμεναι, ἥδὲ κύπελλα 345
 Οἴνου πινέμεναι μελιηδέος, ὅφρ' ἐθέλητον·
 Νῦν δὲ φίλως χ' ὀρόωτε, καὶ εἰ δέκα πύργοι Ἀχαιῶν
 Ὑμείων προπάροιθε μαχοίατο νηλεῖ χαλκῷ.

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς·
 Ἀτρεΐδη, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων; 350
 Πῶς δὴ φῆς πολέμοιο μεθιέμεν;—ὁππότε Ἀχαιοὶ
 Τρῳσὶν ἐφ' ἵπποδάμοισιν ἐγείρομεν ὄξυν Ἄρηα,
 Ὅψεαι, ἣν ἐθέλησθα, καὶ αἶ κέν τοι τὰ μεμήλη,
 Τηλεμάχοιο φίλον πατέρα προμάχοισι μιγέντα
 Τρώων ἵπποδάμων· σὺ δὲ ταῦτ' ἀνεμῶλια βάσεις. 355

Τὸν δ' ἐπιμειδήσας προσέφη κρείων Ἀγαμέμνων,
 Ὡς γυνῶ χωρόμενοιο· πάλιν δ' ὅγε λάζετο μῦθον·

Διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ,
 Οὔτε σε νεικείω περιώσιον, οὔτε κελεύω.
 Οἶδα γὰρ, ὥς τοι θυμὸς ἐνὶ στήθεσσι φιλοισιν 360
 Ἦπια δήνεα οἶδε· τὰ γὰρ φρονέεις, αἶτ' ἐγὼ περ.

Ἄλλ' ἴθι, ταῦτα δ' ὀπίσθεν ἀρεσσόμεθ', εἴ τι κακὸν νῦν
Εἴρηται · τὰ δὲ πάντα θεοὶ μεταμῶνια θεῖεν.

Ὡς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ' ἄλλους.
Εὔρε δὲ Τυδέος νιόν, ὑπέρθυμον Διομήδεα, 365
Ἔσταότ' ἐν θ' ἵπποισι καὶ ἄρμασι κολλητοῖσιν ·
Πὰρ δέ οἱ ἐστήκει Σθένηςλος, Καπανηΐος υἱός.
Καὶ τὸν μὲν νεΐκεσσευ ἰδὼν κρείων Ἀγαμέμνων,
Καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα ·

ὦ μοι, Τυδέος νιὲ δαΐφρονος, ἵπποδάμοιο, 370
Τί πτώσσεις, τί δ' ὀπιπτεύεις πολέμοιο γεφύρας ;
Οὐ μὲν Τυδεΐ γ' ὧδε φίλον πτωσκαζέμεν ἦεν,
Ἄλλὰ πολὺ πρὸ φίλων ἐτάρων δηΐοισι μάχεσθαι ·
Ὡς φάσαν οἷ μιν ἴδοντο πονεύμενον · οὐ γὰρ ἔγωγε
Ἦντησ', οὐδὲ ἴδον · περὶ δ' ἄλλων φασὶ γενέσθαι. 375
Ἦτοι μὲν γὰρ ἄτερ πολέμου εἰςῆλθε Μυκῆνας
Ξεῖνος ἄμ' ἀντιθέῳ Πολυνεΐκεϊ λαὸν ἀγείρων.
Οἷ ῥα τότ' ἐστρατόωνθ' ἱερὰ πρὸς τείχεα Θήβης,
Καί ῥα μάλα λίσσοντο δόμεν κλειτοὺς ἐπικούρους.
Οἱ δ' ἔθελον δόμεναι, καὶ ἐπήνεον ὥς ἐκέλευον · 380
Ἄλλὰ Ζεὺς ἔτρεψε, παραΐσια σήματα φαίνων.
Οἱ δ' ἐπεὶ οὖν ὥχοντο, ἰδὲ πρὸ ὁδοῦ ἐγένοντο,
Ἀσωπὸν δ' ἴκοντο βαθύσχοινον, λεχεποῖην,
Ἐνθ' αὐτ' ἀγγελίην ἐπὶ Τυδῇ στεῖλαν Ἀχαιοί.
Αὐτὰρ ὁ βῆ, πολέας δὲ κιχήσατο Καδμείωνας 385
Δαινυμένους κατὰ δῶμα βίης Ἑτεοκληείης.
Ἐνθ' οὐδέ, ξεῖνός περ ἐὼν, ἱππηλάτα Τυδεὺς
Τάρβει, μοῦνος ἐὼν πολέσιν μετὰ Καδμείοισιν ·
Ἄλλ' ὅγ' ἀεθλεύειν προκαλίζετο, πάντα δ' ἐνίκα
Ῥηϊδίως · τοίη οἱ ἐπὶ ῥόθοις ἦεν Ἀθήνη. 390
Οἱ δὲ χολωσάμενοι Καδμεῖοι, κέντορες ἵππων,
Αὐτὶς ἀνερχομένῳ πυκινὸν λόχον εἶσαν ἄγοντες,
Κούρους πεντήκοντα · δύνει δ' ἡγήτορες ἦσαν,
Μαίων Λίμονίδης, ἐπιείκελος ἀθανάτοισιν,
Υἱός τ' Αὐτοφόνοιο, μενεπτόλεμος Πολυφόντης. 395

Γυδεὺς μὲν καὶ τοῖσιν ἀεικέα πότμον ἐφῆκεν ·
 Πάντας ἔπεφν', ἓνα δ' οἶον ἴει οἰκόνδε νέεσθαι ·
 Μαίον' ἄρα προέηκε θεῶν τεράεσσι πιθήσας.
 Γοῖος ἔην Τυδεὺς Αἰτώλιος · ἀλλὰ τὸν νῖον
 Γείνατο εἶο χέρηα μάχη, ἀγορῇ δέ τ' ἀμείνω. 400

“Ὡς φάτο · τὸν δ' οὐ τι προσέφη κρατερὸς Διομήδης,
 Αἰδεσθεῖς βασιλῆος ἐνιπὴν αἰδοίοιο.

Γόν δ' νῖος Καπανῆος ἀμείψατο κυδαλίμοιο ·

Ἄτρείδη, μὴ ψεύδε', ἐπιστάμενος σάφα εἰπεῖν.
 Ἡμεῖς τοι πατέρων μέγ' ἀμείνονες εὐχόμεθ' εἶναι · 405
 Ἡμεῖς καὶ Θήβης ἔδος εἵλομεν ἐπταπύλοιο,
 Παυρότερον λαὸν ἀγαγόνθ' ὑπὸ τεῖχος Ἄρειον,
 Πειθόμενοι τεράεσσι θεῶν καὶ Ζηνὸς ἀρωγῇ ·
 Κεῖνοι δὲ σφετέρησιν ἀτασθαλίησιν ὄλοντο.
 Τῷ μὴ μοι πατέρας ποθ' ὁμοίῃ ἔνθεο τιμῇ. 410

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης ·
 Γέττα, σιωπῇ ἦσο, ἐμῷ δ' ἐπιπείθεο μύθῳ.
 Οὐ γὰρ ἐγὼ νεμεσῶ Ἀγαμέμνονι, ποιμένι λαῶν,
 Ὅτρύνοντι μάχεσθαι ἐϋκνήμιδας Ἀχαιοὺς.
 Τούτῳ μὲν γὰρ κῦδος ἄμ' ἔψεται, εἴ κεν Ἀχαιοὶ 415
 Τρῶας δηώσωσιν, ἔλωσί τε Ἴλιον ἱρήν ·
 Τούτῳ δ' αὖ μέγα πένθος, Ἀχαιῶν δηωθέντων.
 Ἄλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα θούριδος ἀλκῆς.

Ἦ ῥα, καὶ ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε ·
 Δεινὸν δ' ἔβραχε χαλκὸς ἐπὶ στήθεσιν ἄνακτος 420
 Ὅρνυμένον · ὑπὸ κεν ταλασίφρονά περ δέος εἶλεν.

Ὡς δ' ὅτ' ἐν αἰγιαλῷ πολυηχεῖ κῦμα θαλάσσης
 Ὅρνυτ' ἐπασσύτερον Ζεφύρου ὑποκινήσαντος ·
 Πόντῳ μὲν τὰ πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
 Χέρσῳ ῥηγνύμενον μεγάλα βρέμει, ἀμφὶ δέ τ' ἄκρας 425
 Κυρτὸν ἐὼν κορυφοῦται, ἀποπτύει δ' ἀλὸς ἄχνην ·
 Ὡς τότε ἐπασσύνεται Δαναῶν κίνυντο φάλαγγες
 Νωλεμέως πόλεμόνδε. Κέλενε δὲ οἷσιν ἕκαστος

Ἑγεμόνων· οἱ δ' ἄλλοι ἀκὴν ἴσαν—οὐδέ κε φαίης
 Τόσσον λαὸν ἔπεσθαι ἔχοντ' ἐν στήθεσιν αὐδὴν— 430
 Σιγῇ δειδιότες σημάντορας· ἀμφὶ δὲ πᾶσιν
 Τεύχεα ποικίλ' ἔλαμπε, τὰ εἰμένοι ἐστιχόωντο.
 Τρῶες δ', ὥστ' ὕἱες πολυπάμονος ἀνδρὸς ἐν αὐλῇ
 Μυρίαι ἐστήκασιν ἀμελγόμεναι γάλα λευκόν,
 Ἀζηχῆς μεμακυῖαι, ἀκούουσai ὅπα ἀρνῶν· 435
 Ὡς Τρώων ἀλαλητὸς ἀνὰ στρατὸν εὐρὺν ὁρώρει.
 Οὐ γὰρ πάντων ἦεν ὁμὸς θρόος, οὐδ' ἴα γῆρυς,
 Ἀλλὰ γλῶσσοι ἐμέμικτο· πολὺκλήτοισι δ' ἔσαν ἄνδρες.
 Ὄρσε δὲ τοὺς μὲν Ἄρης, τοὺς δὲ γλανκῶπις Ἀθήνη,
 Δεῖμός τ' ἠδὲ Φόβος καὶ Ἔρις ἄμοτον μεμανῖα, 440
 Ἄρεος ἀνδροφόνιοι κασιγνήτη ἐτάρη τε·
 Ἦτ' ὀλίγη μὲν πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
 Οὐρανῷ ἐστήριξε κάρη, καὶ ἐπὶ χθονὶ βαίνει.
 Ἦ σφιν καὶ τότε νεῖκος ὁμοῖον ἐμβαλε μέσσω,
 Ἐρχομένη καθ' ὁμίλον, ὀφέλλουσα στόνον ἀνδρῶν. 445

Οἱ δ' ὅτε δὴ ῥ' ἐς χῶρον ἕνα ξυνιόντες ἴκοντο,
 Σύν ῥ' ἔβαλον ῥινούς, σὺν δ' ἔγχεα καὶ μένε' ἀνδρῶν
 Χαλκεοθωρήκων· ἀτὰρ ἀσπίδες ὀμφαλόεσσαι
 Ἐπληντ' ἀλλήλησι, πολὺς δ' ὀρυμαγδὸς ὁρώρει.
 Ἐνθα δ' αἶμ' οἴμωγή τε καὶ εὐχολὴ πέλεν ἀνδρῶν, 450
 Ὀλλύντων τε καὶ ὀλλυμένων· ῥέε δ' αἵματι γαῖα.
 Ὡς δ' ὅτε χεῖμαρροι ποταμοὶ κατ' ὄρεσφι ῥέοντες
 Ἐς μισγάγκειαν συμβάλλετον ὄβριμον ὕδωρ
 Κρουνῶν ἐκ μεγάλων, κοίλης ἔντοσθε χαράδρης·
 Τῶν δέ τε τηλόσε δοῦπον ἐν οὖρεσιν ἔκλυε ποιμήν· 455
 Ὡς τῶν μισγομένων γένετο ἰαχὴ τε φόβος τε.

Πρῶτος δ' Ἀντίλοχος Τρώων ἔλεν ἄνδρα κορυστήν,
 Ἐσθλὸν ἐνὶ προμάχοισι, Θαλυσιάδην Ἐχέπωλον·
 Τὸν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἱπποδασείης,
 Ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὅστέον εἴσω 460
 Αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὕσσε κάλυψεν.
 Ἦριπε δ', ὥς ὅτε πύργος, ἐνὶ κρατερῇ ὑσμίνῃ.

Τὸν δὲ πεσόντα ποδῶν ἔλαβε κρείων Ἐλεφήνωρ
 Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀδάντων·
 Ἐλκε δ' ὑπ' ἐκ βελέων λελιημένος, ὄφρα τάχιστα 465
 Τεύχεα συλήσειε· μίνυνθα δέ οἱ γένεθ' ὁρμή.
 Νεκρὸν γάρ ῥ' ἐρύοντα ἰδὼν μεγάλθυμος Ἀγήνωρ,
 Πλευρά, τὰ οἱ κύψαντι παρ' ἀσπίδος ἐξεφαάνθη,
 Οὔτῃσε ξυστῶ χαλκήρεϊ, λῦσε δὲ γυῖα.
 Ὡς τὸν μὲν λίπε θυμός· ἐπ' αὐτῷ δ' ἔργον ἐτύχθη 470
 Ἀργαλέον Τρώων καὶ Ἀχαιῶν· οἱ δέ, λύκοι ὥς,
 Ἀλλήλοισ ἐπόρουσαν, ἀνὴρ δ' ἄνδρ' ἐδνοπάλιζεν.

Ἐνθ' ἔβαλ' Ἀνθεμίωνος υἱὸν Τελαμώνιος Αἴας,
 Ἥϊθεον θαλερόν, Σιμοείσιον· ὃν ποτε μήτηρ
 Ἰδηθεν κατιοῦσα παρ' ὄχθησιν Σιμόεντος 475
 Γείνατ', ἐπεὶ ῥα τοκεῦσιν ἅμ' ἔσπετο μῆλα ἰδέσθαι·
 Τοῦνεκά μιν κάλεον Σιμοείσιον· οὐδὲ τοκεῦσιν
 Θρέπτρα φίλοις ἀπέδωκε, μινυνθάδιος δέ οἱ αἰὼν
 Ἐπλεθ', ὑπ' Αἴαντος μεγαθύμου δουρὶ δαμέντι.
 Πρῶτον γάρ μιν ἰόντα βάλε στήθος παρὰ μαζὸν 480
 Δεξιόν· ἀντικρὺ δὲ δι' ὤμου χάλκεον ἔγχος
 Ἥλθεν· Ὁ δ' ἐν κονίησι χαμαὶ πέσεν, αἵχειρος ὥς,
 Ἥ ῥά τ' ἐν εἰαμενῇ ἔλεος μέγαλοιο πεφύκη
 Λείη, ἀτάρ τέ οἱ ὄζοι ἐπ' ἀκροτάτῃ πεφύασιν·
 Τὴν μὲν θ' ἄρματοπηγὸς ἀνὴρ αἰθωνι σιδήρῳ 485
 Ἐξέταμ', ὄφρα ἵτυν κάμψῃ περικαλλεῖ δίφρῳ·
 Ἥ μὲν τ' ἀζομένη κεῖται ποταμοῖο παρ' ὄχθας·
 Γοῖον ἄρ' Ἀνθεμίδην Σιμοείσιον ἐξενάριξεν
 Αἴας Διογενής· Τοῦ δ' Ἀντιφός αἰολοθώρηξ,
 Πριαμίδης, καθ' ὅμιλον ἀκόντισεν ὀξείῃ δουρί. 490
 Τοῦ μὲν ἅμαρθ'· ὁ δὲ Λεῦκον, Ὀδυσσέος ἐσθλὸν ἐταῖρον,
 Βεβλήκει βουβῶνα, νέκυν ἐτέρωσ' ἐρύοντα·
 Ἥριπε δ' ἅμφ' αὐτῷ, νεκρὸς δέ οἱ ἔκπεσε χειρός.
 Τοῦ δ' Ὀδυσσεὺς μάλα θυμὸν ἀποκταμένοιο χολώθη
 Βῆ δὲ διὰ προμάχων κεκορυθμένος αἰθοπι χαλκῷ, 495
 Στῆ δὲ μάλ' ἐγγυὲς ἰών, καὶ ἀκόντισε δουρὶ φαεινῷ,

Ἀμφὶ ἔπαπτήνας. Ὑπὸ δὲ Τρῶες κεκάδοντο,
 Ἀνδρὸς ἀκοντίσσαντος· ὁ δ' οὐχ ἄλλιον βέλος ἤκεν,
 Ἀλλ' υἱὸν Πριάμοιο νόθον βάλε, Δημοκόωντα,
 Ὃς οἱ Ἀβυδόθεν ἦλθε παρ' ἱππων ὠκείων. 500
 Τὸν ῥ' Ὀδυσσεὺς ἐτάροιο χολωσάμενος βάλε δουρὶ
 Κόρσην· ἡ δ' ἐτέροιο διὰ κροτάφοιο πέρησεν
 Λίχμη χαλκείη· τὸν δὲ σκότος ὅσσε κάλυψεν.
 Δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
 Χώρησαν δ' ὑπὸ τε πρόμαχοι καὶ φαίδιμος Ἔκτωρ· 505
 Ἀργεῖοι δὲ μέγα ἱάχον, ἐρύσαντο δὲ νεκρούς·
 Ἴθυσαν δὲ πολὺ προτέρω.—Νεμέσθησε δ' Ἀπόλλων,
 Περγάμου ἔκ κατιδών, Τρώεσσι δὲ κέκλετ' αὔσας.

Ὅρνυσθ', ἱππόδαμοι Τρῶες, μηδ' εἴκετε χάρμης
 Ἀργείοις· ἐπεὶ οὐ σφι λίθος χρώς οὐδὲ σίδηρος, 510
 Χαλκὸν ἀνασχέσθαι ταμεσίχροα βαλλομένοισιν.
 Οὐ μὰν οὐδ' Ἀχιλεὺς, Θέτιδος παῖς ἡὔκόμοιο,
 Μάρναται, ἀλλ' ἐπὶ νηυσὶ χόλον θυμαλγέα πέσσει.

Ὡς φάτ' ἀπὸ πτόλιος δεινὸς θεός· αὐτὰρ Ἀχαιοὺς
 ὦρσε Διὸς θυγάτηρ, κυδίστη Τριτογένεια, 515
 Ἐρχομένη καθ' ὅμιλον ὅθι μεθιέντας ἴδοιτο.

Ἐνθ' Ἀμαρυγκείδην Διώρεα Μοῖρ' ἐπέδησεν.
 Χερμαδίῳ γὰρ βλήητο παρὰ σφυρὸν ὀκριόεντι
 Κνήμην δεξιτερήν· βάλε δὲ Θρηκῶν ἀγὸς ἀνδρῶν,
 Πείροος Ἰμβρασίδης, ὃς ἄρ' Αἰνόθεν εἰληλούθει. 520
 Ἀμφοτέρω δὲ τένοντε καὶ ὀστέα λαῶας ἀναιδῆς
 Ἀχρὶς ἀπηλοίησεν· ὁ δ' ὕπτιος ἐν κονίησιν
 Κάππεσεν, ἄμφω χεῖρε φίλοις ἐτάροισι πετάσσας,
 Θυμὸν ἀποπνείων· Ὁ δ' ἐπέδραμεν, ὃς ῥ' ἔβαλέν περ,
 Πείροος· οὐτα δὲ δουρὶ παρ' ὀμφαλόν· ἐκ δ' ἄρα πᾶσαι
 Χύντο χαμαὶ χολάδες· τὸν δὲ σκότος ὅσσε κάλυψεν. 526

Τὸν δὲ Θόας Αἰτωλὸς ἐπεσσύμενος βάλε δουρὶ
 Στέρνον ὑπὲρ μαζοῖο, πάγη δ' ἐν πνεύμονι χαλκός.
 Αἰγίμολον δὲ οἱ ἦλθε Θόας, ἐκ δ' ὄθριμον ἔγχος

Ἑσπάσατο στέρνοιο · ἐρύσσατο δὲ ξίφος ὀξύ,
 Τῷ ὅγε γαστέρα τύψε μέσσην, ἐκ δ' αἶνυτο θυμόν.
 Τεύχεα δ' οὐκ ἀπέδυσε · περίστησαν γὰρ ἑταῖροι,
 Θρήϊκες ἀκρόκομοι, δολίχ' ἔγχεα χερσὶν ἔχοντες,
 Οἳ ἐ, μέγαν περ ἑόντα καὶ ἴφθιμον καὶ ἀγαυόν,
 Ὦσαν ἀπὸ σφείων · ὁ δὲ χασσάμενος πελεμίχθη
 Ὡς τώγ' ἐν κονίησι παρ' ἀλλήλοισι τετάσθην,
 Ἦτοι ὁ μὲν Θρηκῶν, ὁ δ' Ἑπειῶν χαλκοχιτώνων,
 Ἠγεμόνες · πολλοὶ δὲ περὶ κτείνοντο καὶ ἄλλοι.

530

535

Ἐνθα κεν οὐκέτι ἔργον ἀνὴρ ὀνόσαιτο μετελθών,
 Ὅστις ἔτ' ἄβλητος καὶ ἀνούτατος ὀξείῃ χαλκῷ
 Δινεύοι κατὰ μέσσον, αἶγοι δέ ἐ Παλλὰς Ἀθήνη
 Χειρὸς ἐλοῦσ', αὐτὰρ βελέων ἀπερύκοι ἐρωήν.
 Πολλοὶ γὰρ Τρώων καὶ Ἀχαιῶν ἥματι κείνῳ
 Πρηνέες ἐν κονίησι παρ' ἀλλήλοισι τέταντο.

540

HOMER'S ILIAD.

BOOK V.

Ἔνθ' αὖ Τυδεΐδῃ Διομήδεϊ Παλλὰς Ἀθήνη
Δῶκε μένος καὶ θάρσος, ἔν' ἔκδηλος μετὰ πᾶσιν
Ἀργεῖοισι γένοιτο, ἰδὲ κλέος ἐσθλὸν ἄροιτο.
Δαῖέ οἱ ἐκ κόρυθός τε καὶ ἀσπίδος ἀκάματον πῦρ,
Ἀστέρ' ὀπωρινῷ ἐναλίγκιον, ὅς τε μάλιστα
Λαμπρὸν παμφαίνῃσι λελουμένος Ὠκεανοῖο.
Τοῖόν οἱ πῦρ δαῖεν ἀπὸ κρατός τε καὶ ὤμων
Ὡρσε δέ μιν κατὰ μέσσον, ὅθι πλεῖστοι κλονέοντο.

5

Ἦν δέ τις ἐν Τρώεσσι Δάρης, ἀφνειός, ἀμύμων,
Ἴρεὺς Ἡφαίστοιο· δύω δέ οἱ νιέες ἦστην,
Φηγεὺς Ἰδαῖός τε, μάχης εὖ εἰδότε πάσης.
Τῷ οἱ ἀποκρινθέντε ἐναντίῳ ὀρμηθήτην·
Γῷ μὲν ἀφ' ἵππου, ὁ δ' ἀπὸ χθονὸς ὤρνυτο πεζός.
Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
Φηγεὺς ῥα πρότερος προΐει δολιχόσκιον ἔγχος·
Τυδεΐδεω δ' ὑπὲρ ὦμον ἀριστερὸν ἦλυθ' ἀκωκῇ
Ἐγχεος, οὐδ' ἔβαλ' αὐτόν· ὁ δ' ὕστερος ὤρνυτο χαλκῷ
Τυδεΐδης· τοῦ δ' οὐχ ἄλλιον βέλος ἔκφυγε χειρός,
Ἀλλ' ἔβαλε στῆθος μεταμάζιον, ὥσε δ' ἀφ' ἵππων.
Ἰδαῖος δ' ἀπόρουσε λιπὼν περικαλλέα δίφρον,
Οὐδ' ἔτλη περιβῆναι ἀδελφειοῦ κταμένοιο·
Οὐδὲ γὰρ οὐδέ κεν αὐτὸς ὑπέκφυγε Κῆρα μέλαιναν,
Ἀλλ' Ἡφαιστος ἔρυτο, σάωσε δὲ νυκτὶ καλύψας,
Ὡς δὴ οἱ μὴ πάγχυ γέρων ἀκαχήμενος εἴη.
Ἴππους δ' ἐξελάσας μεγαθύμου Τυδέος νιὸς
Δῶκεν ἐταίροισιν κατάγειν κοίλας ἐπὶ νῆας.

10

15

20

25

Γρῶες δὲ μεγάθυμοι ἐπεὶ ἴδον νῆε Δάρητος,
 Τὸν μιν ἀλευάμενον, ὃν δὲ κτάμενον παρ' ὄχρεσφιν.
 Πᾶσιν ὀρίνθη θυμός· ἀτὰρ γλαυκῶπις Ἀθηνη
 Χειρὸς ἐλοῦσ' ἐπέεσσι προσεγύδα θοῦρον Ἀρηα· 30

Ἄρες, Ἄρες, βροτολοιγέ, μ.α. φόνε, τειχεσιπλῆτα,
 Οὐκ ἂν δὴ Τρῶας μὲν ἑάσαιμεν καὶ Ἀχαιοὺς
 Μάρνασθ', ὅπποτέροισι πατήρ Ζεὺς κῦδος ὀρέξῃ,
 Νῶϊ δὲ χαζώμεσθα, Διὸς δ' ἀλεώμεθα μῆνιν;

Ὡς εἰποῦσα μάχης ἐξήγαγε θοῦρον Ἀρηα· 35
 Τὸν μὲν ἔπειτα καθεῖσεν ἐπ' ἡϊόεντι Σκαμάνδρῳ.
 Τρῶας δ' ἐκλιναν Δαναοί· ἔλε δ' ἄνδρα ἔκαστος
 Ἠγεμόνων. Πρῶτος δὲ ἄναξ ἀνδρῶν Ἀγαμέμνων
 Ἀρχὸν Ἀλιζώνων, Ὀδίων μέγαν, ἔκβαλε δίφρου.
 Πρώτῳ γὰρ στρεφθέντι μεταφρένῳ ἐν δόρῳ πῆξεν 40
 Ὠμῶν μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσεν.
 Δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.

Ἰδομενεὺς δ' ἄρα Φαῖστον ἐνήρατο, Μήονος νιόν,
 Βώρον, ὃς ἐκ Τάρνης ἐριβώλακος εἰληλούθει.
 Τὸν μὲν ἄρ' Ἰδομενεὺς δουρικλυτὸς ἔγχεϊ μακρῷ 45
 Νύξ' ἵππων ἐπιβησόμενον κατὰ δεξιὸν ὦμον·
 Ἦριπε δ' ἐξ ὀχέων, στυγερὸς δ' ἄρα μιν σκότος εἶλεν.
 Τὸν μὲν ἄρ' Ἰδομενῆος ἐσύλευον θεράποντες.

Υἱὸν δὲ Στροφίοιο Σκαμάνδριον, αἴμονα θήρης,
 Ἀτρείδης Μενέλαος ἔλ' ἔγχεϊ ὀξυόεντι, 50
 Ἐσθλὸν θηρητῆρα· δίδαξε γὰρ Ἀρτεμις αὐτῇ
 Βάλλειν ἄγρια πάντα, τάτε τρέφει οὐρεσιν ὕλη.
 Ἀλλ' οὐ οἱ τότε γε χραῖσμι' Ἀρτεμις ἰοχέαιρα,
 Οὐδὲ ἐκηβολίαι, ἥσιν τὸ πρίν γ' ἐκέκαστο·
 Ἀλλὰ μιν Ἀτρείδης δουρικλειτὸς Μενέλαος 55
 Πρόσθεν ἔθεν φεύγοντα μετάφρενον οὔτασε δουρὶ
 Ὠμῶν μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσεν.
 Ἦριπε δὲ πρηνής, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.

Μηριόνης δὲ Φέρεκλον ἐνήρατο, τέκτονος νιόν

Ἀρμονίδεω, ὃς χερσὶν ἐπίστατο δαίδαλα πάντα 60
 Τεύχειν· ἔξοχα γάρ μιν ἐφίλατο Παλλὰς Ἀθήνη.
 Ὅς καὶ Ἀλεξάνδρῳ τεκτήνατο νῆας εἴσας
 Ἀρχεκάκους, αἷ πασι κακὸν Τρώεσσι γένοντο
 Οἷ τ' αὐτῷ· ἐπεὶ οὐτι θεῶν ἐκ θέσφατα ἦδη.
 Τὸν μὲν Μηριόνης ὅτε δὴ κατέμαρπτε διώκων, 65
 Βεβλήκει γλουτὸν κάτα δεξιόν· ἡ δὲ διαπρὸ
 Ἀντικρὺ κατὰ κύστιν ὑπ' ὀστέον ἦλυθ' ἀκωκή.
 Γυνὺξ δ' ἔριπ' οἰμώξας, θάνατος δέ μιν ἀμφεκάλυψεν.

Πήδαιον δ' ἄρ' ἔπεφνε Μέγης, Ἀντήνορος υἱόν, 70
 Ὅς ῥα νόθος μὲν ἔην, πύκα δ' ἔτρεφε δῖα Θεανώ,
 Ἴσα φίλοισι τέκεσσι, χαριζομένη πόσει ᾧ.
 Τὸν μὲν Φυλείδης δουρικλυτὸς ἐγγύθεν ἐλθὼν
 Βεβλήκει κεφαλῆς κατὰ ἰνίον ὀξέϊ δουρί·
 Ἀντικρὺ δ' ἄν' ὀδόντας ὑπὸ γλῶσσαν τάμε χαλκός.
 Ἦριπε δ' ἐν κονίῃ, ψυχρὸν δ' ἔλε χαλκὸν ὀδοῦσιν. 75

Εὐρύπυλος δ' Εὐναιμονίδης Ὑψήνορα δῖον,
 Τίδον ὑπερθύμου Δολοπίονος, ὃς ῥα Σκαμάνδρου
 Ἀρητῆρ ἐτέτυκτο, θεὸς δ' ὥς τίετο δήμῳ·
 Τὸν μὲν ἄρ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός,
 Πρόσθεν ἔθεν φεύγοντα μεταδρομάδην ἔλασ' ὦμον, 80
 Φασγάνῳ αἶξας, ἀπὸ δ' ἔξεσε χεῖρα βαρεῖαν.
 Αἱματόεσσα δὲ χεὶρ πεδίῳ πέσε· τὸν δὲ κατ' ὕψε
 Ἐλλαβε πορφύρεος θάνατος καὶ Μοῖρα κραταιή.

Ὡς οἱ μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην.
 Τυδεΐδην δ' οὐκ ἂν γνοίης ποτέροισι μετείη, 85
 Ἥε μετὰ Τρώεσσιν ὀμιλέοι, ἢ μετ' Ἀχαιοῖς.
 Θῦνε γὰρ ἅμ πεδίον ποταμῷ πλήθοντι εἰκῶς
 Χειμάρρῳ, ὅστ' ὥκα ῥέων ἐκέδασσε γεφύρας·
 Τὸν δ' οὐτ' ἄρ τε γέφυραι ἐεργμέναι ἰσχανόωσιν,
 Οὐτ' ἄρα ἔρκεα ἴσχει ἀλωάων ἐριθηλέων, 90
 Ἐλθόντ' ἐξαπίνης, ὅτ' ἐπιβρίση Διδὸς ὄμβρος·
 Πολλὰ δ' ὑπ' αὐτοῦ ἔργα κατήριπε κάλ' αἰζηῶν·
 Ὡς ὑπὸ Τυδεΐδῃ πυκινὰ κλονέοντο φάλαγγες

Τρώων, οὐδ' ἄρα μιν μίμνον, πολέες περ ἔόντες

Τὸν δ' ὥς οὖν ἐνόησε Λυκάονος ἀγλαὸς υἱὸς 95
 Θύνοντ' ἄμ πεδίον, πρὸ ἔθεν κλονέοντα φάλαγγας,
 Αἴψ' ἐπὶ Τυδεΐδῃ ἐτιταίνετο καμπύλα τόξα,
 Καὶ βάλ' ἐπαῖσσοντα, τυχῶν κατὰ δεξιὸν ὦμον
 Θώρηκος γύαλον· διὰ δ' ἔπτατο πικρὸς οἴστος,
 Ἀντικρὺ δὲ διέσχε, παλάσσετο δ' αἶματι θώρηξ. 100
 Τῷ δ' ἐπὶ μακρὸν ἄϋσε Λυκάονος ἀγλαὸς υἱός·

Ὅρνυσθε, Τρῶες μεγάθυμοι, κέντορες ἵππων·
 Βέβληται γὰρ ἄριστος Ἀχαιῶν· οὐδέ ἔ φημι
 Δήθ' ἀνσχήσεσθαι κρατερὸν βέλος, εἰ ἔτεόν με
 Ὀρσεν ἄναξ Διὸς υἱὸς ἀπορνούμενον Λυκίηθεν. 105

Ὡς ἔφατ' εὐχόμενος· τὸν δ' οὐ βέλος ὠκὺ δάμασσεν,
 Ἀλλ' ἀναχωρήσας πρόσθ' ἵπποιιν καὶ ὄχεσφιν
 Ἔστη, καὶ Σθένελον προσέφη, Καπανηΐον υἱόν·

Ὅρσο, πέπον Καπανηϊάδῃ, καταβήσεο δίφρου,
 Ὅφρα μοι ἐξ ὧμοιο ἐρύσσης πικρὸν οἴστόν. 110

Ὡς ἄρ' ἔφη· Σθένελος δὲ καθ' ἵππων ἄλτο χαμᾶζε,
 Παρ δὲ στάς βέλος ὠκὺ διαμπερὲς ἐξέρυσ' ὦμον·
 Αἶμα δ' ἀνηκόντιζε διὰ στρεπτοῖο χιτῶνος.
 Δὴ τότε' ἔπειτ' ἠρᾶτο βοῇν ἀγαθὸς Διομήδης.

Κλυθί μοι, αἰγιόχοιο Διὸς τέκος, Ἀτρυτώνη. 115
 Εἴ ποτέ μοι καὶ πατρὶ φίλα φρονέουσα παρέστηκε
 Δηϊῷ ἐν πολέμῳ, νῦν αὖτ' ἐμὲ φίλαι, Ἀθήνη·
 Δὸς δέ τέ μ' ἄνδρα ἐλεῖν, καὶ ἐς ὄρμην ἔγχεος ἐλθεῖν,
 Ὃς μ' ἔβαλε φθάμενος, καὶ ἐπεύχεται, οὐδέ μέ φησιν
 Δηρὸν ἔτ' ὄψεσθαι λαμπρὸν φάος ἡελίοιο. 120

Ὡς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη
 Γυῖα δ' ἔθηκεν ἐλαφρά, πόδας καὶ χεῖρας ὑπερθεῖν
 Ἀγχοῦ δ' ἰσταμένη ἔπεα πτερόεντα προσηύδα·

Θαρσῶν νῦν, Διόμηδες, ἐπὶ Τρώεσσι μάχεσθαι·
 Ἐν γάρ τοι στήθεσσι μένος πατρώϊον ἦκα 125

Ἄτρομον, οἷον ἔχεσκε σακέσπαλος ἱππότα Τυδεύς·
 Ἀχλὺν δ' αὖ τοι ἀπ' ὀφθαλμῶν ἔλον, ἥ πρὶν ἐπῆεν
 Ὅφρ' εὖ γιγνώσκης ἡμὲν θεὸν ἠδὲ καὶ ἄνδρα.
 Τῷ νῦν, αἶ κε θεὸς πειρώμενος ἐνθάδ' ἔκηται,
 Μῆτι σύγ' ἀθανάτοισι θεοῖς ἀντικρὺ μάχεσθαι 130
 Τοῖς ἄλλοις· ἀτὰρ εἶ κε Διὸς θυγάτηρ Ἀφροδίτη
 Ἐλθῃσ' ἐς πόλεμον, τήνγ' οὐτάμεν ὀξείῃ χαλκῷ.

Ἡ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη γλανκῶπις Ἀθήνη.
 Τυδείδης δ' ἐξαῦτις ἰὼν προμάχοισιν ἐμίχθη·
 Καὶ πρὶν περ θυμῷ μεμαῶς Τρώεσσι μάχεσθαι, 135
 Δῆ τότε μιν τρεῖς τόσσον ἔλεν μένος, ὥστε λέοντα,
 Ὅν ῥά τε ποιμὴν ἀγρῷ ἐπ' εἰροπόκοις ὀϊέσσιν
 Χραύσῃ μὲν τ' αὐλῆς ὑπεράλμενον, οὐδὲ δαμάσῃ·
 Τοῦ μὲν τε σθένος ὥρσεν· ἔπειτα δέ τ' οὐ προσαμύνει,
 Ἀλλὰ κατὰ σταθμοὺς δύεται, τὰ δ' ἐρῆμα φοβεῖται· 140
 Αἶ μὲν τ' ἀγχιστῖναι ἐπ' ἀλλήλησι κέχυνται,
 Αὐτὰρ ὁ ἐμμεμαῶς βαθέης ἐξάλλεται αὐλῆς·
 Ὡς μεμαῶς Τρώεσσι μίγῃ κρατερὸς Διομήδης.

Ἐνθ' ἔλεν Ἀστύνοον καὶ Ὑπείρονα, ποιμένα λαῶν
 Τὸν μὲν ὑπὲρ μαζοῖο βαλὼν χαλκῆρεϊ δουρί, 145
 Τὸν δ' ἕτερον ξίφεϊ μεγάλῳ κληῖδα παρ' ὦμον
 Πιλῆξ· ἀπὸ δ' αὐχένος ὦμον ἐέργαθεν ἠδ' ἀπὸ νώτου
 Τοὺς μὲν ἔασ', ὁ δ' Ἀδαντα μετώχετο καὶ Πολύϊδον,
 Υἱέας Εὐρυδάμαντος, ὄνειροπόλοιο γέροντος·
 Τοῖς οὐκ ἐρχομένοις ὁ γέρων ἐκρίνατ' ὄνειρους, 150
 Ἀλλὰ σφεας κρατερὸς Διομήδης ἐξενάριζεν.
 Βῆ δὲ μετὰ Ξάνθου τε Θόωνά τε, Φαίνοπος υἱε,
 Ἀμφω τηλυγέτω· ὁ δὲ τείρετο γήραϊ λυγρῷ,
 Υἱὸν δ' οὐ τέκετ' ἄλλον ἐπὶ κτεάτεσσι λιπέσθαι.
 Ἐνθ' ὄγε τοὺς ἐνάριζε, φίλον δ' ἐξαίνυντο θυμὸν 155
 Ἀμφοτέρω, πατέρι δὲ γούον καὶ κήδεα λυγρὰ
 Λεῖπ', ἐπεὶ οὐ ζῶοντε μάχης ἔκ νοστήσαντε
 Δέξατο· χηρωσταὶ δὲ διὰ κτῆσιν δατέοντο.

Ἐνθ' υἱας Πριάμοιο δύω λάβε Δαρδανίδαο

Εἰν ἐνὶ δίφρῳ ἐόντας, Ἐχέμμονά τε Χρομίον τε. 160
 Ὡς δὲ λέων ἐν βουσὶ θορῶν ἐξ ἀνχένα ἄσῃ
 Πόρτιος ἢ βοὸς ξύλοχον κάτα βοσκομενάων,
 Ὡς τοὺς ἀμφοτέρους ἐξ ἵππων Τυδέος υἱὸς
 Βῆσε κακῶς ἀέκοντας, ἔπειτα δὲ τεύχε' ἐσύλα·
 Ἴππους δ' οἷς ἐτάροισι δίδου μετὰ νῆας ἐλαύνειν. 165

Τὸν δ' ἶδεν Αἰνείας ἀλαπάζοντα στίχας ἀνδρῶν·
 Βῆ δ' ἵμεν ἄν τε μάχην καὶ ἀνὰ κλόνον ἐγχειάων,
 Πάνδαρον ἀντίθεον διζήμενος, εἴ που ἐφεύροι.
 Εὖρε Λυκάονος υἱόν, ἀμύμονά τε κρατερόν τε·
 Στῇ δὲ πρόσθ' αὐτοῖο, ἔπος τέ μιν ἀντίον ἦῤα· 170

Πάνδαρε, ποῦ τοι τόξον ἰδὲ πτερόεντες οἷστοι
 Καὶ κλέος; ὦ οὐ τίς τοι ἐρίζεται ἐνθάδε γ' ἀνὴρ,
 Οὐδέ τις ἐν Λυκίῃ σέο γ' εὔχεται εἶναι ἀμείνων.
 Ἀλλ' ἄγε τῷδ' ἔφες ἀνδρὶ βέλος, Διὶ χειῖρας ἀνασχών,
 Ὅστις ὅδε κρατέει, καὶ δὴ κακὰ πολλὰ ἔοργεν 175
 Τρῶας· ἐπεὶ πολλῶν τε καὶ ἐσθλῶν γούνατ' ἔλυσεν·
 Εἰ μὴ τις θεὸς ἐστι, κοτεσσάμενος Τρώεσσιν,
 Ἴρῶν μηνίσας· χαλεπὴ δὲ θεοῦ ἐπι μῆνις.

Τὸν δ' αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός·
 Αἰνεία, Τρώων βουληφόρε χαλκοχιτώνων, 180
 Τυδεΐδῃ μιν ἔγωγε δαΐφρονι πάντα εἶσκω,
 Ἀσπίδι γιγνώσκων ἀνλώπιδί τε τρυφαλείῃ,
 Ἴππους τ' εἰσορόων· σάφα δ' οὐκ οἶδ', εἰ θεὸς ἐστίν·
 Εἰ δ' ὅ γ' ἀνὴρ, ὅν φημι, δαΐφρων Τυδέος υἱός,
 Οὐχ ὅ γ' ἀνευθε θεοῦ τάδε μαίνεται, ἀλλὰ τις ἄγχι 185
 Ἔστηκ' ἀθανάτων, νεφέλῃ εἰλυμένος ὦμους,
 Ὅς τούτου βέλος ὦκ' ἐκίχήμενον ἔτραπεν ἄλλῃ.
 Ἦδη γάρ οἱ ἐφῆκα βέλος, καὶ μιν βάλλον ὦμον
 Δεξιὸν ἀντικρὺ διὰ θώρηκος γνάλοιο·
 Καί μιν ἔγωγ' ἐφάμην Ἀἰδωνῇ προΐάψειν, 190
 Ἐμπησ δ' οὐκ ἐδάμασσα· θεὸς νύ τίς ἐστι κοτήεις.
 Ἴπποι δ' οὐ παρέασι καὶ ἄρματα, τῶν κ' ἐπιβαίην·
 Ἀλλὰ που ἐν μεγάροισι Λυκάονος ἔνδεκα δίφροι

Καλοί, πρωτοπαγεῖς, νεοτευχέες · ἀμφὶ δὲ πέπλοι
 Πέπτανται · παρὰ δέ σφιν ἐκάστω δίζυγες ἵπποι 195
 Ἑστᾶσι, κρῖ λευκὸν ἐρεπτόμενοι καὶ ὀλύρας.
 Ἡ μὲν μοι μάλα πολλὰ γέρων αἰχμητὰ Λυκάων
 Ἐρχομένῳ ἐπέτελλε δόμοις ἐνὶ ποιητοῖσιν ·
 Ἴπποισὶν μ' ἐκέλευε καὶ ἄρμασιν ἐμβεβαῶτα
 Ἀρχεῦειν Τρώεσσι κατὰ κρατερὰς ὑσμίνας · 200
 Ἀλλ' ἐγὼ οὐ πιθόμην—ἧ τ' ἂν πολὺ κέρδιον ἦεν—
 Ἴππων φειδόμενος, μή μοι δευοίατο φορβῆς,
 Ἀνδρῶν εἰλομένων, εἰωθότες ἔδμεναι ἄδδην.
 Ὡς λίπον, αὐτὰρ πεζὸς ἐς Ἴλιον εἰλήλουθα,
 Τόξοισιν πίσυνος · τὰ δέ μ' οὐκ ἄρ' ἐμελλον ὀνήσειν. 205
 Ἦδη γὰρ δοιοῖσιν ἀριστήεσσιν ἐφῆκα,
 Τυδεΐδῃ τε καὶ Ἀτρεΐδῃ · ἐκ δ' ἀμφοτέροιν
 Ἀτρεκὲς αἶμ' ἔσσευα βαλὼν · ἥγαιρα δὲ μάλλον.
 Τῷ ῥα κακῇ αἴσῃ ἀπὸ πασσάλου ἀγκύλα τόξα
 Ἡματι τῷ ἐλόμην, ὅτε Ἴλιον εἰς ἐρατεινὴν 210
 Ἠγεόμην Τρώεσσι, φέρων χάριν Ἑκτορι δῖῳ.
 Εἰ δὲ κε νοστήσω, καὶ ἐσόψομαι ὀφθαλμοῖσιν
 Πατρίδ' ἐμὴν ἄλοχόν τε καὶ ὑψερεφὲς μέγα δῶμα,
 Αὐτίκ' ἔπειτ' ἀπ' ἐμεῖο κάρη τάμοι ἀλλότριος φῶς,
 Εἰ μὴ ἐγὼ τάδε τόξα φαιινῶ ἐν πυρὶ θείην, 215
 Χερσὶ διακλάσσας · ἀνεμώλια γάρ μοι ὀπηδεῖ.

Τὸν δ' αὖτ' Αἰνείας, Τρώων ἀγός, ἀντίον ἦνδα ·
 Μὴ δ' οὕτως ἀγόρευε · πάρος δ' οὐκ ἔσσεται ἄλλως,
 Πρίν γ' ἐπὶ νῶ τῷδ' ἀνδρὶ σὺν ἵπποισιν καὶ ὄχεσφιν
 Ἀντιβίην ἐλθόντε σὺν ἔντεσι πειρηθῆναι. 220
 Ἀλλ' ἄγ' ἐμῶν ὀχέων ἐπιβήσεο, ὄφρα ἴδῃαι,
 Οἷοι Τρώιοι ἵπποι, ἐπιστάμενοι πεδίῳ
 Κραιπνὰ μάλ' ἐνθα καὶ ἐνθα διωκέμεν ἠδὲ φέβεσθαι
 Τῷ καὶ νῶϊ πόλινδε σαώσετον, εἴπερ ἂν αὖτε
 Ζεὺς ἐπὶ Τυδεΐδῃ Διομήδεϊ κῦδος ὀρέξῃ. 225
 Ἀλλ' ἄγε νῦν μᾶστιγα καὶ ἡνία σιγαλόεντα
 Δέξαι, ἐγὼ δ' ἵππων ἐπιβήσομαι, ὄφρα μάχωμαι ·

Ἦε σὺ τόνδε δέδεξο, μελήσουσιν δ' ἐμοὶ ἵπποι.

Τὸν δ' αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός·
 Αἰνεΐα, σὺ μὲν αὐτὸς ἔχ' ἡνία καὶ τεῶ ἵππω· 230
 Μᾶλλον ὑφ' ἡνιόχῳ εἰωθότι καμπύλον ἄρμα
 Οἴσετον, εἶπερ ἂν αὖτε φεβώμεθα Τυδέος υἱόν.
 Μὴ τῷ μὲν δείσαντε ματήσετον, οὐδ' ἐθέλητον
 Ἐκφερέμεν πολέμοιο, τεδὼν φθόγγον ποθέοντε·
 Νῶϊ δ' ἐπαΐξας μεγαθύμου Τυδέος υἱὸς 235
 Αὐτῷ τε κτείνῃ, καὶ ἐλάσσει μώνυχας ἵππους.
 Ἀλλὰ σύγ' αὐτὸς ἔλαυνε τέ' ἄρματα καὶ τεῶ ἵππω,
 Τόνδε δ' ἐγὼν ἐπιόντα δεδέξομαι ὀξεῖ δουρί.

Ὡς ἄρα φωνήσαντες, ἐς ἄρματα ποικίλα βάντες,
 Ἑμμεμαῶτ' ἐπὶ Τυδεΐδῃ ἔχον ὠκέας ἵππους. 240
 Τοὺς δὲ ἶδε Σθένελος, Καπανηΐος ἀγλαὸς υἱός,
 Αἶψα δὲ Τυδεΐδην ἔπεα πτερόεντα προσηύδα·

Τυδεΐδῃ Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ,
 Ἄνδρ' ὀρώω κρατερῷ ἐπὶ σοὶ μεμαῶτε μάχεσθαι,
 Ἴν' ἀπέλεθρον ἔχοντας· ὁ μὲν, τόξων εὖ εἰδώς, 245
 Πάνδαρος, υἱὸς δ' αὖτε Λυκάονος εὐχεται εἶναι·
 Αἰνεΐας δ' υἱὸς μὲν ἀμύμονος Ἀγχίσαο
 Εὐχεται ἐκγεγάμεν, μήτηρ δέ οἱ ἐστ' Ἀφροδίτη.
 Ἀλλ' ἄγε δὴ χαζώμεθ' ἐφ' ἵππων, μηδὲ μοι οὕτως
 Θῦνε διὰ προμάχων, μήπως φίλον ἦτορ ὀλέσσης. 250

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσεφη κρατερὸς Διομήδης·
 Μήτι φόβονδ' ἀγόρευ', ἐπεὶ οὐδὲ σὲ πεισέμεν οἶω.
 Οὐ γάρ μοι γενναῖον ἀλυσκάζοντι μάχεσθαι,
 Οὐδὲ καταπτώσσειν· ἔτι μοι μένος ἔμπεδόν ἐστιν·
 Ὀκνεῖω δ' ἵππων ἐπιβαινέμεν, ἀλλὰ καὶ αὐτως 255
 Ἀντίον εἶμ' αὐτῶν· τρεῖν μ' οὐκ ἔῃ Παλλὰς Ἀθήνη.
 Τούτῳ δ' οὐ πάλιν αὐτίς ἀποίσετον ὠκέες ἵπποι
 Ἀμφω ἀφ' ἡμείων, εἰ γ' οὖν ἕτερός γε φύγησιν.
 Ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
 Αἶ κέν μοι πολύβουλος Ἀθήνη κῦδος ὀρέξῃ 260

Ἀμφοτέρω κτεῖναι, σὺ δὲ τούσδε μὲν ὠκέας ἵππους
 Αὐτοῦ ἐρυκακέειν, ἐξ ἄντυγος ἡνία τείνας·

Αἰνείαιο δ' ἐπαῖξαι μεμνημένος ἵππων,

Ἐκ δ' ἐλάσαι Τρώων μετ' ἐϋκνήμιδας Ἀχαιοῦς.

Τῆς γάρ τοι γενεῆς, ἧς Τρωῖ περ εὐρύοπα Ζεὺς 265

Δῶχ', νῆος ποινὴν Γανυμήδεος· οὔνεκ' ἄριστοι

Ἴππων ὅσοι ἔασιν ὑπ' ἡῶ τ' ἡέλιόν τε.

Τῆς γενεῆς ἔκλεψεν ἄναξ ἀνδρῶν Ἀγχίσης,

Λάθρη Λαομέδοντος ὑποσχὼν θήλεας ἵππους·

Τῶν οἱ ἐξ ἐγένοντο ἐνὶ μεγάροισι γενέθλη· 270

Τοὺς μὲν τέσσαρας αὐτὸς ἔχων ἀτίταλλ' ἐπὶ φάτνῃ,

Τῷ δὲ δὴν Αἰνεία δῶκεν, μῆστωρε φόβοιο·

Εἰ τούτῳ κε λάβοιμεν, ἀροίμεθά κε κλέος ἐσθλόν.

Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον·

Τῷ δὲ τάχ' ἐγγύθεν ἦλθον ἐλαύνοντ' ὠκέας ἵππους. 275

Τὸν πρότερος προσέειπε Λυκάονος ἀγλαὸς νῖός·

Ἐαρτερόθυμε, daίφρον, ἀγανοῦ Τυδέος νιέ,

Ἡ μάλα σ' οὐ βέλος ὠκὺ δαμάσσατο, πικρὸς οἷστός·

Νῦν αὖτ' ἐγχείῃ πειρήσομαι, αἶ κε τύχωμι.

Ἡ ῥα, καὶ ἀμπεπαλὼν προῖει δολιχόσκιον ἔγχος, 280

Καὶ βάλε Τυδείδαο κατ' ἀσπίδα· τῆς δὲ διαπρὸ

Αἰχμὴ χαλκείῃ πταμένη θώρηκι πελάσθη.

Τῷ δ' ἐπὶ μακρὸν ἄϋσε Λυκάονος ἀγλαὸς νῖός·

Βέβληται κενεῶνα διαμπερές, οὐδέ σ' οἶω

Δηρὸν ἔτ' ἀνσχήσεσθαι· ἐμοὶ δὲ μέγ' εὖχος ἔδωκας. 285

Τὸν δ' οὐ ταρβήσας προσέφη κρατερὸς Διομήδης·

Ἥμυροτες, οὐδ' ἔτυχες· ἀτὰρ οὐ μὲν σφῶϊ γ' οἶω

Πρίν γ' ἀποπαύσεσθαι, πρίν γ' ἢ ἕτερόν γε πεσόντα

Αἵματος ἄσαι Ἄρηα, ταλαύρινον πολεμιστήν.

Ὡς φάμενος προέηκε· βέλος δ' ἵθυνεν Ἀθήνη 290

Ῥῖνα παρ' ὀφθαλμόν, λευκοὺς δ' ἐπέρησεν ὀδόντας.

Τοῦ δ' ἀπὸ μὲν γλῶσσαν πρυμνὴν τάμε χαλκὸς ἀτειρής,

Αἰχμὴ δ' ἐξεσύθη παρὰ νείστον ἀνθερεῶνα.

Ἦριπε δ' ἐξ ὀχέων, ἀράβησε δὲ τεύχε ἐπ' αὐτῷ,
Αἰόλα, παμφανόωντα · παρέτρεσαν δέ οἱ ἵπποι 295
Ὠκύποδες · τοῦ δ' αὖθι λύθη ψυχὴ τε μένος τε.

Αἰνεΐας δ' ἀπόρουσε σὺν ἀσπίδι δουρί τε μακρῷ,
Δείσας, μήπως οἱ ἐρυσαιάτο νεκρὸν Ἀχαιοί.
Ἀμφὶ δ' ἄρ' αὐτῷ βαῖνε, λέων ὧς ἀλκὴ πεποιθώς ·
Πρόσθε δέ οἱ δόρυ τ' ἔσχε καὶ ἀσπίδα πάντοσ' εἶσθην, 300
Τὸν κτάμεναι μεμαώς, ὅστις τοῦγ' ἀντίος ἔλθοι,
Σμερδαλέα ἰάχων. Ὁ δὲ χερμάδιον λάβε χειρὶ
Τυδείδης, μέγα ἔργον, ὃ οὐ δύο γ' ἄνδρε φέροιεν,
Οἷοι νῦν βροτοὶ εἰς · ὁ δέ μιν ῥέα πάλλε καὶ οἷος.
Τῷ βάλεν Αἰνεΐας κατ' ἰσχίον, ἔνθα τε μηρὸς 305
Ἰσχύϊ ἐνστρέφεται · κοτύλην δέ τέ μιν καλέουσιν ·
Θλάσσε δέ οἱ κοτύλην, πρὸς δ' ἄμφω ῥῆξε τένοντε ·
Ὡσε δ' ἀπὸ ῥινὸν τρηχὺς λίθος. Αὐτὰρ ὅγ' ἦρωσ
Ἔστη γυνὺξ ἐριπῶν καὶ ἐρείσατο χειρὶ παχείῃ
Γαίης · ἀμφὶ δὲ ὅσσε κελαινὴ νύξ ἐκάλυψεν. 310

Καὶ νύ κεν ἔνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνείας,
Εἰ μὴ ἄρ' ὀξὺ νόησε Διὸς θυγάτηρ Ἀφροδίτη,
Μήτηρ, ἣ μιν ὑπ' Ἀγχίση τέκε βουκολέοντι ·
Ἀμφὶ δὲ ὃν φίλον υἱὸν ἐχεύατο πῆχε λευκῷ ·
Πρόσθε δέ οἱ πέπλοιο φαεινοῦ πτύγμ' ἐκάλυψεν 315
Ἔρκος ἔμεν βελέων, μή τις Δαναῶν ταχυπώλων
Χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἔλοιτο.

Ἡ μὲν ἐὼν φίλον υἱὸν ὑπεξέφερεν πολέμοιο ·
Οὐδ' υἱὸς Καπανῆος ἐλήθετο συνθεσιάων
Τάων, αἷς ἐπέτελλε βοὴν ἀγαθὸς Διομήδης. 320
Ἀλλ' ὅγε τοὺς μὲν ἐοὺς ἡρύκακε μώνυχας ἵππους
Νόσφιν ἀπὸ φλοίσβου, ἐξ ἄντυγος ἡνία τείνας ·
Αἰνεΐας δ' ἐπαΐξας καλλίτριχας ἵππους
Ἐξέλασε Τρώων μετ' ἐϋκνήμιδας Ἀχαιοὺς ·
Δῶκε δ' Δηϊπύλῳ, ἐτάρῳ φίλῳ, ὃν περὶ πάσης 325
Τῆεν ὀμηλικίης, ὅτι οἱ φρεσὶν ἄρτια ἦδη,
Νηυσὶν ἔτι γλαφυρῆσιν ἐλαυνέμεν. Αὐτὰρ ὅγ' ἦρωσ

Ὡν ἵππων ἐπιβάς ἔλαβ' ἡνία σιγαλόεντα,
 Αἶψα δὲ Τυδεΐδην μέθεπε κρατερώνυχας ἵππους,
 Ἑμμεμαῶς · ὁ δὲ Κύπριν ἐπ' ὤχετο νηλεΐ χαλκῷ, 330
 Γιγνώσκων, ὅτ' ἀναλκις ἔην θεός, οὐδὲ θεάων
 Τάων, αἵ τ' ἀνδρῶν πόλεμον κάτα κοιρανέουσιν,
 Οὐτ' ἄρ' Ἀθηναίη, οὔτε πτολίπορθος Ἑννώ.
 Ἀλλ' ὅτε δὴ ῥ' ἐκίχανε, πολὺν καθ' ὄμιλον ὀπάζων,
 Ἐνθ' ἐπορεξάμενος μεγαθύμου Τυδέος νῖδος, 335
 Ἀκρην οὔτασε χεῖρα μετάλμενος ὀξείῃ δουρὶ
 Ἀβληχρήν · εἶθαρ δὲ δόρυ χροδὸς ἀντετόρησεν,
 Ἀμβροσίου διὰ πέπλον, ὃν οἱ Χάριτες κάμον αὐταί,
 Πρυμνὸν ὑπερ θέναρος. Ῥέε δ' ἄμβροτον αἶμα θεοῖο,
 Ἰχώρ, οἷός περ τε ῥέει μακάρεσσι θεοῖσιν · 340
 Οὐ γὰρ σῖτον ἔδουσ', οὐ πίνουσ' αἶθοπα οἶνον.
 Γούνεκ' ἀναίμονές εἰσι, καὶ ἀθάνατοι καλέονται.
 Ἦ δὲ μέγα ἰάχουσα ἀπὸ ἔο κάββαλεν νιόν ·
 Καὶ τὸν μὲν μετὰ χερσὶν ἐρύσσατο Φοῖβος Ἀπόλλων
 Κυνανέη νεφέλῃ, μή τις Δαναῶν ταχυπώλων 345
 Χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἔλοιτο.
 Τῇ δ' ἐπὶ μακρὸν αὔσε βοήν ἀγαθὸς Διομήδης ·

Εἵκε, Διὸς θύγατερ, πολέμου καὶ δηϊοτῆτος ·
 Ἥ οὐχ ἄλγισ, ὅττι γυναικας ἀνάλκιδας ἡπεροπεύει ;
 Εἰ δὲ σύγ' ἐς πόλεμον πωλήσαιο, ἧ τέ σ' ὄτω 350
 Ῥιγήσειν πόλεμόν γε, καὶ εἰ χ' ἐτέρωθι πύθῃαι.

Ὡς ἔφαθ' · ἡ δ' ἀλύουσ' ἀπεβήσετο, τείρετο δ' ὡς
 Τὴν μὲν ἄρ' Ἴρις ἐλοῦσα ποδὴνεμος ἔξαγ' ὄμιλον
 Ἀχθομένην ὀδύνησι · μελαίνετο δὲ χροά καλόν.
 Εὖρεν ἔπειτα μάχης ἐπ' ἀριστερὰ θοῦρον Ἀρηα 355
 Ἥμενον · ἡέρι δ' ἔγχος ἐκέκλιτο καὶ ταχέ' ἵππω.
 Ἢ δὲ, γνῦξ ἐριποῦσα, κασιγνήτοιο φίλοιο
 Πολλὰ λισσομένη χρυσάμπυκας ἤτεεν ἵππους ·

Φίλε κασίγνητε, κόμισαί τέ με, δός τέ μοι ἵππους,
 Ὅφρ' ἐς Ὀλυμπον ἴκωμαι, ἵν' ἀθανάτων ἔδος ἐστίν. 360
 Λίην ἄχθομαι ἔλκος, ὃ με βροτὸς ὤκτασεν ἀνὴρ,

Τυδεΐδης, ὃς νῦν γε καὶ ἄν Διὶ πατρὶ μάχοιτο.

Ὡς φάτο· τῇ δ' ἄρ' Ἄρης δῶκε χρυσαμπυκας ἵππους
 Ἡ δ' ἐς δίφρον ἔβαινεν ἀκηχεμένη φίλον ἦτορ.
 Πὰρ δέ οἱ Ἴρις ἔβαινε, καὶ ἡνία λάζετο χερσίν· 365
 Μάστιξεν δ' ἐλάαν, τῷ δ' οὐκ ἄκοντε πετέσθην.
 Αἶψα δ' ἔπειθ' ἔκοντο θεῶν ἔδος, αἰπὺν Ὀλυμπον·
 Ἔνθ' ἵππους ἔστησε ποδῆνεμος ὠκέα Ἴρις,
 Λύσας' ἐξ ὀχέων· παρὰ δ' ἀμβρόσιον βάλεν εἶδαρ.
 Ἡ δ' ἐν γούνασι πίπτε Διώνης δῖ' Ἀφροδίτῃ, 370
 Μητρὸς ἑῆς· ἥ δ' ἀγκὰς ἐλάζετο θυγατέρα ἦν,
 Χειρὶ τέ μιν κατέρεξεν, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν

Τίς νύ σε τοιάδ' ἔρεξε, φίλον τέκος, Οὐραניῶνων
 Μαψιδίως, ὥς εἴ τι κακὸν ῥέζουσαν ἐνωπῇ;

Τὴν δ' ἡμείβετ' ἔπειτα φιλομμειδῆς Ἀφροδίτῃ· 375
 Οὐτά με Τυδέος υἱός, ὑπέρθυμος Διομήδης,
 Οὔνεκ' ἐγὼ φίλον υἱὸν ὑπεξέφερον πολέμοιο,
 Αἰνείαν, ὃς ἐμοὶ πάντων πολὺ φίλτατός ἐστιν.
 Οὐ γὰρ ἔτι Τρώων καὶ Ἀχαιῶν φύλοπις αἰνὴ,
 Ἄλλ' ἤδη Δαναοὶ γε καὶ ἀθανάτοισι μάχονται. 380

Τὴν δ' ἡμείβετ' ἔπειτα Διώνῃ, δῖα θεάων·
 Τέτλαθι, τέκνον ἐμόν, καὶ ἀνάσχεο, κηδομένη περ.
 Πολλοὶ γὰρ δὴ τλῆμεν Ὀλύμπια δώματ' ἔχοντες
 Ἐξ ἀνδρῶν, χαλέπ' ἄλγε' ἐπ' ἀλλήλοισι τιθέντες.
 Τλῆ μὲν Ἄρης ὅτε μιν ὦτος κρατερός τ' Ἐφιάλτης, 385
 Παιῖδες Ἀλωῆος, δῆσαν κρατερῷ ἐνὶ δεσμῷ·
 Χαλκέῳ δ' ἐν κεράμῳ δέδετο τρισκαίδεκα μῆνας.
 Καί νύ κεν ἔνθ' ἀπόλοιτο Ἄρης ἄτος πολέμοιο,
 Εἰ μὴ μητρυνή, περικαλλῆς Ἡερίβοια,
 Ἑρμέῃ ἐξήγγειλεν· ὃ δ' ἐξέκλεψεν Ἄρηα 390
 Ἦδη τειρόμενον· χαλεπὸς δέ ἐδεσμός ἐδάμνα.
 Τλῆ δ' Ἥρῃ, ὅτε μιν κρατερὸς πάϊς Ἀμφιτρύωνος
 Δεξιτερὸν κατὰ μαζὸν ὀϊστῷ τριγλώχινι
 Βεβλήκει· τότε καὶ μιν ἀνήκεστον λάβειν ἄλγος,

Τλῆ δ' Ἀΐδης ἐν τοῖσι πελώριος ὦπὺν ὀϊστόν, 395
 Εὐτέ μιν ὠντός ἀνὴρ, νίδος Διδὸς αἰγιόχοιο,
 Ἐν Πύλῳ, ἐν νεκύεσσι, βαλὼν, ὀδύνησιν ἔδωκεν.
 Αὐτὰρ ὁ βῆ πρὸς δῶμα Διδὸς καὶ μακρὸν Ὀλυμπον
 Κῆρ ἀχέων, ὀδύνησι πεπαρμένος· αὐτὰρ ὀϊστός
 ὦμῳ ἐνι στιβαρῷ ἠλήλατο, κῆδε δὲ θυμόν· 400
 Τῷ δ' ἐπὶ Παιήων ὀδυνήφατα φάρμακα πάσσω
 Ἠκέσατ'· οὐ μὲν γάρ τι καταθνητός γ' ἐτέτυκτο.
 Σχέτλιος, ὄβριμοεργός, ὃς οὐκ ὄθετ' αἷσυλα ῥέζων,
 Ὅς τόξοισιν ἔκκηδε θεούς, οἳ Ὀλυμπον ἔχουσιν.
 Σοὶ δ' ἐπὶ τοῦτον ἀνῆκε θεὰ γλαυκῶπις Ἀθήνη· 405
 Νήπιος· οὐδὲ τὸ οἶδε κατὰ φρένα Τυδέος νίδος,
 Ὅττι μάλ' οὐ δηναῖος ὃς ἀθανάτοισι μάχεται,
 Οὐδέ τί μιν παῖδες ποτὶ γούνασι παππάζουσιν
 Ἐλθόντ' ἐκ πολέμοιο καὶ αἰνῆς δηϊοτῆτος.
 Τῷ νῦν Τυδεΐδης, εἰ καὶ μάλα καρτερός ἐστιν, 410
 Φραζέσθω, μή τίς οἱ ἀμείνων σεῖο μάχεται·
 Μῆ δὴν Αἰγιάλεια, περίφρων Ἀδρηστίνη,
 Ἐξ ὕπνου γούωσα φίλους οἰκῆας ἐγείρη,
 Κουρίδιον ποθέουσα πόσιν, τὸν ἄριστον Ἀχαιῶν,
 Ἴφθίμη ἄλοχος Διομήδεος ἵπποδάμοιο. 415

Ἥ ῥα, καὶ ἀμφοτέρησιν ἀπ' ἰχῶ χειρὸς ὁμόργυν·
 Ἀλθετο χεῖρ, ὀδύναι δὲ κατηπιόωντο βαρεῖαι.
 Αἰ δ' αὐτ' εἰσορόωσαι Ἀθηναίη τε καὶ Ἥρη
 Κερτομίους ἐπέεσσι Δία Κρονίδην ἐρέθιζον.
 Τοῖσι δὲ μύθων ἤρχε θεὰ γλαυκῶπις Ἀθήνη· 420

Ζεῦ πάτερ, ἦ ῥά τί μοι κεχολώσεται, ὅ ττι κεν εἴπω;
 Ἥ μάλα δὴ τινα Κύπρις Ἀχαιιάδων ἀνιεῖσα
 Τρωσὶν ἄμ' ἐσπέσθαι, τοὺς νῦν ἔκπαγλ' ἐφίλησεν,
 Τῶν τινα καρῥέζουσα Ἀχαιιάδων εὐπέπλων
 Πρὸς χρυσέῃ περόνῃ καταμύξατο χεῖρα ἀραιήν. 425

Ὡς φάτο· μείδησεν δὲ πατὴρ ἀνδρῶν τε θεῶν τε,
 Καί ῥα καλεσσάμενος προσέφη χρυσέην Ἀφροδίτην·
 Οὗ τοι, τέκνον ἐμόν, δέδοται πολεμήϊα ἔργα·

Ἀλλὰ σύγ' ἱμερόεντα μετέρχεο ἔργα γάμοιο,
Ταῦτα δ' Ἄρηϊ θεῶ καὶ Ἀθήνῃ πάντα μελήσει. 430

Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον.
Αἰνεῖα δ' ἐπόρουσε βοῇν ἀγαθὸς Διομήδης,
Γιγνώσκων, ὃ οἱ αὐτὸς ὑπείρεχε χεῖρας Ἀπόλλων·
Ἄλλ' ὅγ' ἄρ' οὐδὲ θεὸν μέγαν ἄζετο, ἔετο δ' αἰεὶ
Αἰνεῖαν κτεῖναι, καὶ ἀπὸ κλυτὰ τεύχεα δῦσαι. 435
Τρὶς μὲν ἔπειτ' ἐπόρουσε κατακτάμεναι μενεαίνων·
Τρὶς δέ οἱ ἐστυφέλιξε φαεινὴν ἀσπίδ' Ἀπόλλων.
Ἄλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο, daίμονι ἴσος,
Δεινὰ δ' ὁμοκλήσας προσέφη ἐκάεργος Ἀπόλλων·

Φράζεο, Τυδεΐδη, καὶ χάζεο, μηδὲ θεοῖσιν 440
Ἴσ' ἔθελε φρονέειν· ἐπεὶ οὔποτε φῦλον ὁμοῖον
Ἀθανάτων τε θεῶν χαμαὶ ἐρχομένων τ' ἀνθρώπων.

Ὡς φάτο· Τυδεΐδης δ' ἀνεχάζετο τυτθὸν ὀπίσσω,
Μῆνιν ἀλευάμενος ἐκατηβόλου Ἀπόλλωνος.
Αἰνεῖαν δ' ἀπάτερθεν ὁμίλου θῆκεν Ἀπόλλων 445
Περγάμῳ εἰν ἱερῇ, ὅθι οἱ νηὸς γ' ἐτέτυκτο·
Ἦτοι τὸν Λητώ τε καὶ Ἄρτεμις ἰοχέαιρα
Ἐν μεγάλῳ ἀδύτῳ ἀκέοντό τε κύδαινό τε.
Αὐτὰρ ὁ εἶδωλον τεῦξ' ἀργυρότοξος Ἀπόλλων,
Αὐτῷ τ' Αἰνεῖα ἔκελον καὶ τεύχεσι τοῖον· 450
Ἀμφὶ δ' ἄρ' εἰδῶλῳ Τρῶες καὶ δῖοι Ἀχαιοὶ
Δηοὺν ἀλλήλων ἀμφὶ στήθεσσι βοείας
Ἀσπίδας εὐκύκλους λαισῆϊά τε πτερόεντα.
Δὴ τότε θεοῦρον Ἄρηα προσηύδα Φοῖβος Ἀπόλλων·

Ἄρες, Ἄρες, βροτολοιγέ, μαιφόνε, τειχεσιπλῆτα, 455
Οὐκ ἂν δὴ τόνδ' ἄνδρα μάχης ἐρύσαιο μετελθων,
Τυδεΐδην, ὃς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο;
Κύπριδα μὲν πρῶτον σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῷ·
Αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο, daίμονι ἴσος.

Ὡς εἰπὼν αὐτὸς μὲν ἐφέζετο Περγάμῳ ἄκρῃ. 460
Τρῳᾶς δὲ στίχας οὔλος Ἄρης ὦτρυνε μετελθών,

Εἰδόμενος Ἀκάμαντι θοῶ, ἡγήτορι Θρηκῶν·
Υἷάσι δὲ Πριάμοιο Διοτρεφέεσσι κέλευεν·

ὦ νιεῖς Πριάμοιο, Διοτρεφέος βασιλῆος,
Ἐς τί ἔτι κτείνεσθαι ἐάσετε λαὸν Ἀχαιοῖς; 465
Ἡ εἰσόκεν ἀμφὶ πύλης εὐποιητῆσι μάχωνται;
Κεῖται ἀνὴρ ὄντ' ἴσον ἐτίομεν Ἑκτορι δίῳ,
Αἰνεΐας, υἱὸς μεγαλήτορος Ἀγχίσαιο.
Ἄλλ' ἄγετ' ἐκ φλοίσβοιο σαώσομεν ἐσθλὸν ἑταῖρον.

ὦς εἰπὼν ὦτρυνε μένος καὶ θυμὸν ἐκάστου, 470
Ἐνθ' αὖ Σαρπηδὼν μάλα νείκεσεν Ἑκτορα δῖον·

Ἑκτορ, πῇ δὴ τοι μένος οἴχεται, ὃ πρὶν ἔχεσκες;
Φῆς που ἄτερ λαῶν πόλιν ἐξέμεν ἡδ' ἐπικούρων
Οἶος σὺν γαμβροῖσι κασιγνήτοισί τε σοῖσιν.

Τῶν νῦν οὐ τιν' ἐγὼ ἰδέειν δύναμι' οὐδὲ νοῆσαι, 475
Ἀλλὰ καταπτώσσουσι, κύνες ὥς ἀμφὶ λέοντα·

Ἴμεῖς δ' αὖ μαχόμεσθ', οἵπερ τ' ἐπίκουροι ἔνειμεν.
Καὶ γὰρ ἐγὼν ἐπίκουρος ἐὼν μάλα τηλόθεν ἦκω
Τηλοῦ γὰρ Λυκίῃ, Ξάνθῳ ἐπὶ δινήμεντι·

Ἐνθ' ἄλοχόν τε φίλην ἔλιπον καὶ νήπιον υἱόν, 480
Κὰδ' δὲ κτήματα πολλὰ, τάτ' ἔλδεται ὅς κ' ἐπιδευής.

Ἀλλὰ καὶ ὥς Λυκίους ὀτρύνω, καὶ μέμον' αὐτὸς
Ἀνδρὶ μαχέσασθαι· ἀτὰρ οὔτι μοι ἐνθάδε τοῖον,
Οἶόν κ' ἡὲ φέροιεν Ἀχαιοὶ ἢ κεν ἄγοιεν·

Τύνη δ' ἔστηκας, ἀτὰρ οὐδ' ἄλλοισι κελεύεις 485
Λαοῖσιν μενέμεν, καὶ ἀμυνέμεναι ὥρεσσιν.

Μήπως, ὥς ἀψῖσι λίνου ἀλόντε πανάγρου,
Ἀνδράσι δυσμενέεσσιν ἔλωρ καὶ κύρμα γένησθε·
Οἱ δὲ τάχ' ἐκπέρσουσ' εὐναιομένην πόλιν ὑμήν.

Σοὶ δὲ χρὴ τάδε πάντα μέλειν νύκτας τε καὶ ἡμαρ, 490
Ἀρχοὺς λισσομένῳ τηλεκλειτῶν ἐπικούρων
Νωλεμέως ἐχέμεν, κρατερὴν δ' ἀποθέσθαι ἐνιπήν.

ὦς φάτο Σαρπηδὼν· δάκε δὲ φρένας Ἑκτορι μῦθος.
Αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε·

Πάλλων δ' ὄξεα δοῦρα κατὰ στρατὸν ὥχετο πάντη, 495
 Ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνὴν.
 Οἱ δ' ἐλελίχθησαν, καὶ ἐναντίοι ἔσταν Ἀχαιῶν.
 Ἀργεῖοι δ' ὑπέμειναν ἀολλέες, οὐδ' ἐφόβηθεν.
 Ὡς δ' ἄνεμος ἄχνας φορέει ἱεράς κατ' ἀλῶάς,
 Ἀνδρῶν λικμώντων, ὅτε τε ξανθὴ Δημήτηρ 500
 Κρίνη, ἐπειγομένων ἀνέμων, καρπὸν τε καὶ ἄχνας.
 Αἱ δ' ὑπολευκαίνονται ἀχυρμαί· ὥς τότε Ἀχαιοὶ
 Λευκοὶ ὑπερθε γένοντο κονισάλῳ, ὅν ῥα δι' αὐτῶν
 Οὐρανὸν ἐς πολύχαλκον ἐπέπληγον πόδες ἵππων.
 Ἄψ ἐπιμισγομένων· ὑπὸ δ' ἔστρεφον ἥνιοχῆες· 505
 Οἱ δὲ μένος χειρῶν ἰθὺς φέρουν. Ἀμφὶ δὲ νύκτα
 Θοῦρος Ἄρης ἐκάλυψε μάχη, Τρώεσσιν ἀρήγων,
 Πάντοσ' ἐποιχόμενος· τοῦ δ' ἐκραίαινεν ἐφετμὰς
 Φοίβου Ἀπόλλωνος χρυσαόρου, ὅς μιν ἀνώγει
 Τρωσὶν θυμὸν ἐγεῖραι, ἐπεὶ ἴδε Παλλάδ' Ἀθήνην 510
 Οἰχομένην· ἥ γάρ ῥα πέλεν Δαναοῖσιν ἀρηγῶν.

Αὐτὸς δ' Αἰνείαν μάλα πίνος ἐξ ἀδύτοιο
 Ἦκε, καὶ ἐν στήθεσσι μένος βάλε· ποιμένι λαῶν.
 Αἰνείας δ' ἐτάροισι μεθίστατο· τοῖ δ' ἐχάρησαν,
 Ὡς εἶδον ζῶόν τε καὶ ἀρτεμέα προσιόντα, 515
 Καὶ μένος ἐσθλὸν ἔχοντα· μετάλλησάν γε μὲν οὔτι.
 Οὐ γὰρ ἔα πόνος ἄλλος, ὃν Ἀργυρότοξος ἔγειρεν
 Ἄρης τε βροτολοιγὸς Ἔρις τ' ἄμοτον μεμανῖα.

Τοὺς δ' Αἴαντε δύω καὶ Ὀδυσσεὺς καὶ Διομήδης
 Ὠτρυννον Δαναοὺς πολεμιζέμεν· οἱ δὲ καὶ αὐτοὶ 520
 Οὔτε βίας Τρώων ὑπεδείδισαν οὔτε ἰωκάς·
 Ἀλλ' ἔμενον νεφέλῃσιν ἐοικότες, ἄστε Κρονίων
 Νηνεμίης ἔστησεν ἐπ' ἀκροπόλοισιν ὄρεσσι
 Ἀτρέμας, ὅφρ' εὖδῃσι μένος Βορέας καὶ ἄλλων
 Ζαχρηῶν ἀνέμων, οἷτε νέφεα σκιάοντα 525
 Πνοιῇσιν λιγυρῇσι διασκιδναῖσιν ἀέντες·
 Ὡς Δαναοὶ Τρώας μένον ἔμπεδον, οὐδ' ἐφέβοντο.
 Ἀτρεΐδης δ' ἀν' ὄμιλον ἐφοίτα πολλὰ κελεύων·

ὦ φίλοι, ἀνέρες ἔστε, καὶ ἄλκιμον ἦτορ ἔλεσθε,
 Ἀλλήλους τ' αἰδεῖσθε κατὰ κρατερὰς ὑσμίνας. 530
 Αἰδομένων δ' ἀνδρῶν πλέονες σοοὶ ἢ πέφανται·
 Φευγόντων δ' οὔτ' ἄρ' κλέος ὄρνυται οὔτε τις ἀλκη.

Ἦ, καὶ ἀκόντισε δουρὶ θοῶς· βάλε δὲ πρόμον ἄνδρα,
 Αἰνείῳ ἔταρον μεγαθύμον, Δηϊκόωντα
 Περγασίδην, ὃν Τρῶες ὁμῶς Πριάμοιο τέκεσσιν 535
 Τῖον, ἐπεὶ θοὸς ἔσκε μετὰ πρώτοισι μάχεσθαι.
 Τὸν ῥα κατ' ἀσπίδα δουρὶ βάλε κρείων Ἀγαμέμνων·
 Ἦ δ' οὐκ ἔγχος ἔρυτο, διαπρὸ δὲ εἷσατο χαλκός·
 Νειαίρῃ δ' ἐν γαστρὶ διὰ ζωστῆρος ἔλασσε.
 Δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ. 540

Ἔνθ' αὐτ' Αἰνείας Δαναῶν ἔλεν ἄνδρας ἀρίστους,
 Υἱε Διοκλῆος, Κρήθωνά τε Ὀρσίλοχόν τε·
 Τῶν ῥα πατὴρ μὲν ἔναιεν ἐϋκτιμένην ἐνὶ Φηρῇ,
 Ἀφνειὸς βιότοιο· γένος δ' ἦν ἐκ ποταμοῖο
 Ἀλφειοῦ, ὅς τ' εὐρὺ ῥέει Πυλίων διὰ γαίης. 545
 Ὅς τέκετ' Ὀρσίλοχον, πολέεσσ' ἀνδρεσσιν ἄνακτα·
 Ὀρσίλοχος δ' ἄρ' ἔτικτε Διοκλῆα μεγάλθυμον·
 Ἐκ δὲ Διοκλῆος διδυμάονε παῖδε γενέσθην,
 Κρήθων Ὀρσίλοχός τε, μάχης εὖ εἰδότε πάσης.
 Τῷ μὲν ἄρ' ἠβήσαντε μελαινάων ἐπὶ νηῶν 550
 Ἴλιον εἰς εὐπωλον ἄμ' Ἀργείοισιν ἐπέσθην,
 Τιμὴν Ἀτρεΐδης, Ἀγαμέμνονι καὶ Μενελάῳ,
 Ἀρνυμένω· τῷ δ' αὖθι τέλος θανάτοιο κάλυψεν.
 Οἷω τώγε λέοντε δύω ὄρεος κορυφῇσιν
 Ἐτραφέτην ὑπὸ μητρὶ βαθείης τάρφεσιν ὕλης· 555
 Τῷ μὲν ἄρ' ἀρπάζοντε βόας καὶ ἴφια μῆλα
 Σταθμοὺς ἀνθρώπων κεραῖζετον, ὄφρα καὶ αὐτῷ
 Ἀνδρῶν ἐν παλάμῃσι κατέκταθεν ὀξέϊ χαλκῷ·
 Τοίῳ τῷ χεῖρεσσιν ὑπ' Αἰνείαιο δαμέντε
 Καππεσέτην, ἐλάττησιν ἐοικότες ὑψηλῇσιν. 560

Τῷ δὲ πεσόντ' ἐλέησεν Ἀρηϊφίλος Μενέλαος·
 Βῆ δὲ διὰ προμάχων κερορυσθμένος αἶθοπι χαλκῷ,

Σείων ἐγχείην · τοῦ δ' ὤτρυνεν μένος Ἄρης,
 Τὰ φρονέων, ἵνα χερσὶν ὑπ' Αἰνεΐαιο δαμείη.
 Τὸν δ' ἶδεν Ἀντίλοχος, μεγαθύμου Νέστορος υἱός · 565
 Βῆ δὲ διὰ προμάχων · περὶ γὰρ δῖε ποιμένι λαῶν,
 Μὴ τι πάθοι, μέγα δέ σφας ἀποσφήλειε πόνοιο.
 Τῷ μὲν δὴ χειρὰς τε καὶ ἔγχεα ὀξυόεντα
 Ἀντίον ἀλλήλων ἐχέτην, μεμαῶτε μάχεσθαι ·
 Ἀντίλοχος δὲ μάλ' ἄγχι παρίστατο ποιμένι λαῶν. 570
 Αἰνεΐας δ' οὐ μεῖνε, θοός περ ἐὼν πολεμιστής,
 ὧς εἶδεν δύο φῶτε παρ' ἀλλήλοισι μένοντε.
 Οἱ δ' ἐπεὶ οὖν νεκροὺς ἔρυσαν μετὰ λαὸν Ἀχαιῶν
 Τῷ μὲν ἄρα δειλῷ βαλέτην ἐν χερσὶν ἐταίρων ·
 Αὐτῷ δὲ στρεφθέντε μετὰ πρώτοισι μαχέσθην. 575

Ἐνθα Πυλαιμένεα ἐλέτην ἀτάλαντον Ἀρηϊ,
 Ἀρχὸν Παφλαγόνων, μεγαθύμων, ἀσπιστάων.
 Τὸν μὲν ἄρ' Ἀτρεΐδης δουρικλειτὸς Μενέλαος
 Ἔσταότ' ἔγχεϊ νύξε κατὰ κληῖδα τυχήσας.
 Ἀντίλοχος δὲ Μύδωνα βάλ', ἡνίοχον θεράποντα, 580
 Ἐσθλὸν Ἀτυμνιάδην—ὁ δ' ὑπέστρεφε μώνυχας ἵππους—
 Χερμαδίῳ ἀγκῶνα τυχῶν μέσον · ἐκ δ' ἄρα χειρῶν
 Ἦνία λεύκ' ἐλέφαντι χαμαὶ πέσον ἐν κονίησιν.
 Ἀντίλοχος δ' ἄρ' ἐπαῖξας ξίφει ἤλασε κόρσην ·
 Αὐτὰρ ὅγ' ἀσθμαίνων εὐεργέος ἔκπεσε δίφρου, 585
 Κύμβαχος ἐν κονίησιν ἐπὶ βρεχμὸν τε καὶ ὦμους ·
 Δηθὰ μάλ' ἐστήκει—τύχε γάρ ῥ' ἀμάθοιο βαθείης—
 Ὅφρ' ἵππῳ πλήξαντε χαμαὶ βάλον ἐν κονίησιν.
 Τοὺς δ' ἵμας Ἀντίλοχος, μετὰ δὲ στρατὸν ἤλας Ἀχαιῶν.

Τοὺς δ' Ἐκτωρ ἐνόησε κατὰ στίχας, ὦρτο δ' ἐπ' αὐτοὺς
 Κεκληγώς · ἅμα δὲ Τρώων εἶποντο φάλαγγες 591
 Καρτεραί · ἦρχε δ' ἄρα σφιν Ἄρης καὶ πότνι' Ἐννώ ·
 Ἡ μὲν ἔχουσα Κυδοιμὸν ἀναιδέα δηϊοτῆτος ·
 Ἄρης δ' ἐν παλάμησι πελώριον ἔγχος ἐνώμα ·
 Φοίτα δ' ἄλλοτε μὲν πρόσθ' Ἐκτορος, ἄλλοτ' ὀπισθεν. 595

Τὸν δὲ ἰδὼν ῥίγησε βοὴν ἀγαθὸς Διομήδης.

᾽Ως δ' ὅτ' ἀνὴρ ἀπάλαμνος, ἰὼν πολέος πεδίοιο,
 Στήῃ ἐπ' ὠκυρόω ποταμῷ ἄλαδε προρέοντι,
 Ἄφρῳ μορμύροντα ἰδὼν, ἀνά τ' ἔδραμ' ὀπίσσω.
 ᾽Ως τότε Τυδεΐδης ἀνεχάζετο, εἶπέ τε λαῷ.

600

᾽Ω φίλοι, οἷον δὴ θαυμάζομεν Ἑκτορα δῖον
 Αἰχμητὴν τ' ἔμεναι καὶ θαρσαλέον πολεμιστήν.
 Τῷ δ' αἰεὶ πάρα εἷς γε θεῶν, ὃς λαιγὸν ἀμύνει.
 Καὶ νῦν οἱ πάρα κεῖνος Ἄρης, βροτῷ ἀνδρὶ ἐοικώς.
 Ἀλλὰ πρὸς Τρῶας τετραμμένοι αἰὲν ὀπίσσω
 Εἴκετε, μηδὲ θεοῖς μενεαινέμεν ἱφί μάχεσθαι.

605

᾽Ως ἄρ' ἔφη· Τρῶες δὲ μάλα σχεδὸν ἦλνθον αὐτῶν.
 Ἐνθ' Ἑκτωρ δύο φῶτε κατέκτανεν εἰδότε χάρμης,
 Εἷν ἐνὶ δίφρῳ ἐόντε, Μενέσθην Ἀγχίαλόν τε.

Τῷ δὲ πεσόντ' ἐλέησε μέγας Τελαμώνιος Αἴας·
 Στῇ δὲ μάλ' ἐγγὺς ἰὼν καὶ ἀκόντισε δουρὶ φαεινῷ,
 Καὶ βάλεν Ἀμφιον, Σελάγου υἱόν, ὃς ῥ' ἐνὶ Παισῷ
 Ναῖε πολυκτῆμων, πολυλήϊος· ἀλλὰ ἔ Μοῖρα
 Ἦγ' ἐπικουρήσουντα μετὰ Πρίαμόν τε καὶ νῆας.
 Τόν ῥα κατὰ ζωστήρηα βάλεν Τελαμώνιος Αἴας,
 Νειαίρη δ' ἐν γαστρὶ πάγῃ δολιχόσκιον ἔγχος·
 Δούπησεν δὲ πεσών. Ὁ δ' ἐπέδραμε φαίδιμος Αἴας
 Τεύχεα συλήσων· Τρῶες δ' ἐπὶ δούρατ' ἔχευαν
 Ὀξέα, παμφανόωντα· σάκος δ' ἀνεδέξατο πολλά.

610

Αὐτὰρ ὁ λαῷ προσβὰς ἐκ νεκροῦ χάλκεον ἔγχος
 Ἑσπάσατ'· οὐδ' ἄρ' ἔτ' ἄλλα δυνήσατο τεύχεα καλὰ
 Ὠμοῖν ἀφελέσθαι· ἐπείγετο γὰρ βελέεσσιν.

615

Δεῖσε δ' ὄγ' ἀμφίβασιν κρατερὴν Τρώων ἀγερώχων,
 Οἳ πολλοὶ τε καὶ ἐσθλοὶ ἐφέστασαν ἔγχε' ἔχοντες,
 Οἳ ἐ, μέγαν περ ἐόντα καὶ ἴφθιμον καὶ ἀγανόν,
 ᾽Ωσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμήχθη.

620

625

᾽Ως οἱ μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην.
 Τληπόλεμον δ' Ἡρακλείδην, ἧῦν τε μέγαν τε,
 ᾽Ωρσεν ἐπ' ἀντιθέῳ Σαρπηδόνι Μοῖρα κραταιή.

Οἱ δ' ὅτε δὴ σχεδὸν Ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, 630
Υἱὸς θ' υἱωνός τε Διὸς νεφεληγερέταο,
Τὸν καὶ Τληπόλεμος πρότερος πρὸς μῦθον ἔειπεν

Σαρπηδὸν, Λυκίων βουληφόρε, τίς τοι ἀνάγκη
Ἠτώσσειν ἐνθάδ' ἐόντι μάχης ἀδαήμονι φωτί ;
Ψευδόμενοι δέ σέ φασι Διὸς γόνον αἰγιόχοιο 635
Εἶναι · ἐπεὶ πολλὸν κείνων ἐπιδεύεαι ἀνδρῶν,
Οἳ Διὸς ἐξεγένοντο ἐπὶ προτέρων ἀνθρώπων.

Ἄλλ' οἷόν τινά φασι βιην Ἡρακληεῖην
Εἶναι, ἐμὸν πατέρα θρασυμέμνονα, θυμολέοντα ·
Ὅς ποτε δεῦρ' ἐλθὼν ἔνεχ' ἵππων Λαομέδοντος, 640
Ἐξ οἷης σὺν νηυσὶ καὶ ἀνδράσι παυροτέροισιν,
Ἰλίου ἐξαλάπαξε πόλιν, χήρωσε δ' ἀγυιάς.

Σοὶ δὲ κακὸς μὲν θυμός, ἀποφθινύθουσι δὲ λαοί ·
Οὐδέ τί σε Τρώεσσιν ὀτομαι ἄλκαρ ἔσεσθαι,
Ἐλθόντ' ἐκ Λυκίης, οὐδ' εἰ μάλα καρτερός ἐσσι, 645
Ἄλλ' ὑπ' ἐμοὶ δμηθέντα πύλας Ἀῖδαο περήσειν.

Τὸν δ' αὖ Σαρπηδὼν, Λυκίων ἀγός, ἀντίον ἦνδα ·
Τληπόλεμ', ἥτοι κεῖνος ἀπώλεσεν Ἴλιον ἱρὴν
Ἀνέρος ἀφραδίῃσιν ἀγανοῦ Λαομέδοντος,
Ὅς ῥά μιν εὖ ἔρξαντα κακῷ ἠνίπαπε μύθῳ, 650
Οὐδ' ἀπέδωχ' ἵππους, ὧν εἵνεκα τηλόθεν ἦλθεν.
Σοὶ δ' ἐγὼ ἐνθάδε φημὶ φόνον καὶ Κῆρα μέλαιναν
Ἐξ ἐμέθεν τεύξεσθαι, ἐμῷ δ' ὑπὸ δουρὶ δαμέντα
Εὖχος ἐμοὶ δώσειν, ψυχὴν δ' Ἀῖδι κλυτοπόλῳ.

Ὡς φάτο Σαρπηδὼν · ὁ δ' ἀνέσχετο μείλινον ἔγχος 655
Τληπόλεμος, καὶ τῶν μὲν ἀμαρτῇ δούρατα μακρὰ
Ἐκ χειρῶν ἥϊξαν · ὁ μὲν βάλεν αὐχένα μέσσον
Σαρπηδὼν, αἰχμὴ δὲ διαμπερὲς ἦλθ' ἀλεγεινὴ ·
Τὸν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νύξ ἐκάλυψεν.
Τληπόλεμος δ' ἄρα μῆρὸν ἀριστερὸν ἔγχρ' ἐμάκρῳ 660
Βεβλήκειν · αἰχμὴ δὲ διέσσυτο μαιμώωσα,
Ὅστέω ἐγχριμφθεῖσα, πατὴρ δ' ἔτι λοιγὸν ἄμυνει ·

Οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα δῖοι ἑταῖροι

Ἐξέφερον πολέμοιο· βάρυνε δέ μιν δόρυ μακρὸν
 Ἐλκόμενον· τὸ μὲν οὐ τις ἐπεφράσατ' οὐδ' ἐνόησε· 664
 Μηροῦ ἐξερύσαι δόρυ μείλινον, ὅφρ' ἐπιβαίῃ,
 Σπευδόντων· τοῖον γὰρ ἔχον πόνον ἀμφιέπονται

Τληπόλεμον δ' ἐτέρωθεν ἐϋκνήμιδες Ἀχαιοὶ
 Ἐξέφερον πολέμοιο· νόησε δὲ δῖος Ὀδυσσεύς,
 Τλήμονα θυμὸν ἔχων· μαίμησε δὲ οἱ φίλον ἦτορ 674
 Μερμήριξε δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν
 Ἦ προτέρω Διὸς υἱὸν ἐριγδούποιο διώκοι,
 Ἦ ὅγε τῶν πλεόνων Λυκίων ἀπὸ θυμὸν ἔλοιτο
 Οὐδ' ἄρ' Ὀδυσσῆϊ μεγαλήτορι μὸρσιμον ἦεν
 Ἴφθιμον Διὸς υἱὸν ἀποκτάμεν ὀξέϊ χαλκῷ· 678
 Τῷ ῥα κατὰ πληθὺν Λυκίων τράπε θυμὸν Ἀθῆναι·
 Ἐνθ' ὅγε Κοίρανον εἶλεν, Ἀλάστορά τε Χρομίῳι τε,
 Ἀλκανδρόν θ' Ἀλιόν τε, Νοήμονά τε Πρύτανίν τε·
 Καὶ νύ κ' ἔτι πλέονας Λυκίων κτάνε δῖος Ὀδυσσεύς,
 Εἰ μὴ ἄρ' ὀξὺ νόησε μέγας κορυθαίολος Ἔκτωρ. 684
 Βῆ δὲ διὰ προμάχων κεκορυθμένος αἴθοπι χαλκῷ,
 Δεῖμα φέρων Δαναοῖσι· χάρη δ' ἄρα οἱ προσιόντι
 Σαρπηδῶν, Διὸς υἱός, ἔπος δ' ὀλοφνδυνὸν ἔειπεν·

Πριαμίδη, μὴ δὴ με ἔλωρ Δαναοῖσιν ἐάσης
 Κεῖσθαι, ἀλλ' ἐπάμυννον· ἔπειτά με καὶ λίποι αἰὼν 685
 Ἐν πόλει ὑμετέρῃ· ἐπεὶ οὐκ ἄρ' ἔμελλον ἔγωγε
 Νοστήσας οἰκόνδε φίλῃν ἐς πατρίδα γαῖαν
 Εὐφρανέειν ἄλοχόν τε φίλῃν καὶ νήπιον υἱόν.

Ὡς φάτο· τὸν δ' οὕτι προσέφη κορυθαίολος Ἔκτωρ,
 Ἀλλὰ παρήϊξεν, λεληημένος, ὅφρα τάχιστα 690
 Ὡσαιτ' Ἀργεῖους, πολέων δ' ἀπὸ θυμὸν ἔλοιτο.
 Οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα δῖοι ἐταῖροι
 Εἶσαν ὑπ' αἰγιόχοιο Διὸς περικαλλεῖ φηγῷ·
 Ἐκ δ' ἄρα οἱ μηροῦ δόρυ μείλινον ὥσε θύραζε
 Ἴφθιμος Πελάγων, ὅς οἱ φίλος ἦεν ἐταῖρος. 695
 Τὸν δ' ἔλιπε ψυχή, κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλὺς·
 Αὐτίς δ' ἀμπνύνθη, περὶ δὲ πνοιῇ Βορέας

Ζώγρει ἐπιπνείουσα κακῶς κεκαφηότα θυμόν.

Ἄργεῖοι δ' ὑπ' Ἀρηϊ καὶ Ἑκτορι χαλκοκορυστῇ
 Οὔτε ποτὲ προτρέποντο μελαινάων ἐπὶ νηῶν, 700
 Οὔτε ποτ' ἀντεφέροντο μάχῃ, ἀλλ' αἰὲν ὀπίσσω
 Χάζονθ', ὥς ἐπύθοντο μετὰ Τρώεσσιν Ἀρηα.

Ἐνθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξενάριζαν
 Ἑκτωρ τε, Πριάμοιο πάϊς, καὶ χάλκεος Ἀρης;

Ἀντίθεον Τεύθραντ', ἐπὶ δὲ πλήξιππον Ὀρέστην, 705
 Τρῆχόν τ' αἰχμητὴν Αἰτώλιον, Οἰνόμαόν τε,
 Οἰνοπίδην θ' Ἑλενον, καὶ Ὀρέσθιον αἰολομίτρην,
 Ὃς ῥ' ἐν Ὑλῇ ναίεσκε, μέγα πλούτοιο μεμηλώς,
 Λίμνη κεκλιμένος Κηφισίδι · παρ δέ οἱ ἄλλοι
 Ναῖον Βοιωτοὶ μάλα πίονα δῆμον ἔχοντες. 710

Τοὺς δ' ὥς οὖν ἐνόησε θεὰ λευκώλενος Ἥρη
 Ἀργείους ὀλέκοντας ἐνὶ κρατερῇ ὑσμίνῃ,
 Αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα ·

ὦ πόποι, αἰγιόχοιο Διὸς τέκος, Ἀτρυτώνη,
 Ἥ ῥ' ἄλιον τὸν μῦθον ὑπέστημεν Μενελάω, 715
 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι,
 Εἰ οὕτω μαίνεσθαι ἐάσομεν οὐλον Ἀρηα.
 Ἀλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα θούριδος ἀλκῆς.

Ὡς ἔφατ' · οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.
 Ἥ μὲν ἐποιχομένη χρυσάμπυκας ἔντυεν ἵππους 720
 Ἥρῃ, πρέσβα θεά, θυγάτηρ μέγαλοιο Κρόνοιο ·
 Ἥβῃ δ' ἀμφ' ὀχέεσσι θοῶς βάλε καμπύλα κύκλα,
 Χάλκεα, ὀκτάκνημα, σιδηρέω ἄξονι ἀμφίς.

Τῶν ἦτοι χρυσέῃ ἵτῃς, ἄφθιτος, αὐτὰρ ὕπερθεν
 Χάλκε' ἐπίσσωτρα, προσαρηρότα, θαῦμα ἰδέσθαι · 725
 Πλημναι δ' ἀργύρου εἰσὶ περίδρομοι ἀμφοτέρωθεν ·
 Δίφρος δὲ χρυσεόισι καὶ ἀργυρέοισιν ἱμάσιν
 Ἐντέταται · δοιαὶ δὲ περίδρομοι ἄντυγές εἰσιν.
 Τοῦ δ' ἐξ ἀργύρεος ῥυμὸς πέλεν · αὐτὰρ ἐπ' ἄκρῳ
 Δῆσε χρύσειον καλὸν ζυγόν, ἐν δὲ λέπαδνα 730

Κάλ' ἔβαλε, χρύσει' · ὑπὸ δὲ ζυγὸν ἤγαγεν Ἥρη
Ἴππους ὠκύποδας μεμανῖ' ἔριδος καὶ αὐτῆς.

Αὐτὰρ Ἀθηναίη, κούρη Διὸς αἰγιόχοιο,
Πέπλον μὲν κατέχευεν ἑανὸν πατρὸς ἐπ' οὔδει,
Ποικίλον, ὃν ῥ' αὐτῇ ποιήσατο καὶ κάμε χερσίν · 735
Ἥ δὲ χιτῶν' ἐνδῦσα Διὸς νεφεληγερέταο
Τεύχεσιν ἐς πόλεμον θωρήσσετο δακρυόεντα.
Ἀμφὶ δ' ἄρ' ὦμοισιν βάλετ' αἰγίδα, θυσσανόεσσαν,
Δεινὴν, ἣν πέρι μὲν πάντῃ φόβος ἐστεφάνωται ·
Ἐν δ' Ἔρις, ἐν δ' Ἀλκή, ἐν δὲ κρυόεσσα Ἴωκῆ · 740
Ἐν δέ τε Γοργεῖη κεφαλῇ, δεινοῖο πελώρου,
Δεινὴ τε σμερδνὴ τε, Διὸς τέρας αἰγιόχοιο.
Κρατὶ δ' ἐπ' ἀμφίφαλον κυνέην θέτο τετραφάλῃρον,
Χρυσείην, ἑκατὸν πολιῶν πρυλέεσσ' ἀραρυῖαν.
Ἐς δ' ὄχρα φλόγεα ποσὶ βήσετο · λάζετο δ' ἔγχος, 745
Βριθύ, μέγα, στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν
Ἡρώων, τοῖσιν τε κοτέσσεται ὄβριμοπάτρη.
Ἥρη δὲ μᾶστιγι θοῶς ἐπεμαίετ' ἄρ' Ἴππους ·
Αὐτόμαται δὲ πύλαι μύκον οὐρανοῦ, ἃς ἔχον Ὠραι,
Τῆς ἐπιτέτραπται μέγας οὐρανὸς Οὐλυμπός τε, 750
Ἡμὲν ἀνακλῖναι πυκινὸν νέφος, ἥδ' ἐπιθεῖναι.
Γῇ ῥα δι' αὐτῶν κεντρηνεκέας ἔχον Ἴππους ·
Εὖρον δὲ Κρονίωνα θεῶν ἄτερ ἤμενον ἄλλων
Ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο.
Ἐνθ' Ἴππους στήσασα θεὰ λευκώλενος Ἥρη 755
Ζῆν' ὑπατον Κρονίδην ἐξείρετο καὶ προσέειπεν ·

Ζεῦ πάτερ, οὐ νεμεσίζῃ Ἄρει τάδε ἔργ' αἰδήλα,
Οσσάτιόν τε καὶ οἶον ἀπώλεσε λαὸν Ἀχαιῶν,
Μάψ, ἀτὰρ οὐ κατὰ κόσμον; ἐμοὶ δ' ἄχος · οἱ δὲ ἔκκηλοι
Γέρπονται Κύπρις τε καὶ ἀργυρότοξος Ἀπόλλων, 760
Ἀφρονα τοῦτον ἀνέντες, ὃς οὐ τίνα οἶδε θέμιστα.
Ζεῦ πάτερ, ἥ ῥά τί μοι κεχολώσεται, αἶ κεν Ἄρηα
Λυγρῶς πεπληγυῖα μάχης ἔξ ἀποδίωμαι;

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς ·

Ἄγρει μάν οἱ ἔπορσον Ἀθηναίην ἀγελείην,
Ἥ ἐ μάλιστ' εἴωθη κακῆς ὀδύνησι πελάζειν. 765

Ὡς ἔφατ' · οὐδ' ἀπίθησε θεὰ λευκώλενος Ἥρη ·
Μάστιξεν δ' ἵππους · τῷ δ' οὐκ ἄκοντε πετέσθην
Μεσσηγὺς γαίης τε καὶ οὐρανοῦ ἀστερόεντος.
Ὅσσον δ' ἡεροειδὲς ἀνὴρ ἶδεν ὀφθαλμοῖσιν, 770
Ἥμενος ἐν σκοπιῇ, λεύσσων ἐπὶ οἶνοπα πόντον,
Τόσσον ἐπιθρώσκουσι θεῶν ὑψηχέες ἵπποι.
Ἄλλ' ὅτε δὴ Τροίην ἶξον ποταμῷ τε ῥέοντε,
Ἦχι ῥοὰς Σιμόεις συμβάλλετον ἠδὲ Σκάμανδρος,
Ἐνθ' ἵππους ἔστησε θεὰ λευκώλενος Ἥρη 775
Λύσας' ἐξ ὀχέων · περὶ δ' ἡέρα πουλὺν ἔχευεν ·
Τοῖσιν δ' ἀμβροσίην Σιμόεις ἀνέτειλε νέμεσθαι.

Αἱ δὲ βάτην τρήρῳσι πελειάσιν ἴθμαθ' ὁμοῖαι,
Ἀνδράσιν Ἀργείοισιν ἀλεξέμεναι μεμανῦται.
Ἄλλ' ὅτε δὴ ῥ' ἵκανον ὅθι πλεῖστοι καὶ ἄριστοι 780
Ἔστασαν, ἀμφὶ βίην Διομήδεος ἵπποδάμοιο
Εἰλόμενοι, λείουσιν ἐοικότες ὠμοφάγοισιν
Ἥ συσὶ κάπροισιν, τῶντε σθένος οὐκ ἀλαπαδνόν
Ἐνθα στᾶσ' ἦῦσε θεὰ λευκώλενος Ἥρη
Στέντορι εἰσαμένη μεγαλήτορι, χαλκεοφώνῳ, 785
Ὅς τόσον αὐδῆσασχ', ὅσον ἄλλοι πεντήκοντα ·

Αἰδώς, Ἀργεῖοι, κάκ' ἐλέγχεα, εἶδος ἀγητοί ·
Ὅφρα μὲν ἐς πόλεμον πωλέσκετο δῖος Ἀχιλλεύς,
Οὐδέποτε Τρῶες πρὸ πυλάων Δαρδανιάων
Οἴχνεσκον · κείνου γὰρ ἐδείδισαν ὄβριμον ἔγχος · 790
Νῦν δὲ ἐκὰς πόλιος κοίλῃς ἐπὶ νηυσὶ μάχονται.

Ὡς εἰποῦσ' ὦτρυνε μένος καὶ θυμὸν ἐκάστων.
Τυδεΐδῃ δ' ἐπόρουσε θεὰ γλαυκῶπις Ἀθήνη ·
Εὖρε δὲ τόνγε ἄνακτα παρ' ἵπποισιν καὶ ὄχεσφιν
Ἐλκος ἀναψύχοντα, τό μιν βάλε Πάνδαρος ἰῶ. 795
Ἰδρῶς γάρ μιν ἔτειρεν ὑπὸ πλατέος τελαμῶνος
Ἀσπίδος εὐκύκλου · τῷ τείρειο, κάμνε δὲ χεῖρα ·

Ἄν δ' ἴσχων τελαμῶνα κελαινεφές αἶμ' ἀπομόργνυ.
 Ἰππέλου δὲ θεά ζυγοῦ ἥψατο, φώνησέν τε ·

Ἥ ὀλίγον οἱ παῖδα εἰκότα γείνατο Τυδεύς · 800
 Τυδεύς τοι μικρὸς μὲν ἔην δέμας, ἀλλὰ μαχητῆς.
 Καί ῥ' ὅτε πέρ μιν ἐγὼ πολεμίζειν οὐκ εἴασκον,
 Οὐδ' ἐκπαιφάσσειν, ὅτε τ' ἦλνθε νόσφιν Ἀχαιῶν
 Ἀγγελος ἐς Θήβας πολέας μετὰ Καδμείωνας ·
 Δαίνυσθαί μιν ἄνωγον ἐνὶ μεγάροισιν ἔκηλον · 805
 Αὐτὰρ ὁ θυμὸν ἔχων ὃν καρτερόν, ὥς τὸ πάρος περ,
 Κούρους Καδμείων προκαλίζετο, πάντα δ' ἐνίκα.
 Ῥηϊδίως · τοίη οἱ ἐγὼν ἐπιτάρρροθος ἦα.
 Σοὶ δ' ἦτοι μὲν ἐγὼ παρά θ' ἴσταμαι ἠδὲ φυλάσσω,
 Καί σε προφρονέως κέλομαι Τρώεσσι μάχεσθαι. 810
 Ἀλλὰ σευ ἦ κάματος πολυαῖξ γυνῖα δέδυνκεν,
 Ἡ νύ σέ που δέος ἴσχει ἀκήριον · οὐ σύγ' ἔπειτα
 Τυδέος ἔκγονός ἐσσι, δαΐφρονος Οἰνείδαο.

Τὴν δ' ἀπαμειβόμενος προσέφη κρατερὸς Διομήδης ·
 Γινώσκω σε, θεά, θύγατερ Διὸς αἰγιόχοιο · 815
 Τῷ τοι προφρονέως ἐρέω ἔπος, οὐδ' ἐπικεύσω.
 Οὔτε τί με δέος ἴσχει ἀκήριον, οὔτε τις ὄκνος ·
 Ἀλλ' ἔτι σῶν μέμνημαι ἐφετμέων, ἃς ἐπέτειλας
 Οὐ μ' εἴας μακάρεσσι θεοῖς ἀντικρὺ μάχεσθαι
 Τοῖς ἄλλοις · ἀτὰρ εἴ κε Διὸς θυγάτηρ Ἀφροδίτη 820
 Ἔλθῃσ' ἐς πόλεον, τήνγ' οὐτάμεν ὀξείϊ χαλκῷ.
 Τοῦνεκα νῦν αὐτός τ' ἀναχάζομαι, ἠδὲ καὶ ἄλλους
 Ἀργείους ἐκέλευσα ἀλήμεναι ἐνθάδε πάντας ·
 Γινώσκω γὰρ Ἄρῃα μάχην ἀνὰ κοιρανέοντα.

Τὸν δ' ἡμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη · 825
 Τυδεΐδῃ Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ,
 Μῆτε σύγ' Ἄρῃα τὸν δείδιθι, μῆτε τιν' ἄλλον
 Ἀθανάτων · τοίη τοι ἐγὼν ἐπιτάρρροθός εἰμι.
 Ἀλλ' ἄγ' ἐπ' Ἄρῃ πρώτῳ ἔχε μώνυχας ἵππους ·
 Τύψον δὲ σχεδίην, μηδ' ἄζεο θοῦρον Ἄρῃα, 830
 Τοῦτον μαινόμενον, τυκτὸν κακόν, ἄλλοπρόσαλλον ·

Ὅς πρώην μὲν ἐμοί τε καὶ Ἥρῃ στεῦτ' ἀγορεύων
 Τρωσὶ μαχήσεσθαι, ἀτὰρ Ἀργείοισιν ἀρήξειν.
 Νῦν δὲ μετὰ Τρώεσσιν ὁμιλεῖ, τῶν δὲ λέλασται.

Ὡς φαμένῃ Σθένελον μὲν ἀφ' ἵππων ὥσε χαμᾶζε, 835
 Χειρὶ πάλιν ἐρύσας· ὁ δ' ἄρ' ἐμπαπέως ἀπόρουσεν.

Ἡ δ' ἐς δίφρον ἔβαινε παρὰ Διομήδεα δῖον
 Ἑμμεμανῖα θεά· μέγα δ' ἔβραχε φήγινος ἄξων
 Βριθοσύνη· δεινὴν γὰρ ἄγεν θεόν, ἄνδρα δ' ἄριστον.
 Λάζετο δὲ μάστιγα καὶ ἡνία Παλλὰς Ἀθήνη· 840
 Αὐτίκ' ἐπ' Ἀρηϊ πρώτῳ ἔχε μώνυχας ἵππους.

Ἦτοι ὁ μὲν Περίφαντα πελώριον ἐξενάριζεν,
 Αἰτωλῶν ὄχ' ἄριστον, Ὀχησίου ἀγλαὸν υἷον·
 Τὸν μὲν Ἀρης ἐνάριζε μαιφόνος· αὐτὰρ Ἀθήνη
 Δῦν' Αἶδος κυνέην, μή μιν ἴδοι ὄβριμος Ἀρης. 845

Ὡς δὲ ἴδε βροτολοιγὸς Ἀρης Διομήδεα δῖον,
 Ἦτοι ὁ μὲν Περίφαντα πελώριον αὐτόθ' ἔασεν
 Κεῖσθαι, ὅθι πρῶτον κτείνων ἐξαίνυντο θυμόν·
 Αὐτὰρ ὁ βῆ ῥ' ἰθὺς Διομήδεος ἵπποδάμοιο.

Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, 850
 Πρόσθεν Ἀρης ὠρέξαθ' ὑπὲρ ζυγὸν ἡνία θ' ἵππων
 Ἐγχεῖ χαλκείῳ, μεμαῶς ἀπὸ θυμὸν ἐλέσθαι·
 Καὶ τόγε χειρὶ λαβοῦσα θεὰ γλαυκῶπις Ἀθήνη
 Ὦσεν ὑπὲκ δίφροιο ἐτώσιον αἰχθῆναι.

Δεύτερος αὖθ' ὠρμᾶτο βοὴν ἀγαθὸς Διομήδης 855
 Ἐγχεῖ χαλκείῳ· ἐπέρεισε δὲ Παλλὰς Ἀθήνη
 Νείατον ἐς κενεῶνα, ὅθι ζωννύσκετο μίτρη·

Τῇ ῥά μιν οὔτα τυχών, διὰ δὲ χροᾶ καλὸν ἔδαιψεν·
 Ἐκ δὲ δόρυ σπάσεν αὖτις. Ὁ δ' ἔβραχε χάλκεος Ἀρης,
 Ὅσσον τ' ἐννεάχιλοι ἐπίαχον ἢ δεκάχιλοι 860
 Ἀνέρες ἐν πολέμῳ ἔριδα ξυνάγοντες Ἀρης.
 Τοὺς δ' ἄρ' ὑπο τρόμος εἶλεν Ἀχαιοὺς τε Τρῳᾶς τε
 Δείσαντας· τόσον ἔβραχ' Ἀρης ἄτος πολέμοιο.

Οἷη δ' ἐκ νεφέων ἐρεβεννὴ φαίνεται ἀῆρ
 Καύματος ἔξ ἀνέμοιο δυσαιέος ὀρνυμένοιο· 865

Τοῖος Τυδεΐδῃ Διομήδεϊ χάλκεος Ἄρης
 Φαίνεθ' ὁμοῦ νεφέεσσιν ἰὼν εἰς οὐρανὸν εὐρύν.
 Καρπαλίμως δ' ἴκανε θεῶν ἔδος, αἰπὺν Ὀλυμπον·
 Πὰρ δὲ Διὶ Κρονίῳ καθέζετο θυμὸν ἀχεύων,
 Δεῖξεν δ' ἄμβροτον αἷμα καταρρέον ἐξ ὠτειλῆς, 870
 Καί ῥ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα·

Ζεῦ πάτερ, οὐ νεμεσίζῃ ὀρῶν τάδε καρτερὰ ἔργα;
 Αἰεὶ τοι ῥίγιστα θεοὶ τετληότες εἰμὲν
 Ἀλλήλων ἰότητι, χάριν δ' ἄνδρεςσι φέροντες.
 Σοὶ πάντες μαχόμεσθα· σὺ γὰρ τέκες ἄφρονα κούρην, 875
 Οὐλομένην, ἣτ' αἰὲν ἀήσυλα ἔργα μέμηλεν.
 Ἄλλοι μὲν γὰρ πάντες, ὅσοι θεοὶ εἰς' ἐν Ὀλύμπῳ,
 Σοὶ τ' ἐπιπείθονται, καὶ δεδμήμεσθα ἕκαστος·
 Ταύτην δ' οὔτ' ἔπει προτιβάλλεαι, οὔτε τι ἔργῳ,
 Ἄλλ' ἀνιῖς, ἐπεὶ αὐτὸς ἐγείναο παῖδ' αἰδῆλον· 880
 Ἡ νῦν Τυδέος νιόν, ὑπέρθυμον Διομήδεα,
 Μαργαίνειν ἀνέηκεν ἐπ' ἀθανάτοισι θεοῖσιν.
 Κύπριδα μὲν πρῶτον σχεδὺν οὔτασε χεῖρ' ἐπὶ καρπῷ·
 Αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο, δαίμονι ἴσος·
 Ἀλλὰ μ' ὑπήνεικαν ταχέες πόδες· ἥ τέ κε δηρὸν 885
 Αὐτοῦ πήματ' ἔπασχον ἐν αἰνῆσιν νεκάδεσσιν,
 Ἡ κε ζῶς ἀμενηνὸς ἔα χαλκοῖο τυπῆσιν.

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη νεφεληγερέτα Ζεὺς·
 Μή τί μοι, ἀλλοπρόσαλλε, παρεζόμενος μινύριζε·
 Ἐχθιστος δέ μοί ἐσσι θεῶν, οἳ Ὀλυμπον ἔχουσιν. 890
 Αἰεὶ γάρ τοι ἔρις τε φίλη, πόλεμοί τε μάχαι τε·
 Μητρός τοι μένος ἐστὶν ἀάσχετον, οὐκ ἐπιεικτόν,
 Ἡρῆς· τὴν μὲν ἐγὼ σπουδῇ δάμνημ' ἐπέεσσιν.
 Τῷ σ' οἶω κείνης τάδε πάσχειν ἐννεσίησιν.
 Ἀλλ' οὐ μάν σ' ἔτι δηρὸν ἀνέξομαι ἄλγε' ἔχοντα· 895
 Ἐκ γὰρ ἐμεῦ γένος ἐσσί, ἐμοί δέ σε γείνατο μήτηρ.
 Εἰ δέ τευ ἐξ ἄλλου γε θεῶν γένεν ὦδ' αἰδῆλος,
 Καί κεν δῆ πάλαι ἦσθας ἐνέρτερος Οὐρανίωνων.

Ὡς φάτο, καὶ Παιήον' ἀνώγει ἰήσασθαι.

Τῷ δ' ἐπὶ Παιήων ὀδυνήφατα φάρμακα πάσσων 900
 Ἦκέσατ' · οὐ μὲν γάρ τι κατάθνητός γ' ἐτέτυκτο.
 Ὡς δ' ὅτ' ὀπὸς γάλα λευκὸν ἐπειγόμενος συνέπηξεν,
 Ὑγρὸν ἐόν · μάλα δ' ὦκα περιστρέφεται κυκλῶντι ·
 Ὡς ἄρα καρπαλίμως ἰήσατο θοῦρον Ἄρηα.
 Τὸν δ' Ἦβη λοῦσεν, χαρίεντα δὲ εἴματα ἔσσεν · 905
 Πὰρ δὲ Διὶ Κρονίῳ καθέζετο κύδεϊ γαίῳ.

Αἱ δ' αὖτις πρὸς δῶμα Διὸς μεγάλοιο νέοντο,
 Ἦρη τ' Ἀργεῖη καὶ Ἀλαλκομενηῖς Ἀθήνη,
 Παύσασαι βροτολοιγὸν Ἄρην ἀνδροκτασιάων.

H O M E R' S I L I A D.

BOOK VI.

Τρώων δ' οἰώθη καὶ Ἀχαιῶν φύλοπις αἰνή·
Πολλὰ δ' ἄρ' ἔνθα καὶ ἔνθ' ἵθυσσε μάχη πεδίοιο,
Ἀλλήλων ἰθυνομένων χαλκήρεα δοῦρα,
Μεσσηγὺς Σιμόεντος ἰδὲ Ξάνθοιο ῥοάων.

Αἴας δὲ πρῶτος Τελαμώνιος, ἔρκος Ἀχαιῶν, 5
Τρώων ῥῆξε φάλαγγα, φόως δ' ἐτάροισιν ἔθηκεν,
Ἄνδρα βαλὼν ὃς ἄριστος ἐνὶ Θρήκεσσι τέτυκτο,
Υἱὸν Ἐϋσώρου, Ἀκάμαντ' ἥν τε μέγαν τε.
Τόν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἵπποδασείης,
Ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὀστέον εἴσω 10
Αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὕσσε κάλυψεν.

Ἀξυλον δ' ἄρ' ἔπεφνε βοὴν ἀγαθὸς Διομήδης
Τευθρανίδην, ὃς ἔναιεν ἐϋκτιμένη ἐν Ἀρίσβῃ,
Ἄφνειὸς βιότοιο, φίλος δ' ἦν ἀνθρώποισιν· 15
Πάντας γὰρ φιλέεσκεν ὁδῶ ἔπι οἰκία ναίων.
Ἀλλὰ οἱ οὐ τις τῶνγε τότ' ἤρκεσε λυγρὸν ὄλεθρον
Πρόσθεν ὑπαντιάσας· ἀλλ' ἄμφω θυμὸν ἀπηύρα,
Αὐτὸν καὶ θεράποντα Καλήσιον, ὃς ῥα τόθ' ἵππων
Ἔσκεν ὑφηνίοχος· τῷ δ' ἄμφω γαῖαν ἐδύτην.

Δρῆσθον δ' Εὐρύαλος καὶ Ὀφέλτιον ἐξενάριξεν· 20
Βῆ δὲ μετ' Αἴσηπον καὶ Πήδασον, οὓς ποτε Νύμφη
Νηῖς Ἀδαρβαρέῃ τέκ' ἀμύμονι Βουκολίῳνι.
Βουκολίων δ' ἦν νῖδς ἀγανοῦ Λαομέδοντος,
Πρεσβύτατος γενεῇ, σκότιον δέ ἐ γείνατο μήτηρ·
Ποιμαίνων δ' ἐπ' ὅεσσι μίγῃ φιλότῃ καὶ εὐνῇ· 25
Ἥ δ' ὑποκυσαμένη διδυμάνε γείνατο παῖδε·

Καὶ μὲν τῶν ὑπέλυσε μένος καὶ φαίδιμα γυνῖα
Μηκιστηϊάδης, καὶ ἀπ' ὤμων τεύχε' ἐσύλα.

Ἄστυαλον δ' ἄρ' ἔπεφνε μενεπτόλεμος Πολυποίτης ·
Πιδύτην δ' Ὀδυσεὺς Περκώσιον ἐξενάριξεν 30
Ἐγχεῖ χαλκείῳ · Τεῦκρος δ' Ἀρετάονα δῖον.
Ἀντίλοχος δ' Ἀβλήηρον ἐνήρατο δουρὶ φαεινῷ
Νεστορίδης · Ἐλατον δὲ ἄναξ ἀνδρῶν Ἀγαμέμνων
Ναῖε δὲ Σατυνιόεντος ἐϋρρεΐταο παρ' ὄχθας
Πήδασον αἰπεινήν. Φύλακον δ' ἔλε Λήϊτος ἥρως 35
Φεύγοντ' · Εὐρύπυλος δὲ Μελάνθιον ἐξενάριξεν.

Ἀδρηστον δ' ἄρ' ἔπειτα βοήν ἀγαθὸς Μενέλαος
Ζῶν ἔλ' · Ἴππῳ γάρ οἱ ἀτυζομένῳ πεδίῳ,
Ὅζῳ ἐνὶ βλαφθέντε μυρικίνῳ, ἀγκύλον ἄρμα
Ἀξαντ' ἐν πρώτῳ ῥυμῷ, αὐτῷ μὲν ἐβήτην 40
Πρὸς πόλιν, ἥπερ οἱ ἄλλοι ἀτυζόμενοι φοβέοντο ·
Αὐτὸς δ' ἐκ δίφροιο παρὰ τροχὸν ἐξεκυλίσθη
Πρηνῆς ἐν κονίῃσιν ἐπὶ στόμα · πὰρ δέ οἱ ἔστη
Ἀτρεΐδης Μενέλαος ἔχων δολιχόσκιον ἔγχος.
Ἀδρηστος δ' ἄρ' ἔπειτα λαβὼν ἐλλίσσετο γούνων · 45

Ζώγρει, Ἀτρέος υἱέ, σὺ δ' ἄξια δέξαι ἄποινα.
Πολλὰ δ' ἐν ἀφνειοῦ πατρὸς κειμήλια κεῖται,
Χαλκός τε χρυσός τε, πολύκμητός τε σίδηρος ·
Τῶν κέν τοι χαρίσαιο πατὴρ ἀπερείσι' ἄποινα,
Εἴ κεν ἐμὲ ζῶν πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν. 50

Ὡς φάτο · τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινεν.
Καὶ δὴ μιν τάχ' ἔμελλε θοὰς ἐπὶ νῆας Ἀχαιῶν
Δώσειν ᾧ θεράποντι καταξέμεν · ἀλλ' Ἀγαμέμνων
Ἀντίος ἦλθε θέων, καὶ ὁμοκλήσας ἔπος ἤνδα ·

ὦ πέπον, ὦ Μενέλαε, τίη δὲ σὺ κήδεαι οὕτως 55
Ἀνδρῶν ; ἥ σοὶ ἄριστα πεποιήται κατὰ οἶκον
Πρὸς Τρώων · τῶν μήτις ὑπεκφύγοι αἰπὺν ὄλεθρον
Χεῖράς θ' ἡμετέρας · μηδ' ὄντινα γαστέρι μήτηρ
Κοῦρον ἐόντα φέροι, μηδ' ὃς φύγοι · ἀλλ' ἅμα πάντες

Ἴλιον ἑξαπολοΐατ' ἀκήδεστοι καὶ ἄφαντοι.

60

Ὡς εἰπὼν ἔτρεψεν ἀδελφειοῦ φρένας ἥρως,
 Λῆσιμα παρειπών. Ὁ δ' ἀπὸ ἔθεν ὥσατο χειρὶ
 Ἦρῳ Ἀδρηστον· τὸν δὲ κρείων Ἀγαμέμνων
 Οὔτα κατὰ λαπάρην· ὁ δ' ἀνετράπετ'· Ἀτρεΐδης δὲ
 Ἀὰξ ἐν στήθεσι βὰς ἐξέσπασε μείλινον ἔγχος.
 Νέστωρ δ' Ἀργείοισιν ἐκέκλετο μακρὸν αὖσας·

65

ὦ φίλοι, ἥρωες Δαναοί, θεράποντες Ἄρηος,
 Μῆτις νῦν ἐνάρων ἐπιβαλλόμενος μετόπισθεν
 Μιμνέτω, ὥς κεν πλεῖστα φέρων ἐπὶ νῆας ἵκηται·
 Ἀλλ' ἄνδρας κτείνωμεν· ἔπειτα δὲ καὶ τὰ ἔκηλοι
 Νεκροὺς ἅμ πεδίον συλήσετε τεθνηῶτας.

70

Ὡς εἰπὼν ὦτρυνε μένος καὶ θυμὸν ἐκάστων.
 Ἐνθα κεν αὖτε Τρῶες Ἀρηϊφίλων ὑπ' Ἀχαιῶν
 Ἴλιον εἰσανέβησαν ἀναλκείησι δαμέντες,
 Εἰ μὴ ἄρ' Αἰνεΐα τε καὶ Ἑκτορι εἶπε παραστὰς
 Ἰριαμίδης Ἑλενος, οἴωνοπόλων ὄχ' ἄριστος·

75

Αἰνεΐα τε καὶ Ἑκτορ· ἐπεὶ πόνος ὕμμι μάλιστα
 Τρώων καὶ Λυκίων ἐγκέκλιται, οὔνεκ' ἄριστοι
 Πᾶσαν ἐπ' ἰθὺν ἐστε μάχεσθαί τε φρονέειν τε·
 Στῆτ' αὐτοῦ, καὶ λαὸν ἐρυκάκετε πρὸ πυλάων
 Πάντῃ ἐποιχόμενοι, πρὶν αὖτ' ἐν χερσὶ γυναικῶν
 Φεύγοντας πεσέειν, δηϊοῖσι δὲ χάρμα γενέσθαι.
 Αὐτὰρ ἐπεὶ κε φάλαγγας ἐποτρύνητον ἀπάσας,
 Ἡμεῖς μὲν Δαναοῖσι μαχησόμεθ' αὖθι μένοντες,
 Καὶ μάλα τειρόμενοί περ· ἀναγκαίη γὰρ ἐπείγει·
 Ἑκτορ, ἀτὰρ σὺ πόλινδε μετέρχεο, εἶπε δ' ἔπειτα
 Μητέρι σῇ καὶ ἐμῇ· ἡ δὲ ξυνάγουσα γεραιὰς
 Νηδὸν Ἀθηναίης γλαυκώπιδος ἐν πόλει ἄκρη,
 Οἷξασα κληῖδι θύρας ἱεροῖο δόμοιο,
 Πέπλον, ὅς οἱ δοκέει χαριέστατος ἡδὲ μέγιστος
 Εἶναι ἐνὶ μεγάρῳ, καὶ οἱ πολὺν φίλτατος αὐτῇ
 Θεῖναι Ἀθηναίης ἐπὶ γούνασιν ἡῦκόμοιο·

80

85

90

Καὶ οἱ ὑποσχέσθαι δυοκαίδεκα βοῦς ἐνὶ νηῷ
 Ἦνις, ἡκέστας ἱερευσέμεν, αἶ κ' ἐλεήσῃ
 Ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα, 91
 Αἶ κεν Τυδέος υἱὸν ἀπόσχη Ἴλίου ἱρῆς,
 Ἄγριον αἰχμητήν, κρατερὸν μῆστωρα φόβοιο.
 Ὅν δ' ἔγὼ κάρτιστον Ἀχαιῶν φημι γενέσθαι.
 Οὐδ' Ἀχιλλῆά ποθ' ὧδέ γ' ἐδείδιμεν, ὄρχαμον ἀνδρῶν,
 Ὅν περ φασὶ θεᾶς ἔξ ἔμμεναι· ἀλλ' ὅδε λήην 100
 Μαίνεται, οὐδέ τίς οἱ δύναται μένος ἰσοφαρίζειν.

Ὡς ἔφαθ'· Ἐκτωρ δ' οὔτι κασιγνήτῳ ἀπίθησεν.
 Αὐτίκα δ' ἔξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε·
 Πάλλων δ' ὀξέα δοῦρα κατὰ στρατὸν ὥχετο πάντη,
 Ὅτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνῆν. 105
 Οἱ δ' ἐλελίχθησαν, καὶ ἐναντίοι ἔσταν Ἀχαιῶν·
 Ἀργεῖοι δ' ὑπεχώρησαν, λῆξαν δὲ φόνοιο·
 Φᾶν δέ τιν' ἀθανάτων ἔξ οὐρανοῦ ἀστερόεντος
 Τρωσὶν ἀλεξήσουντα κατελθέμεν· ὥς ἐλέλιχθεν.
 Ἐκτωρ δὲ Τρώεσσιν ἐκέκλετο μακρὸν αὖσας· 110

Τρῶες ὑπέρθυμοι, τηλεκλειτοὶ τ' ἐπίκουροι,
 Ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς,
 Ὅφρ' ἂν ἐγὼ βεῖω προτὶ Ἴλιον, ἡδὲ γέρουσιν
 Εἴπω βουλευτῆσι καὶ ἡμετέρης ἀλόχοισιν
 Δαίμοσιν ἀρήσασθαι, ὑποσχέσθαι δ' ἐκατόμβας. 115

Ὡς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἐκτωρ·
 Ἀμφὶ δέ μιν σφυρὰ τύπτε καὶ αὐχένα δέρμα κελαινόν,
 Ἄντυξ, ἣ πυμάτη θέεν ἀσπίδος ὀμφαλοέσσης.—

Γλαῦκος δ', Ἴππολόχοιο πάϊς, καὶ Τυδέος υἱὸς
 Ἔς μέσον ἀμφοτέρων συνίτην μεμαῶτε μάχεσθαι. 120
 Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 Τὸν πρότερος προσέειπε βοῇν ἀγαθὸς Διομήδης·

Τίς δὲ σύ ἐσσι, φέριστε, καταθυητῶν ἀνθρώπων;
 Οὐ μὲν γάρ ποτ' ὅπωπα μάχῃ ἐνὶ κυδιανείρῃ
 Τὸ πρίν· ἀτὰρ μὲν νῦν γε πολὺ προβέβηκας ἀπάντων 125

Σῶ θάρσει, ὅτ' ἐμὸν δολιχόσκιον ἔγχος ἔμεινας.
 Δυστήνων δέ τε παῖδες ἐμῷ μένει ἀντιόωσιν.
 Εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθας,
 Οὐκ ἂν ἔγωγε θεοῖσιν ἐπουρανίοισι μαχοίμην.
 Οὐδὲ γὰρ οὐδὲ Δρύαντος υἱός, κρατερὸς Λυκόοργος, 130
 Δὴν ἦν, ὅς ῥα θεοῖσιν ἐπουρανίοισιν ἔριζεν.
 Ὅς ποτε μαινομένοιο Διωνύσοιο τιθήνας
 Σεῦε κατ' ἡγάθεον Νυσήϊον· αἱ δ' ἅμα πᾶσαι
 Θύσθλα χαμαὶ κατέχευαν, ὑπ' ἀνδροφόνοιο Λυκούργου
 Θεινόμεναι βουπλῆγι· Διώνυσος δὲ φοβηθεὶς 135
 Δύσεθ' ἀλδὸς κατὰ κῦμα· Θέτις δ' ὑπεδέξατο κόλπῳ
 Δειδιότα· κρατερὸς γὰρ ἔχε τρόμος ἀνδρὸς ὁμοκλῆ.
 Τῷ μὲν ἔπειτ' ὁδύσαντο θεοὶ ῥεῖα ζῶοντες,
 Καί μιν τυφλὸν ἔθηκε Κρόνου παῖς· οὐδ' ἄρ' ἔτι δὴν
 Ἦν, ἐπεὶ ἀθανάτοισιν ἀπήχθετο πᾶσι θεοῖσιν. 140
 Οὐδ' ἂν ἐγὼ μακάρεσσι θεοῖς ἐθέλοιμι μάχεσθαι.
 Εἰ δέ τίς ἐσσι βροτῶν, οἷ ἁρούρης καρπὸν ἔδουσιν,
 Ἄσσον ἴθ', ὥς κεν θᾶσσον ὀλέθρου πείραθ' ἵκηται.

Τὸν δ' αὖθ' Ἴππολόχοιο προσηύδα φαίδιμος υἱός·
 Τυδεΐδη μεγάθυμε, τίη γενεὴν ἐρεεῖνεις; 145
 Οἷη περ φύλλων γενεή, τοίη δὲ καὶ ἀνδρῶν.
 Φύλλα τὰ μὲν τ' ἄνεμος χαμάδις χέει, ἅλλα δέ θ' ὕλη
 Τηλεθόωσα φύει, ἔαρος δ' ἐπιγίγνεται ὥρη·
 Ὡς ἀνδρῶν γενεή, ἣ μὲν φύει, ἣ δ' ἀπολήγει.
 Εἰ δ' ἐθέλεις καὶ ταῦτα δαήμεναι· ὄφρ' εὖ εἰδῆς 150
 Ἡμετέρην γενεήν (πολλοὶ δέ μιν ἄνδρες ἴσασιν),
 Ἔστι πόλις Ἐφύρη μυχῶ Ἀργεὸς ἱπποβότοιο,
 Ἐνθα δὲ Σίσυφος ἔσκεν, ὁ κέρδιστος γένετ' ἀνδρῶν,
 Σίσυφος Αἰολίδης· ὁ δ' ἄρα Γλαῦκον τέκεθ' υἱόν·
 Αὐτὰρ Γλαῦκος ἔτικτεν ἀμύμονα Βελλεροφόντην· 155
 Τῷ δὲ θεοὶ κάλλος τε καὶ ἡνορέην ἐρατεινὴν
 Ὠπασαν· Αὐτὰρ οἱ Προῖτος κάκ' ἐμήσατο θυμῷ·
 Ος ῥ' ἐκ δήμου ἔλασσε, ἐπεὶ πολὺ φέρτερος ἦεν
 Ἀργείων· Ζεὺς γάρ οἱ ὑπὸ σκήπτρῳ ἐδάμασσε.

Τῷ δὲ γυνῇ Προΐτου ἐπεμήνατο, δὴ "Αντεια, 160
 Κρυπταδίῃ φιλότῃτι μιγήμεναι· ἀλλὰ τὸν οὔτι
 Πειθ' ἀγαθὰ φρονέοντα, δαΐφρονα Βελλεροφόντην.
 Ἡ δὲ ψευσαμένη Προΐτον βασιλῆα προσηύδα·

Τεθναίης, ὦ Προῖτ', ἣ κάκτανε Βελλεροφόντην,
 Ὅς μ' ἔθελεν φιλότῃτι μιγήμεναι, οὐκ ἐθελούσῃ. 165

"Ως φάτο· τὸν δὲ ἄνακτα χόλος λάβεν, οἷον ἄκουσεν·
 Κτεῖναι μὲν ῥ' ἀλέεινε, σεβάσσατο γὰρ τόγε θυμῷ,
 Πέμπει δέ μιν Λυκίηνδε, πόρεν δ' ὄγε σήματα λυγρά,
 Γράψας ἐν πίνακι πτυκτῷ θυμοφθόρα πολλά·
 Δεῖξαι δ' ἠνώγειν ᾧ πενθερῷ, ὅφρ' ἀπόλοιτο. 170
 Αὐτὰρ ὁ βῆ Λυκίηνδε θεῶν ὑπ' ἀμύμονι πομπῇ·
 Ἀλλ' ὅτε δὴ Λυκίην ἴξε, Ξάνθου τε ῥέοντα,
 Προφρονέως μιν τῖεν ἄναξ Λυκίης εὐρείης.
 Ἐννῆμαρ ξείνισσε, καὶ ἐννέα βοῦς ἰέρευσεν·
 Ἀλλ' ὅτε δὴ δεκάτῃ ἐφάνη ῥοδοδάκτυλος Ἥως, 175
 Καὶ τότε μιν ἐρέεινε, καὶ ἦτεε σῆμα ἰδέσθαι,
 Ὅτι ῥά οἱ γαμβροῖο πάρα Προΐτοιο φέροιτο.
 Αὐτὰρ ἐπειδὴ σῆμα κακὸν παρεδέξατο γαμβροῦ,
 Πρῶτον μὲν ῥα Χίμαιραν ἀμαιμακέτην ἐκέλευσεν
 Πεφνέμεν—ἣ δ' ἄρ' ἔην θεῖον γένος, οὐδ' ἀνθρώπων· 180
 Πρόσθε λέων, ὅπιθεν δὲ δράκων, μέσση δὲ χίμαιρα·
 Δεινὸν ἀποπνεῖουσα πυρὸς μένος αἰθομένοιο—
 Καὶ τὴν μὲν κατέπεφνε θεῶν τεράεσσι πιθήσας.
 Δεύτερον αὖ Σολύμοισι μαχέσσατο κυδαλίμοισιν·
 Καρτίστην δὴ τήνγε μάχην φάτο δύμεναι ἀνδρῶν. 185
 Τὸ τρίτον αὖ κατέπεφνεν Ἀμαζόνας ἀντιανείρας.
 Τῷ δ' ἄρ' ἀνερχομένῳ πυκινὸν δόλον ἄλλον ὕφαινε·
 Κρίνας ἐκ Λυκίης εὐρείης φῶτας ἀρίστους
 Εἶσε λόχον· τοῖ δ' οὔτι πάλιν οἰκόνδε νέοντο·
 Πάντας γὰρ κατέπεφνεν ἀμύμων Βελλεροφόντης. 190
 Ἀλλ' ὅτε δὴ γίγνωσκε θεοῦ γόνον ἠῶν ἐόντα,
 Αὐτοῦ μιν κατέρυκε, δίδου δ' ὄγε θυγατέρα ἦν·
 Δῶκε δέ οἱ τιμῆς βασιληίδος ἥμισυ πάσης·

Καὶ μέν οἱ Λύκιοι τέμενος τάμον, ἔξοχον ἄλλων,
Καλὸν, φυταλιῆς καὶ ἀρούρης, ὄφρα νέμοιτο. 195

Ἦ δ' ἔτεκε τρία τέκνα δαΐφρονι Βελλεροφόντῃ,
Ἰσανδρόν τε καὶ Ἴππόλοχον καὶ Λαοδάμειαν—
Λαοδαμείῃ μὲν παρελέξατο μητίετα Ζεύς·
Ἦ δ' ἔτεκε' ἀντίθεον Σαρπηδόνα χαλκοκορυστήν—

Ἄλλ' ὅτε δὴ καὶ κεῖνος ἀπήχθετο πᾶσι θεοῖσιν, 200
Ἦτοι ὁ καὶ πεδίον τὸ Ἀλήϊον οἶος ἀλάτο,

Ὀν θυμὸν κατέδων, πάτον ἀνθρώπων ἀλεείνων.

Ἰσανδρον δέ οἱ νῖδον Ἄρης ἄτος πολέμοιο
Μαρνάμενον Σολύμοισι κατέκτανε κυδαλίμοισιν·

Τὴν δὲ χολωσαμένη χρυσήνιος Ἄρτεμις ἔκτα. 205

Ἴππόλοχος δ' ἔμ' ἔτικτε, καὶ ἐκ τοῦ φημι γενέσθαι·
Πέμπε δέ μ' ἐς Τροίην, καί μοι μάλα πόλλ' ἐπέτελλεν,

Αἰὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων,
Μηδὲ γένος πατέρων αἰσχυνέμεν, οἷ μὲγ' ἄριστοι

Ἔν τ' Ἐφύρῃ ἐγένοντο καὶ ἐν Λυκίῃ εὐρείῃ. 210

Ταύτης τοι γενεῆς τε καὶ αἵματος εὐχομαι εἶναι.

Ὡς φάτο· γήθησεν δὲ βοὴν ἀγαθὸς Διομήδης.

Ἐγχοῦ μὲν κατέπηξεν ἐπὶ χθονὶ πονλυβοτείρῃ,
Αὐτὰρ ὁ μειλιχίοισι προσηύδα ποιμέμα λαῶν·

Ἦ ῥά νύ μοι ξεῖνος πατρώϊός ἐσσι παλαιός· 215

Οἶνευς γάρ ποτε δῖος ἀμύμονα Βελλεροφόντην

Ξείνισ' ἐνὶ μεγάροισιν ἐείκοσιν ἡματ' ἐρύξας·

Οἱ δὲ καὶ ἀλλήλοισι πόρον ξεινήϊα καλά.

Οἶνευς μὲν ζωστῆρα δίδου φοίνικι φαεινόν,

Βελλεροφόντης δὲ χρύσειον δέπας ἀμφικύπελλον· 220

Καί μιν ἐγὼ κατέλειπον ἰὼν ἐν δώμασ' ἐμοῖσιν.

Τυδέα δ' οὐ μέμνημαι· ἐπεὶ μ' ἔτι τυτθὸν ἐόντα

Κάλλιφ', ὅτ' ἐν Θήβῃσιν ἀπώλετο λαὸς Ἀχαιῶν.

Τῷ νῦν σοὶ μὲν ἐγὼ ξεῖνος φίλος Ἀργεῖ μέσσω

Εἰμί, σὺ δ' ἐν Λυκίῃ, ὅτε κεν τῶν δῆμον ἴκωμαι. 225

Ἐγχεα δ' ἀλλήλων ἀλεώμεθα καὶ δι' ὀμίλου.

Πολλοὶ μὲν γὰρ ἐμοὶ Τρῶες κλειτοὶ τ' ἐπίκουροι

Κτείνειν ὃν κε θεός γε πόρη καὶ ποσσὶ κιχείω ·
 Πολλοὶ δ' αὖ σοὶ Ἀχαιοὶ ἐναιρέμεν ὃν κε δύνηαι
 Τεύχεα δ' ἀλλήλοις ἐπαμείψομεν · ὄφρα καὶ οἶδε 230
 Γνωσιν, ὅτι ξεῖνοι πατρώϊοι εὐχόμεθ' εἶναι.

Ὡς ἄρα φωνήσαντε, καθ' ἵππων ἀΐξαντε,
 Χεῖράς τ' ἀλλήλων λαβέτην, καὶ πιστώσαντο.
 Ἐνθ' αὖτε Γλαύκῳ Κρονίδης φρένας ἐξέλετο Ζεὺς,
 Ὃς πρὸς Τυδείδην Διομήδεα τεύχε' ἄμειβεν, 235
 Χρύσεια χαλκείων, ἑκατόμβοι' ἐννεαβοίων.

Ἐκτωρ δ' ὥς Σκαιάς τε πύλας καὶ φηγὸν ἵκανεν,
 Ἀμφ' ἄρα μιν Τρώων ἄλοχοι θεὸν ἠδὲ θύγατρες
 Εἰρόμεναι παῖδάς τε, κασιγνήτους τε ἔτας τε,
 Καὶ πόσιος · ὁ δ' ἔπειτα θεοῖς εὐχέσθαι ἀνώγει 240
 Πάσας ἐξείης · πολλῇσι δὲ κήδε' ἐφῆπτο.

Ἄλλ' ὅτε δὴ Πριάμοιο δόμον περικαλλέ' ἵκανεν,
 Ξεστῆς αἰθούσῃσι τετυγμένον—αὐτὰρ ἐν αὐτῷ
 Πεντήκοντ' ἔνεσαν θάλαμοι ξεστοῖο λίθοιο,
 Πλησίοι ἀλλήλων δεδμημένοι · ἔνθα δὲ παῖδες 245
 Κοιμῶντο Πριάμοιο παρὰ μνηστῆς ἀλόχοισιν.
 Κουράων δ' ἐτέρωθεν ἐναντίοι ἐνδοθεν αὐλῆς
 Λώδεκ' ἔσαν τέγεοι θάλαμοι ξεστοῖο λίθοιο,
 Πλησίοι ἀλλήλων δεδμημένοι · ἔνθα δὲ γαμβροὶ
 Κοιμῶντο Πριάμοιο παρ' αἰδοίης ἀλόχοισιν— 250
 Ἐνθα οἱ ἠπιόδωρος ἐναντίῃ ἦλυνθε μήτηρ
 Λαοδίκην ἐσάγουσα, θυγατρῶν εἶδος ἀρίστην ·
 Ἐν τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν ·

Τέκνον, τίπτε λιπὼν πόλεμον θρασὺν εἰλήλουθας ;
 Ἡ μάλα δὴ τείρουσι δυσώνυμοι νῆες Ἀχαιῶν 255
 Μαρνάμενοι περὶ ἄστυ · σὲ δ' ἐνθάδε θυμὸς ἀνῆκεν
 Ἐλθόντ' ἐξ ἄκρης πόλιος Διὶ χεῖρας ἀνασχεῖν.
 Ἀλλὰ μέν', ὄφρα κέ τοι μελιηδέα οἶνον ἐνεῖκω,
 Ὡς σπείσης Διὶ πατρὶ καὶ ἄλλοις ἀθανάτοισιν
 Πρῶτον, ἔπειτα δέ κ' αὐτὸς ὀνήσῃαι, αἶ κε πῖησθα. 260

Ἀνδρὶ δὲ κεκμηῶτι μένος μέγα οἶνος ἀέξει,
Ὡς τύνη κέκμηκας ἀμύνων σοῖσιν ἔτησιν.

Τὴν δ' ἡμείβετ' ἔπειτα μέγας κορυθαίολος Ἑκτωρ·
Μή μοι οἶνον ἄειρε μελίφρονα, πότνια μῆτερ,
Μή μ' ἀπογυιώσης, μένεος δ' ἀλκῆς τε λάθωμαι. 265

Χερσὶ δ' ἀνίπτοισιν Διὶ λείβειν αἶθοπα οἶνον
Ἄζομαι· οὐδέ πη ἔστι κελαινεφέϊ Κρονίῳ
Αἶματι καὶ λύθρῳ πεπαλαγμένον εὐχετάασθαι.
Ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης
Ἐρχεο σὺν θυέεσσιν ἀολλίσσασα γεραιάς· 270

Πέπλον δ', ὅστις τοι χαριέστατος ἦδὲ μέγιστος
Ἔστιν ἐνὶ μεγάρῳ, καὶ τοι πολὺ φίλτατος αὐτῇ,
Τὸν θὲς Ἀθηναίης ἐπὶ γούνασιν ἡὔκόμοιο,
Καὶ οἱ ὑποσχέσθαι δυοκαίδεκα βοῦς ἐνὶ νηῷ
Ἦνις, ἡκέστας ἱερευσέμεν, αἶ κ' ἐλεήσῃ 275

Ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα,
Αἶ κεν Τυδέος υἱὸν ἀπόσχη Ἰλίου ἱρῆς,
Ἄγριον αἰχμητὴν, κρατερὸν μήστωρα φόβοιο.
Ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης
Ἐρχεν· ἐγὼ δὲ Πάριν μετελεύσομαι, ὄφρα καλέσω, 280

Αἶ κ' ἐθέλῃς εἰπόντος ἀκονέμεν. Ὡς κέ οἱ αὖθι
Γαῖα χάνοι· μέγα γάρ μιν Ὀλύμπιος ἔτρεφε πῆμα
Γρωσί τε καὶ Πριάμῳ μεγαλήτορι τοῖό τε παισίν.
Εἰ κεῖνόν γε ἴδοιμι κατελθόντ' Ἀἶδος εἴσω,
Φαίην κε φρέν' ἀτέρπου οἷζύος ἐκλελαθέσθαι 285

Ὡς ἔφαθ'· ἡ δὲ μολοῦσα ποτὶ μέγαρ' ἀμφιπόλοισιν
Κέκλετο· ταῖ δ' ἄρ' ἀόλλισσαν κατὰ ἄστυ γεραιάς.
Αὐτῇ δ' ἐς θάλαμον κατεβήσετο κηώντα,
Ἐνθ' ἔσαν οἱ πέπλοι παμποίκιλοι, ἔργα γυναικῶν
Σιδονίων, τὰς αὐτὸς Ἀλέξανδρος θεοειδὴς 290

Ἥγαγε Σιδονίηθεν ἐπιπλῶς εὐρέα πόντον,
Τὴν ὁδόν, ἣν Ἑλένην περ ἀνήγαγεν εὐπατέρειαν.
Τῶν ἔν' ἀειραμένη Ἑκάβη φέρε δῶρον Ἀθήνῃ,
Ὅς κάλλιστος ἦν ποικίλμασιν ἦδὲ μέγιστος,

Ἄσ·ῆρ δ' ὥς ἀπέλαμπεν · ἔκειτο δὲ νείατος ἄλλων. 295
 Βῆ δ' ἰέναι, πολλαὶ δὲ μετεσσεύοντο γεραιαί.

Αἰ δ' ὅτε νηὸν ἔκανον Ἀθήνης ἐν πόλει ἄκρη,
 Τῇσι θύρας ὤϊξε Θεανῶ καλλιπάρηος,
 Κισσηῖς, ἄλοχος Ἀντήνορος ἵπποδάμοιο ·
 Γῆν γὰρ Τρῶες ἔθηκαν Ἀθηναίης ἰέρειαν. 300
 Αἰ δ' ὀλολυγῇ πᾶσαι Ἀθήνη χειῖρας ἀνέσχον.
 Ἡ δ' ἄρα πέπλον ἐλοῦσα Θεανῶ καλλιπάρηος
 Θῆκεν Ἀθηναίης ἐπὶ γούνασιν ἡϋκόμοιο ·
 Εὐχομένη δ' ἡρᾶτο Διὸς κούρη μέγαλοιο ·

Πότνι' Ἀθηναίη, ἐρυσίπτολι, δῖα θεάων, 305
 Ἄξον δὴ ἔγχος Διομήδεος, ἥδὲ καὶ αὐτὸν
 Πρηνέα δὸς πεσέειν Σκαιῶν προπάροιθε πυλάων ·
 Ὅφρα τοι αὐτίκα νῦν δυοκαίδεκα βοῦς ἐνὶ νηῷ
 Ἦνις, ἡκέστας ἱερεύσομεν, αἶ κ' ἐλεήσης
 Ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα. 310

Ὡς ἔφατ' εὐχομένη · ἀνένευε δὲ Παλλὰς Ἀθήνη.
 Ὡς αἰ μέν ῥ' εὐχοντο Διὸς κούρη μέγαλοιο ·
 Ἐκτωρ δὲ πρὸς δώματ' Ἀλεξάνδροιο βεβήκει,
 Καλά, τά ῥ' αὐτὸς ἔτευξε σὺν ἀνδράσιν, οἳ τότε ἄριστοι
 Ἦσαν ἐνὶ Τροίῃ ἐριβώλακι τέκτονες ἄνδρες · 315
 Οἳ οἱ ἐποίησαν θάλαμον καὶ δῶμα καὶ αὐλὴν
 Ἐγγύθι τε Πριάμοιο καὶ Ἐκτορος ἐν πόλει ἄκρη.
 Ἐνθ' Ἐκτωρ εἰσῆλθε Διὶ φίλος · ἐν δ' ἄρα χειρὶ
 Ἐγχος ἔχ' ἐνδεκάπηχυν · πάροιθε δὲ λάμπετο δουρὸς
 Αἰχμὴ χαλκείη, περὶ δὲ χρύσεος θέε πόρκης. 320
 Τὸν δ' εὖρ' ἐν θαλάμῳ περικαλλέα τεύχε' ἔποντα,
 Ἀσπίδα καὶ θώρηκα καὶ ἀγκύλα τόξ' ἀφόωντα ·
 Ἀργεῖη δ' Ἑλένη μετ' ἄρα δμῳῇσι γυναιξὶν
 Ἦστο, καὶ ἀμφιπόλοισι περικλυτὰ ἔργα κέλευεν.
 Τὸν δ' Ἐκτωρ νείκεσεν ἰδὼν αἰσχροῖς ἐπέεσσιν · 325

Δαιμόνι', οὐ μὲν καλὰ χόλον τόνδ' ἐνθεο θυμῷ.
 Λαοὶ μὲν φθινύθουσι περὶ πτόλιν αἰπὶ τε τεῖχος

Μαρνάμενοι · σέο δ' εἵνεκ' αὐτῇ τε πτόλεμός τε
 "Αστυ τόδ' ἀμφιδέδηε · σὺ δ' ἂν μαχέσαιο καὶ ἄλλω,
 "Ουτινά που μεθιέντα ἴδοις στυγεροῦ πολέμοιο · 330
 'Αλλ' ἄνα, μὴ τάχα ἄστυ πυρὸς δηϊοιο θέρηται.

Τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής ·
 'Εκτορ, ἐπεὶ με κατ' αἶσαν ἐνεΐκεσας, οὐδ' ὑπὲρ αἶσαν,
 Τοῦνεκά τοι ἐρέω · σὺ δὲ σύνθεο, καὶ μεν ἄκουσον ·
 Οὔτοι ἐγὼ Τρώων τόσσον χόλῳ οὐδὲ νεμέσσι 335
 "Ημην ἐν θαλάμῳ, ἔθελον δ' ἄχεϊ προτραπέσθαι.
 Νῦν δέ με παρειποῦσ' ἄλοχος μαλακοῖς ἐπέεσσιν
 "Ωρμησ' ἐς πόλεμον · δοκέει δέ μοι ὧδε καὶ αὐτῷ
 Λώϊον ἔσσεσθαι · νίκη δ' ἐπαμείβεται ἄνδρας.
 'Αλλ' ἄγε νῦν ἐπίμεινον, Ἀρήϊα τεύχεα δύω · 340
 "Η ἴθ', ἐγὼ δὲ μέτειμι · κιχήσεσθαι δέ σ' οἶω.

"Ως φάτο · τὸν δ' οὔτι προσέφη κορυθαίολος "Εκτωρ.
 Τὸν δ' Ἑλένη μύθοισι προσηύδα μελιχίοισιν ·

Δᾶερ ἐμεῖο, κυνὸς κακομηχάνου, ὀκρυνόεσσης,
 "Ως μ' ὄφελ' ἡματι τῷ, ὅτε με πρῶτον τέκε μήτηρ, 345
 Οἷχεσθαι προφέρουσα κακῇ ἀνέμοιο θύελλα
 Εἰς ὄρος, ἢ εἰς κῦμα πολυφλοίσβοιο θαλάσσης
 "Ενθα με κῦμ' ἀπόερσε, πάρος τάδε ἔργα γενέσθαι.
 Αὐτὰρ ἐπεὶ τάδε γ' ὧδε θεοὶ κακὰ τεκμήραντο,
 'Ανδρὸς ἔπειτ' ὠφελλον ἀμείνονος εἶναι ἄκοιτις, 350
 "Ος ἤδη νέμεσιν τε καὶ αἷσχεα πόλλ' ἀνθρώπων.
 Τούτῳ δ' οὔτ' ἄρ νῦν φρένες ἔμπεδοι, οὔτ' ἄρ' ὀπίσσω
 "Εσσουνται · τῷ καί μιν ἐπανρήσεσθαι οἶω.
 'Αλλ' ἄγε νῦν εἵξελθε, καὶ ἔζεο τῷδ' ἐπὶ δίφρῳ,
 Δᾶερ, ἐπεὶ σε μάλιστα πόνος φρένας ἀμφιβέβηκεν 355
 Εἵνεκ' ἐμεῖο κυνὸς καὶ Ἀλεξάνδρου ἔνεκ' αἵτης ·
 Οἷσιν ἐπὶ Ζεὺς θῆκε κακὸν μόρον, ὥς καὶ ὀπίσσω
 'Ανθρώποισι πελώμεθ' ἀοίδιμοι ἔσσομένοισιν.

Τὴν δ' ἡμείβετ' ἔπειτα μέγας κορυθαίολος "Εκτωρ ·
 Μὴ με κάθιζ', Ἑλένη, φιλέουσά περ · οὐδέ με πείσεις. 360

Ἦδη γάρ μοι θυμὸς ἐπέσσυται, ὄφρ' ἐπαμύνω
 Τρώεσσ', οἳ μέγ' ἐμεῖο ποθὴν ἀπεόντος ἔχουσιν ·
 Ἀλλὰ σύγ' ὄρνυθι τοῦτον, ἐπειγέσθω δὲ καὶ αὐτός,
 Ὡς κεν ἔμ' ἐντοσθεν πόλιος καταμάρψῃ ἐόντα.
 Καὶ γὰρ ἐγὼν οἰκόνδ' ἐξελεύσομαι, ὄφρα ἴδωμαι 365
 Οἰκῆας, ἄλοχόν τε φίλην καὶ νήπιον υἷόν.
 Οὐ γάρ τ' οἶδ', εἰ ἔτι σφιν ὑπότροπος ἴξομαι αὐτῖς,
 Ἦ ἤδη μ' ὑπὸ χερσὶ θεοὶ δαμόωσιν Ἀχαιῶν.

Ὡς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἑκτωρ.
 Αἶψα δ' ἔπειθ' ἴκανε δόμους εὐναιετάοντας, 370
 Οὐδ' εὖρ' Ἀνδρομάχην λευκώλενον ἐν μεγάροισιν ·
 Ἀλλ' ἦγε ξὺν παιδὶ καὶ ἀμφιπόλῳ εὐπέπλῳ
 Πύργῳ ἐφεστήκει γοόωσά τε μυρομένη τε.
 Ἑκτωρ δ' ὥς οὐκ ἔνδον ἀμύμονα τέτμεν ἄκοιτιν,
 Ἔστη ἐπ' οὐδὸν ἰών, μετὰ δὲ δμῳῇσιν ἔειπεν · 375

Εἰ δ' ἄγε μοι, δμωαί, νημερτέα μυθήσασθε
 Πῇ ἔβη Ἀνδρομάχη λευκώλενος ἐκ μεγάροιο ;
 Ἡέ πη ἐς γαλόων, ἥ εἰνατέρων εὐπέπλων,
 Ἦ ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
 Τρῳαὶ ἐϋπλόκαμον δεινὴν θεὸν ἰλάσκονται ; 380

Τὸν δ' αὖτ' ὀτρηνῇ ταμίῃ πρὸς μῦθον ἔειπεν ·
 Ἑκτορ, ἐπεὶ μάλ' ἄνωγας ἀληθέα μυθήσασθαι ·
 Οὔτε πη ἐς γαλόων, οὔτ' εἰνατέρων εὐπέπλων,
 Οὔτ' ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
 Τρῳαὶ ἐϋπλόκαμον δεινὴν θεὸν ἰλάσκονται · 385
 Ἀλλ' ἐπὶ πύργον ἔβη μέγαν Ἰλίου, οὔνεκ' ἄκουσεν
 Τείρεσθαι Τρῳας, μέγα δὲ κράτος εἶναι Ἀχαιῶν.
 Ἦ μὲν δὴ πρὸς τεῖχος ἐπειγομένη ἀφικάνει,
 Μαινομένη εἰκνῖα · φέρει δ' ἅμα παῖδα τιθήνη.

Ἦ ῥα γυνὴ ταμίη · ὁ δ' ἀπέσσυτο δώματος Ἑκτωρ, 390
 Τὴν αὐτὴν ὁδὸν αὐτῖς ἐκτιμένας κατ' ἀγυιάς.
 Εὔτε πύλας ἴκανε διερχόμενος μέγα ἄστν
 Σκαιάς—τῇ γὰρ ἔμελλε διεξίμεναι πεδίονδε—

'Ενθ' ἄλοχος πολύδωρος ἐναντίη ἤλθε θεούσα,
 'Ανδρομάχη, θυγάτηρ μεγαλήτορος 'Ηετίωνος, 395
 'Ηετίων, ὃς ἔναιεν ὑπὸ Πλάκῳ ὑλῆεσση,
 Θήβη 'Υποπλακίη, Κιλίκεσσ' ἀνδρεσσιν ἀνάσσω·
 Τοῦπερ δὴ θυγάτηρ ἔχεθ' Ἔκτορι χαλκοκορυστῇ.
 "Ἡ οἱ ἔπειτ' ἦντησ', αἶμα δ' ἀμφίπολος κίεν αὐτῇ,
 Παῖδ' ἐπὶ κόλπῳ ἔχουσ' ἀταλάφρονα, νήπιον αὐτῶς, 400
 'Εκτορίδην ἀγαπητόν, ἀλίγκιον ἀστέρι καλῷ·
 Τόν ῥ' Ἔκτωρ καλέεσκε Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι
 'Αστυάνακτ'· οἷος γὰρ ἐρύετο 'Ἴλιον Ἔκτωρ.
 "Ἦτοι ὁ μὲν μείδησεν ἰδὼν ἐς παῖδα σιωπῇ·
 'Ανδρομάχη δέ οἱ ἄγχι παρίστατο δακρυχέουσα, 405
 "Εν τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·

Δαιμόνιε, φθίσει σὲ τὸ σὸν μένος· οὐδ' ἐλεαίρεις
 Παῖδά τε νηπίαχον καὶ ἔμ' ἄμμορον, ἥ τάχα χήρη
 Σεῦ ἔσομαι· τάχα γάρ σε κατακτανέουσιν 'Αχαιοὶ
 Πάντες ἐφορμηθέντες· ἐμοὶ δέ κε κέρδιον εἶη 410
 Σεῦ ἀφαμαρτούση χθόνα δύμεναι· οὐ γὰρ ἔτ' ἄλλη
 "Εσται θαλπωρή, ἐπεὶ ἂν σύγε πότμον ἐπίσπης,
 'Αλλ' ἄχε'—οὐδέ μοι ἐστι πατήρ καὶ πότνια μήτηρ.
 "Ἦτοι γὰρ πατέρ' ἀμὸν ἀπέκτανε δῖος 'Αχιλλεύς,
 'Εκ δὲ πόλιν πέρσεν Κιλίκων εὐναιετάωσαν, 415
 Θήβην ὑψίπυλον· κατὰ δ' ἔκτανεν 'Ηετίωνα,
 Οὐδέ μιν ἐξενάριξε· σεβάσσατο γὰρ τόγε θυμῷ·
 'Αλλ' ἄρα μιν κατέκχε σὺν ἔντεσι δαιδαλέοισιν,
 'Ἠδ' ἐπὶ σῆμ' ἔχεεν· περὶ δὲ πτελέας ἐφύτευσαν
 Νύμφαι ὀρεστιάδες, κοῦραι Διὸς αἰγιόχοιο. 420
 Οἷ δέ μοι ἐπτά κασίγνητοι ἔσαν ἐν μεγάροισιν,
 Οἱ μὲν πάντες ἰῶ κίον ἥματι "Αἶδος εἴσω·
 Πάντας γὰρ κατέπεφνε ποδάρκης δῖος 'Αχιλλεύς
 Βουσὶν ἐπ' εἰλιπόδεσσι καὶ ἀργεννῆς οἵεσσιν.
 Μητέρα δ', ἥ βασίλευεν ὑπὸ Πλάκῳ ὑλῆεσση, 425
 Τὴν ἐπεὶ ἄρ δεῦρ' ἦγαγ' αἶμ' ἄλλοισι κτεάτεσσιν
 "Αψ ὅγε τὴν ἀπέλυσε λαβὼν ἀπερείσι' ἄποινα

Πατρὸς δ' ἐν μεγάροισι βάλ' Ἄρτεμις ἰοχέαιρα.
 Ἐκτορ, ἀτὰρ σύ μοι ἐσσι πατὴρ καὶ πότνια μήτηρ
 Ἥδ' ἐκασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης. 430
 Ἀλλ' ἄγε νῦν ἐλέαιρε, καὶ αὐτοῦ μίμν' ἐπὶ πύργῳ,
 Μὴ παῖδ' ὀρφανικὸν θήης, χήρην τε γυναῖκα.
 Λαὸν δὲ στήσον παρ' ἐρινεόν, ἔνθα μάλιστα
 Ἀμβατός ἐστι πόλις, καὶ ἐπιδρομον ἔπλετο τεῖχος.
 Τρις γὰρ τῇγ' ἐλθόντες ἐπειρήσανθ' οἱ ἄριστοι, 435
 Ἄμφ' Αἴαντε δύω καὶ ἀγακλυτὸν Ἴδομενεῖα,
 Ἥδ' ἄμφ' Ἀτρεΐδας καὶ Τυδέος ἄλκιμον υἱόν.
 Ἥ πού τις σφιν ἐνισπε θεοπροπίων εὖ εἰδώς,
 Ἥ νυ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνώγει.

Τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἐκτωρ. 440
 Ἥ καὶ ἐμοὶ τάδε πάντα μέλει, γύναι. ἀλλὰ μάλ' αἰνῶς
 Αἰδέομαι Τρῶας καὶ Τρωάδας ἐλκεσιπέπλους,
 Αἶ κε, κακὸς ὧς, νόσφιν ἀλυσκάζω πολέμοιο.
 Οὐδέ με θυμὸς ἄνωγεν, ἐπεὶ μάθον ἔμμεναι ἐσθλὸς
 Αἰεὶ, καὶ πρῶτοισι μετὰ Τρώεσσι μάχεσθαι, 445
 Ἀρνύμενος πατρός τε μέγα κλέος ἥδ' ἐμὸν αὐτοῦ.
 Εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν.
 Ἔσσεται ἡμαρ, ὅτ' ἂν ποτ' ὀλώλῃ Ἴλιος ἱρὴ
 Καὶ Πρίαμος καὶ λαὸς ἐϋμμελίῳ Πριάμοιο.
 Ἄλλ' οὐ μοι Τρώων τόσσον μέλει ἄλγος ὀπίσσω, 450
 Οὔτ' αὐτῆς Ἐκάβης, οὔτε Πριάμοιο ἄνακτος,
 Οὔτε κασιγνήτων, οἳ κεν πολέες τε καὶ ἐσθλοὶ
 Ἐν κονίῃσι πέσοιεν ὑπ' ἀνδράσι δυσμενέεσσιν,
 Ὅσσον σεῦ, ὅτε κέν τις Ἀχαιῶν χαλκοχιτώνων
 Δακρυόεσσαν ἄγῃται ἐλεύθερον ἡμαρ ἀπούρας. 455
 Καί κεν ἐν Ἀργεὶ ἐοῦσα πρὸς ἄλλης ἰστὸν ὑφαίνοις,
 Καί κεν ὕδωρ φορέοις Μεσσηΐδος ἢ Ὑπερείης,
 Πόλλ' ἀεκαζομένη, κρατερὴ δ' ἐπικείσεται ἀνάγκη.
 Καί ποτέ τις εἴπησιν ἰδὼν κατὰ δάκρυ χέουσαν.
 Ἐκτορος ἦδε γυνή, ὃς ἀριστεύεσκε μάχεσθαι 460
 Τρώων ἱπποδάμων, ὅτε Ἴλιον ἀμφεμάχοντο.

Ὡς ποτέ τις ἐρέει · σοὶ δ' αὖ νέον ἔσσεται ἄλγος
 Χήτεϊ τοιοῦδ' ἀνδρὸς ἀμύνειν δούλιον ἦμαρ.
 Ἀλλὰ με τεθνηῶτα χυτὴ κατὰ γαῖα καλύπτει,
 Πρίν γέ τι σῆς τε βοῆς σοῦ θ' ἐλκηθμοῖο πυθέσθαι. 465

Ὡς εἰπὼν οὗ παιδὸς ὀρέξατο φαίδιμος Ἑκτωρ.
 Ἀψ δ' ὁ πάϊς πρὸς κόλπον ἐϋζώνοιο τιθήνης
 Ἐκκλίνθη ἰάχων, πατρὸς φίλου ὄψιν ἀτυχθεῖς,
 Ταρβήσας χαλκόν τε, ἰδὲ λόφον ἵππιοχαίτην
 Δεινὸν ἀπ' ἀκροτάτης κόρυθος νεύοντα νοήσας · 470
 Ἐκ δ' ἐγέλασσε πατήρ τε φίλος καὶ πότνια μήτηρ.
 Αὐτίκ' ἀπὸ κρατὸς κόρυθ' εἴλετο φαίδιμος Ἑκτωρ,
 Καὶ τὴν μὲν κατέθηκεν ἐπὶ χθονὶ παμφανόωσαν ·
 Αὐτὰρ ὄγ' ὃν φίλον νῖδον ἐπεὶ κύσε, πῆλὲ τε χερσίν,
 Εἶπεν ἐπενυζάμενος Δίί τ' ἄλλοισίν τε θεοῖσιν · 475

Ζεῦ, ἄλλοι τε θεοί, δότε δὴ καὶ τόνδε γενέσθαι
 Παῖδ' ἐμόν, ὥς καὶ ἐγὼ περ, ἀριπρεπέα Τρώεσσιν,
 Ὡδε βίην τ' ἀγαθὸν καὶ Ἰλίου Ἴφι ἀνάσσειν ·
 Καί ποτέ τις εἴπησι—πατρός γ' ὅδε πολλὸν ἀμείνων—
 Ἐκ πολέμου ἀνιόντα · φέροι δ' ἔναρα βροτόεντα 480
 Κτείνας δῆϊον ἄνδρα, χαρεῖη δὲ φρένα μήτηρ.

Ὡς εἰπὼν ἀλόχοιο φίλης ἐν χερσὶν ἔθηκεν
 Παῖδ' ἐόν · ἥ δ' ἄρα μιν κηῶδεϊ δέξατο κόλπῳ
 Δακρυόεν γελάσασα. Πόσις δ' ἐλέησε νοήσας,
 Χειρὶ τέ μιν κατέρεξεν, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν · 485

Δαιμονίη, μή μοί τι λήην ἀκαχίζεο θυμῷ ·
 Οὐ γάρ τίς μ' ὑπὲρ αἴσαν ἀνὴρ Ἀῖδι προϊάψει ·
 Μοῖραν δ' οὔτινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν,
 Οὐ κακόν, οὐδὲ μὲν ἐσθλόν, ἐπὴν τὰ πρῶτα γένηται.
 Ἀλλ' εἰς οἶκον ἰοῦσα τὰ σ' αὐτῆς ἔργα κόμιζε, 490
 Ἰστόν τ' ἡλακάτην τε, καὶ ἀμφιπόλοισι κέλευε
 Ἔργον ἐποίχεσθαι · πόλεμος δ' ἄνδρεσσι μελήσει,
 Πᾶσιν, ἐμοὶ δὲ μάλιστα, τοῖ Ἰλίῳ ἐγγεγάασιν.

Ὡς ἄρα φωνήσας κόρυθ' εἵλετο φαίδιμος Ἑκτωρ
 Ἴππουριν · ἄλοχος δὲ φίλῃ οἰκόνδε βεβήκει 495
 Ἐντροπαλιζομένη, θαλερὸν κατὰ δάκρυ χέουσα.
 Αἶψα δ' ἔπειθ' ἵκανε δόμους εὐναιετάοντας
 Ἑκτορος ἀνδροφόνοιο · κιχήσατο δ' ἔνδοθι πολλὰς
 Ἀμφιπόλους, τῇσιν δὲ γόον πάσῃσιν ἐνῶρσεν.
 Αἶ μὲν ἔτι ζῶν γόον Ἑκτορα ὧ ἐνὶ οἴκῳ · 500
 Οὐ γάρ μιν ἔτ' ἔφαντο ὑπότροπον ἐκ πολέμοιο
 Ἴζεσθαι, προφυγόντα μένος καὶ χεῖρας Ἀχαιῶν.

Οὐδὲ Πάρις δῆθ' οὐκ ἐν ὑψηλοῖσι δόμοισιν ·
 Ἀλλ' ὅγ', ἐπεὶ κατέδυν κλυτὰ τεύχεα, ποικίλα χαλκῷ.
 Σεύατ' ἔπειτ' ἀνὰ ἄστυ ποσὶ κραιπνοῖσι πεποιθώς. 505
 Ὡς δ' ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτνῃ,
 Δεσμὸν ἀπορρήξας θείῃ πεδίῳ κροαίνων,
 Εἰλωθὼς λούεσθαι ἐϋρρεῖος ποταμοῖο,
 Κυδιόων · ὑψοῦ δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται
 ὦμοις ἀΐσσονται · ὁ δ' ἀγλαΐῃσι πεποιθώς, 510
 Ῥίμφα ἐ γοῦνα φέρει μετὰ τ' ἥθεα καὶ νομὸν ἵππων ·
 Ὡς υἱὸς Πριάμοιο Πάρις κατὰ Περγάμου ἄκρης
 Τεύχεσι παμφαίνων, ὥστ' ἠλέκτωρ, ἐβεβήκει
 Καγχαλόων, ταχέες δὲ πόδες φέρον · αἶψα δ' ἔπειτα
 Ἑκτορα δῖον ἔτετμεν ἀδελφεόν, εὗτ' ἄρ' ἔμελλεν 515
 Στρέψουσθ' ἐκ χώρας, ὅθι ἦ δάριζε γυναικί.
 Τὸν πρότερος προσέειπεν Ἀλέξανδρος θεοειδής ·

Ἥθεῖ', ἦ μάλα δὴ σε καὶ ἐσσύμενον κατερύκω
 Δηθύνων, οὐδ' ἦλθον ἐναΐσιμον, ὥς ἐκέλευες.

Τὸν δ' ἀπαμειβόμενος προσέφη κορυθαίολος Ἑκτωρ · 520
 Δαιμόνι', οὐκ ἄν τις τοι ἀνὴρ, ὃς ἐναΐσιμος εἴη,
 Ἔργον ἀτιμήσειε μάχης, ἐπεὶ ἄλκιμός ἐσσι ·
 Ἀλλὰ ἐκὼν μεθιεῖς τε καὶ οὐκ ἐθέλεις · τὸ δ' ἐμὸν κῆρ
 Ἀχνοῦται ἐν θυμῷ, ὅθ' ὑπὲρ σέθεν αἴσχε' ἀκούω
 Πρὸς Τρώων, οἳ ἔχουσι πολλὴν πόνον εἵνεκα σεῖο. 525

Ἄλλ' ἴομεν· τὰ δ' ὅπισθεν ἀρεσσόμεθ' αἶ κέ ποθι Ζεὺς
Δῶη ἐπουρανίοισι θεοῖς ἀειγενέτησιν
Κρητῆρα στήσασθαι ἐλεύθερον ἐν μεγάροισιν,
Ἐκ Τροίης ἐλάσαντας ἑὺκνήμιδας Ἀχαιοῦς.

NOTES.



NOTES ON THE FIRST BOOK

ARGUMENT.

THE PESTILENCE, AND THE QUARREL BETWEEN ACHILLES AND AGAMEMNON.

DURING the War of Troy, the Greeks, having sacked some of the smaller towns of the Troad, and having obtained among the plunder two beautiful female captives, Chrysêis and Brisêis, allot the former of these to Agamemnon, and the latter to Achilles. Chryses, the father of Chrysêis, and a priest of Apollo, thereupon comes to the Grecian camp for the purpose of ransoming his daughter from slavery. He meets, however, with a harsh refusal from Agamemnon, and, on his departure from the presence of the monarch, offers up an earnest prayer for redress and vengeance to the deity whom he serves. His appeal is heard, and Apollo retaliates on the Greeks by inflicting upon the host a destructive pestilence. After this pestilence had raged for the space of nine days, Achilles calls a general assembly of the forces, and bids Calchas, the soothsayer of the Grecian army, declare to the collected people the cause of the plague under which they are suffering. Calchas, after some hesitation, ascribes the pestilence to Apollo's anger at the refusal of Agamemnon to restore the daughter of Chryses. Thereupon a violent quarrel ensues between Agamemnon and Achilles, which Nestor strives to pacify, but the immediate result of which is the seizure by Agamemnon of Briseis, the prize of Achilles, out of revenge for the loss of his own captive Chryseis, whom he sends away to her father. Achilles, in anger, withdraws himself and his forces from the rest of the Greeks, and complains to his mother Thetis, entreating her to interest Jupiter in his behalf, and induce him to grant success to the Trojans, that the Greeks may feel the loss of their bravest warrior. Jupiter, on being supplicated by Thetis, grants her prayer, but thereby incenses Juno, and an angry dialogue ensues between the monarch of Olympus and his spouse, until Vulcan interposes, and dexterously effects a reconciliation.

The poem opens, in the tenth year of the war, with the visit of Chryses to the Grecian camp. The time occupied by the first book is generally computed at twenty-two days, namely, nine during the plague, one in the assembly of the forces and the quarrel of Achilles with Agamemnon, and twelve for Jupiter's stay among the Ethiopians, at his return from among whom Thetis prefers her request. Consult, however, the note on verse 222.—The scene lies at first in the Grecian camp, then changes to Chrysa, the residence of Chryses, and lastly to Olympus.

1-2. Μῆνιν ἄειδε θεὰ κ. τ. λ. "Sing, goddess, the destructive wrath of Achilles, son of Peleus." The bard invokes Calliope, the muse of epic poetry, to sing, that is, to inspire the poet himself with suitable ability for celebrating, in song, the anger of Achilles and its injurious consequences to the Greeks. The opening of the Iliad has been much admired by both ancient and modern critics, for its boldly hurrying the reader into the very midst of affairs.—Observe in μῆνιν the absence of the definite article. In the old epic language, the article, as such, is never expressed. When the forms ὁ, ἡ, τό, &c., do occur in Homer, they stand for the demonstrative pronoun, *this, that*, &c., changing occasionally, in our idiom, into the personal pronoun. (*Vid.* Excursus 1.) In translating, therefore, from the Homeric language into our own, we are to be guided entirely by the context, as in Latin, with respect to the employment of the English definite and indefinite articles.

θεὰ. Calliope is meant, the muse of epic poetry, who is called by Hesiod (*Theog.*, 79) "the most excellent of all," προφερεστάτη ἀπασέων.—οὐλομένην. The poetic participle here passes over into an adjective, with the active signification of "destructive" or "fatal."

ἥ μύρι' Ἀχαιοῖς ἄλγε' ἔθηκεν. "Which brought countless sufferings upon the Greeks" Literally, "which placed."—Ἀχαιοῖς. In Homer's time there was no general appellation for the Grecian race (the term Ἕλληνες being one of later origin). The poet, therefore, when he wishes to designate the Greeks collectively, employs the names of some powerful and ruling tribes. The Achæan race bore sway at this period in the Peloponnesus, and they are hence put for the Greeks in general. On other occasions we have Δαναοί and Ἀργεῖοι.

3-5. Πολλὰς δ' ἰφθίμους ψυχὰς, κ. τ. λ. "And hurled to Hades many valiant souls of heroes." Observe, that by "Hades" a person is here meant, the god of the lower world. So in Virgil (*Æn.*, ii.

398), "*multos Danaûm demittimus Orco*."—A difference of opinion exists with regard to the meaning of προΐαψεν in this line, many commentators translating it "*prematurely sent*." This, however, is incorrect. The preposition πρό has here in composition the force of "onward," or "forward," and προΐάπτω has the literal meaning of "to hurl onward," just as in Latin we have *proturbare*, *propellere*, *protrudere*, where *pro* has no reference whatever to time. Compare verse 435 of this book, προέρεσαν ἑρετμοῖς, "they urged forward with oars," and also *Apollon. Rhod.*, i., 386, where the form προπροβιαζόμενοι is employed with the double preposition, to denote the strenuous efforts of the Argonauts in pushing forward their ship from the land into the sea.

αὐτοὺς δὲ ἑλώρια, κ. τ. λ. "And made themselves a prey for dogs and all birds," i. e., made their bodies, the pronoun αὐτοὺς being equivalent here, in effect, to σώματα αὐτῶν. Observe the reflexive meaning of αὐτοὺς, the oblique cases of αὐτός having this force whenever they begin the construction.

Διὸς δ' ἔτελείετο βουλή. "And yet the will of Jove was all this while undergoing its accomplishment." This is said parenthetically. Notwithstanding the fierce resentment of Achilles, and the disastrous consequences which resulted from it to the Greeks, still the will of Jove, that Troy should fall, was all the while advancing to its accomplishment, and converting the apparently implacable wrath of the son of Peleus into a means for accomplishing its end. The disasters which befell the Greeks in consequence of the withdrawal of Achilles urged his friend Patroclus to the battle-field, and the fall of that friend roused Pelides himself to take up arms once more, and become reconciled to Agamemnon. Then ensued the death of Hector and the fall of Tröy.—ἔτελείετο. Observe the peculiar force of the imperfect in denoting continuance of action.

6-7. ἐξ οὗ δὴ, κ. τ. λ. "From that very time when both the son of Atreus, king of men, and the godlike Achilles first stood apart after having quarreled." The words ἐξ οὗ refer back to προΐαψεν and τεῦχε, and when resolved are equivalent to ἐκ τοῦ χρόνου δὴ, ἐξ οὗ. The particle δὴ, when joined with an adverb of time, or, as in the present instance, with a clause indicative of it, denotes a precise point of time. Thus, Hesiod says, when you hear the note of the crane, δὴ τότε χορτάζειν ἑλίκας βοῦς, κ. τ. λ., "then is the very time to fodder well," &c.—τὰ πρῶτα. Wolf distinguishes between τὰ πρῶτα and ταπρῶτα, making the former equivalent to *res primas*, the latter to *imprimis*. This, however, is denied by Spitzner: τὰ πρῶτα is here poetic for πρῶτον

8-10. *τίς τ' ἄρ σφῶδε, κ. τ. λ.* “And what one, then, of the gods brought them both together, so as to contend in angry words?” Heyne joins *ἐριδι* in construction with *ξυνέηκε*, but Wolf, with far more propriety, connects it with *μάχεσθαι*, making it define more particularly the idea contained in this latter verb, which in its general acceptation refers to arms and bloodshed, but here relates merely to an angry collision in words. Some grammarians supply *ὥστε* before *μάχεσθαι*, but this is hardly necessary, the infinitive being freely appended to *ξυνέηκε* in order to mark the result.

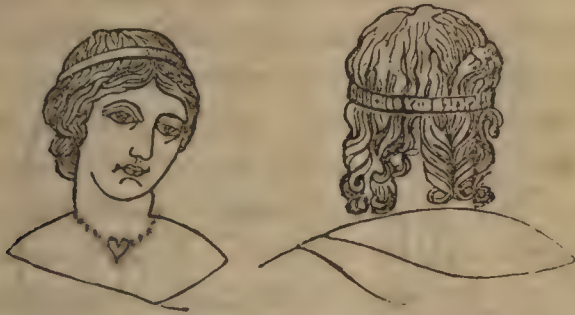
Λητοῦς καὶ Διὸς υἱός. “The son of Latona and Jove,” *i. e.*, Apollo. This is an answer to the preceding question. We are not, however, to suppose that the muse herself here takes up the strain. The bard still speaks, but after having been inspired by the muse whom he has invoked.—*ὁ γὰρ.* “For this (deity).” Observe that *ὁ* is not the article, either here or anywhere else in Homer, but the demonstrative pronoun, and equivalent to *οὗτος*. Compare note on verse 1.—*βασιλῆϊ.* Agamemnon.—*ἀνὰ στρατὸν ὥρσε.* “Excited throughout the host.”—*ὀλέκοντο δὲ λαοί.* “And the people kept perishing.” Observe the force of the imperfect. By *λαοί* are meant the various tribes or communities of which the Grecian army was composed.

11-13. *οὐνεκα τὸν Χρῦσην, κ. τ. λ.* “Because the son of Atreus had treated with indignity that Chryses, the priest.” Observe here again the demonstrative force of *τὸν*. It is not the prose article, simply prefixed to a proper name, but denotes *that* Chryses who plays so important a part in the legend of the Trojan war; *that* Chryses, who was, in one sense, the cause of the memorable quarrel between Achilles and Agamemnon.

ὁ γὰρ. “For this (priest).”—*λυσόμενός τε.* “Both to redeem.” More literally, “to free for himself,” *i. e.*, as a father. Observe the force of the middle.—*φέρων τ' ἀπερείσι' ἄποινα.* “And bringing a boundless ransom,” *i. e.*, an invaluable one. Observe the force of the active in *φέρων*: bringing for another, *i. e.*, for his child.

14-15. *στέμμα τ' ἔχων ἐν χερσίν, κ. τ. λ.* “And having in his hands the fillet of the far-darting Apollo on a golden sceptre,” *i. e.*, attached to, or wound around the sceptre *at the top*. The preposition *ἀνά* is found with a dative in the epic language, and also among the lyric writers, and denotes in this construction continuance or rest. The fillet and the sceptre or staff both denote the sacerdotal office, and the former is called the “fillet of Apollo” because accustomed at other times to be worn by Chryses around his brow, as the priest of that god. The following woodcuts represent back and front

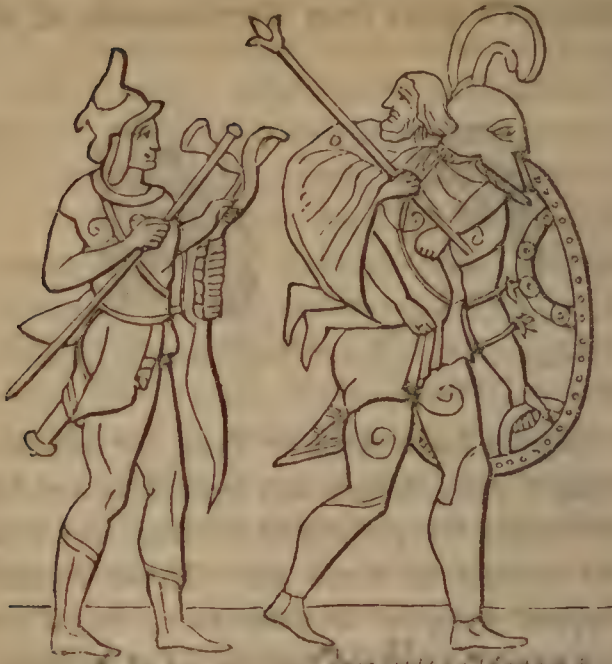
views of the heads of statues from Herculaneum, on which we perceive the fillet.



The earlier editions have *στέμματ' ἔχων*, for which H. Stephens substituted *στέμμα τ' ἔχων*, which has been followed by Heyne and others. It is certainly the preferable reading, and would appear to be confirmed by *στέμμα* in verse 28. Those commentators are wrong who suppose *στέμματ'* to refer to fillets of wool wrapped around a staff or branch after the manner of suppliants. This custom on the part of suppliants was not known in Homeric times, but came in with a later age. Equally erroneous is it, notwithstanding the authority of the minor scholiasts, to make *στέμμα* signify "a crown of bay." In the first place, the ornament termed a crown was not as yet known in the time of Homer; and, secondly, the legend of the metamorphosis of Daphne was subsequent to the poet's day. Pope's translation, therefore, of a "laurel-crown" is wrong.

σκήπτρω. The *σκήπτρον* was properly a staff. As the staff was used not merely to support the steps of the aged and infirm, but as a weapon of defence and assault, the privilege of habitually carrying it became emblematic of situation and authority. Hence we find the sceptre borne in ancient times, not only by kings, princes, and leaders, but also by judges, heralds, priests, and seers. The original wooden staff, in consequence of its application to the uses just described, received a variety of ornaments or emblems. It early became a truncheon, pierced with golden or silver studs (Compare verse 246.) It was also enriched with gems, and was sometimes made of precious metals or ivory. The woodcut on the following page, taken from a fictile vase, and representing Æneas followed by Ascanius, and carrying off his father Anchises, who holds the sceptre in his right hand, shows its form as used by kings.

17-18. *καὶ ἄλλοι εὐκνήμιδες Ἀχαιοί*. "And ye other well-greaved Greeks." The greave, or *κνημὶς* (in Latin, *ocrea*), covered the leg in front, from the knee to the ankle. That the Greeks took great delight in handsome greaves may be inferred from the epithet employ-



ed here and elsewhere, as also from Homer's minuteness in describing some of their parts. (Compare note on book iii., verse 331.)—*ὕμιν μὲν θεοὶ δοῖεν*, κ. τ. λ. "Unto you, indeed, may the gods, who occupy the Olympian mansions, grant to sack the city of Priam, and in safety to come unto your home." More literally, "and happily to come," &c. Observe the opposition between *μὲν*, in this part of the sentence, and *δέ* in *παῖδα δέ*. Observe, also, the use of the aorist in *δοῖεν*, *ἐκπέρσαι*, and *ικέσθαι*, to express the speedy occurrence of certain wished-for events.

19–20. *παῖδα δ' ἔμοι λῦσαί τε*, κ. τ. λ. "But both release unto me my child, and receive this ransom." The infinitives *λῦσαι* and *δέχεσθαι* are here employed as imperatives, a construction which Hermann regards as a remnant of the old simplicity of the language, in which the action required is expressed by means of the verb used absolutely, without any ellipsis. We have given *λῦσαί τε*, with Heyne. The old reading *λύσατε*, the penult of which is short, violates the metre, unless we have recourse to the doctrine of the *arsis*, or cæsural pause. Barnes's *λύσασθε* offends against the sense, inasmuch as the Greeks are entreated to release for another, not for themselves, and therefore the middle cannot stand here. Clarke reads *λύσαιτε* and *δέχεσθε*, to which no material objection can exist, since the optative *λύσαιτε* will imply the earnest entreaty of Chryses for the immediate release of his daughter, while the change to the imperative in *δέχεσθε* denies any reluctance in paying the ransom, in case of such release.

τὰ ἄποινα. Observe here the force of the demonstrative *τά*, for

ταῦτα, as indicating a gesture on the part of Chryses, who points at the ransom which he has brought with him.

21-25. ἐπευφήμησαν αἰδεῖσθαι, κ. τ. λ. "Testified by acclamations their assent, both to reverence the priest and to receive the splendid ransom." Compare, as regards ἐπευφήμησαν, the explanation of the minor scholiast: μετ' εὐφημίας ἐδόησαν. Plato, in his metaphorical of this part of the Iliad, has οἱ μὲν ἄλλοι ἐσέβοντο καὶ συνήνουν.—ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι, κ. τ. λ. "But not to the son of Atreus was it pleasing in soul; on the contrary, he dismissed him rudely, and added thereunto a harsh injunction." Compare, as regards the force of κακῶς, the explanation of Plutarch (*De Aud. Poet.*, p. 67, R.): κακῶς, τουτέστιν, ἀγρίως καὶ αὐθαδῶς καὶ παρὰ τὸ προσήκον.—κρατερὸν δ' ἐπὶ, κ. τ. λ. Observe here the adverbial force of ἐπί, "thereunto," or "besides." In the older state of the language, as, for example, in Homer and Herodotus, it is a very common thing to find the preposition and the verb separated by other words. This is not properly a *tnesis*, that is, the separation of a word used at that time in its compounded form; but the prepositions, at this period of the language, served really as adverbs, which were put either immediately before or after the verbs. At a later period, however, particularly in Attic, the composition became more firmly established, and the prepositions were considered as a part of the verb (*Vid.* Excursus II.)

26-28. Μή σε κιχείω. "Let me not find thee." More literally, "let me not catch thee." Observe the force of the subjunctive. Some commentators supply ὄρα, others φυλάσσου, before μή. There is, however, no need of any ellipsis at all. The strong emotion of the speaker supplies the place of any verb.—ἢ ὕστερον αὖτις ἰόντα. "Or hereafter coming again." Αὖτις, as a reading, is softer and more Ionic than αὖθις.—μή νύ τοι οὐ χραίσμη, κ. τ. λ. "Lest, in that event, the sceptre and the fillet of the god prove in reality of no avail." Observe the force of νύ (shortened from νυν), analogous to the more prosaic οὖν. So, again, τοι has here the force of τῷ ὄντι, "in reality," "in truth." Compare, as regards both these particles, the compound form τοίνυν, for which, in book vii., 352, we have τῷ νν.—σκῆπτρον καὶ στέμμα θεοῖο. By "the sceptre and the fillet of the god" are meant the sceptre, and fillet which he is accustomed to wear as a priest of the god. Compare note on verse 14.

29-32. Τῇν. "This daughter of thine." Observe the demonstrative force of τῇν, which does not here, however, refer to Chryseïs as being present, but only near at hand. Or else, and perhaps more correctly, to the maiden as having been just mentioned in her fa-

ther's speech.—ἐγὼ. Emphatic, and therefore expressed.—πρίν μιν καὶ γῆρας ἔπεισιν. "Sooner upon her shall even old age come," i. e., she shall rather remain a captive of mine, even until old age shall come upon her. Compare the explanation of Heyne: "*Potius illa consenesceat apud me in servili conditione.*" This clause is often erroneously translated as follows: "before even old age comes upon her." Such a meaning, however, would require the verb to be in the infinitive. Observe, with regard to ἔπεισιν, that εἶμι, "to go," &c., has regularly in the present the signification of the future.

ἐν Ἀργεῖ. "In Peloponnesus." By Ἀργος is here meant, not the city of that name, for this was under the sway of Diomedes, but a large portion of the Peloponnesus, including particularly the cities of Mycenæ and Tiryns, and constituting, along with many adjacent islands, the hereditary dominions of Agamemnon.—Ἰστὸν ἐποιχόμενην. "Plying the loom." Literally, "going unto the loom." The reference here is to the upright loom, the management of which required the female to stand, and move about, at one time coming toward, at another receding from it. There was also another kind of loom, at which they sat. The annexed woodcut gives the picture of Circe's loom, in the very ancient illuminated manuscript of Virgil's *Æneid*, preserved at Rome in the Vatican library.



καὶ ἐμὸν λέχος ἀντιώσαν. "And preparing my couch." A euphemism, involving a much grosser idea. Ἀντιώσαν is equivalent here, as the old grammarians correctly explain it, to εὐτρεπίζουσαν, and the phrase λέχος ἀντιᾶν is precisely analogous to λέχος πορσύνειν, in book iii., 411, and *Od.*, iii., 403. We must be careful, in this passage, not to translate, as some do, "sharing my couch," a mode of rendering which would make the Greek imply something wished for and desired on the part of the female captive, a meaning directly opposite to the spirit of the context. Ἀντιᾶν, with the *genitive* λέχος, would undoubtedly mean "to partake of," or "share my couch;" but not with the *accusative*, as in the present instance (*Buttmann, Lexil*, vol i., p. 10.)

Ἄλλ' ἴθι. "Go, then." More literally, "(Tarry not, then), *but* go." The abrupt use of ἀλλά here is intended to mark strong excitement.—σαώτερος ὥς κε νέηαι. "In order that thou mayest, in that event, depart with greater safety." Observe here the force of κε (analogous to *an* in prose), and consult the remarks of Donaldson on this particle. (*New Cratylus*, p. 248.)

33-36. ἐδδεισεν δ' ὁ γέρων. "That old man thereupon became afraid." Observe, again, the demonstrative force of ὁ, as equivalent to οὗτος or ἐκεῖνος: that same Chryses of whom the bard has just been speaking.—ἀκέων. "In silence." He utters not his prayer for vengeance until out of hearing of the Grecian host. Hence the remark of the scholiast, in explanation of this silence: ἵνα μὴ ἀκούσωσιν οἱ πολέμιοι.—παρὰ ἧνα πολυφλοίσβοιο θαλάσσης. "Along the shore of the loud-roaring sea." Observe the beautiful onomatopœia in πολυφλοίσβοιο, as imitative of the dashing of the waves and the loud roar of the sea when lashed by tempests. The advocates for the Romaic mode of pronouncing the ancient Greek have fallen into a singular error with regard to the Homeric term πολυφλοίσβος, in consequence of their viewing it as an epithet for the sea on all occasions. They enunciate the words in the text as if written *polyphlisivéo thalásses*, and then add that this expression refers to "the gentle laving of the shore by a summer-wave, and not the roaring of a wintry ocean." But what becomes, in that event, of the Homeric φλοῖσβος, as indicating the din and roar of battle? Must we render it "the *gentle* murmur of the fight?"

πολλὰ δ' ἔπειτ' ἀπάνευθε κιὼν, κ. τ. λ. "And then, going apart, that aged man prayed earnestly to King Apollo, whom the fair-haired Latona bore," *i. e.*, going to a distance from the Grecian camp. So Plato, in his prose metaphor of this passage, has ἀποχώρησας δ' ἐκ τοῦ στρατοπέδου.—ἄνακτι. A general term of honor here, as indicating one high in power, and applied to many gods. (Compare Donaldson's *New Cratylus*, p. 417.)—τὸν. For ὃν, a usage retained afterward in Ionic Greek.

37-38. Ἀργυρότοξ'. "Bearer of the silver bow," *i. e.*, the bow adorned with silver. So *aureus arcus* (*Virg.*, *Æn.*, xi., 652), as applied to a bow with golden ornaments, such as the ring or handle, &c.—ὃς Χρύσην ἀμφιέβηκας. "Who hast ever protected Chrysa." Observe here the continued action implied by the perfect, which makes ἀμφιέβηκας equivalent, in effect, to "who hast protected and still dost continue to protect." Observe, also, the peculiar meaning of the verb itself, "to go around," "to keep moving around," "to guard or protect on all sides." The god keeps watch, as it

were, over this, his favored city.—*Χρύσην*. Chrysa, the residence of Chryses, was a town of Troas, on the coast, to the south of Troy, and near the promontory of Lectum. Strabo, however, places it in the innermost part of the Adramyttian Gulf, and hence some are in favor of making two places of this name, an old and a new Chrysa. The city spoken of in the text, wherever it was situate, was famous for a temple of Apollo Smintheus, called Sminthium, a name sometimes applied to the town itself.

Κίλλαν. Cilla was a town of Troas, not far to the northwest of Adramyttium, and lying in what was called Cilicia Thebaica. It also contained a temple of Apollo.—*Τενέδοιό τε ἰφί ἀνάσσεις*. “And (who) rulest powerfully over Tenedos,” *i. e.*, and who art the tutelary god and powerful defender of Tenedos. The island of Tenedos lay off the coast of Troas, and directly opposite to Troy. It was sacred to Apollo, whose worship appears to have been brought in by a Cretan colony. (Compare *Müller, Gesch. Hell. St.*, vol. ii., p. 218, *seq.*) —*ἀνάσσεις*. This verb governs the genitive here, because that case expresses the object which calls forth the activity of the subject.

39–42. *Σμινθεῦ*. “O Smintheus.” Apollo was worshiped under this appellation in various parts of Asia Minor, but particularly at Chrysa, where he had a temple called *Sminthium* (*Σμινθεῖον*). The origin of the name Smintheus is variously explained. The most common derivation is from the Cretan term *σμίνθος*, “a rat,” Apollo having indicated, by means of field-mice, to the Teuceri, when migrating from Crete, the place where they were to settle. The Teuceri had been told by an oracle to make their new abode in that place where they should first be attacked by the original inhabitants of the land; and having halted for the night in a particular spot, a large number of field-mice came and gnawed away the leathern straps of their baggage, and the thongs of their armor. Here, then, says the legend, they fixed their settlement, and hence the deity who had directed their wanderings was called by them Smintheus. Another and better explanation makes Apollo to have derived this name from the rat as the type of primitive night; and thus the animal in question, when placed in works of art at the base of Apollo’s statue, indicated the victory of day over night.

εἴ ποτέ τοι χαρίεντ’, κ. τ. λ. “If ever, beside other acts of homage, I erected unto thee the beauteous temple.” *Ἐπί* (more literally, “in addition”) is here, according to strict Homeric usage, an adverb, and is not to be regarded as merely separated from *ἔρεψα* by tmesis. (Compare note on verse 25.)

ἔρεψα. An erroneous translation of this verb is often given here

in the sense of “to adorn,” or “to hang with garlands.” This, however, is very far from being its meaning in the present passage. The verb ἐρέφω properly signifies “to cover over,” “to roof over,” and the literal sense of the text, therefore, is, “if ever I have *roofed over* for thee a beauteous temple.” As, however, the operations of roofing over and completing a structure are nearly identical, the former is here employed to express the latter, and ἔρεψα becomes equivalent to the simple ὠκόδομησα. It is in this sense that the present passage is understood by Plato in his metaphrasis, where he has ἐν ναῶν οἰκοδομήμασιν, by Eustathius in his commentary, who remarks, ἰστέον δὲ ὅτι τὸ ἔρεψα σημαίνει μὲν τὸ ὠρόφωσα, and by some of the best scholars in modern times. (Compare *Ast, ad Plat., De Rep.*, iii., p. 293.) But how can a mere priest be said to erect a temple? This difficulty, which is noticed by Heyne, may easily be obviated by supposing, as the name itself of the priest would almost appear to indicate, that Chryses combined in his own person the offices of both priest and ruler at Chrysa, a union of dignities often met with in ancient times. Ast thinks that ἔρεψα contains a special reference to the completing of a structure by the erection of the pediment or *fastigium*, called by the Greeks ἀέτωμα or ἀετός, because the pediment of the earliest temples which were dedicated to Jupiter was usually ornamented by an eagle in relief, an instance of which is afforded by the coin represented in the annexed woodcut



Ἦ εἰ δὴ ποτέ τοι, κ. τ. λ. “Or if ever, then, (before this), I consumed in honor of thee.” We have here what is termed the use of δὴ in gradation, when a fresh topic is introduced into a discourse.—κατά. An adverb. The same remark applies to it as to ἐπί in the previous line. The literal meaning of κατὰ ἔκρη is, “I burned completely,” or “entirely,” i. e., “I consumed.” Chryses means, that the choicest parts of the victim were given to the god, and that none were reserved for human purposes.—τόδε σι κρήνον

ἐέλδωρ. "Accomplish for me this desire." The prayer is based on the rude idea entertained of the deity in an early age. The priest enumerates what he has done for the god, and then asks for a recompense.—τίσειαν Δαναοὶ ἐμὰ δάκρυα, κ. τ. λ. "May the Greeks atone by thy arrows for my tears," *i. e.*, by the slaughter which thy arrows shall inflict.—Δαναοί. Consult note on verse 2. We have here again a special appellation used in speaking of a whole race. The term Δαναοί is considered by some as equivalent to γηγενεῖς. Thus the scholiast on Æschylus (*Prom.*, 568) remarks, εἰ γὰρ Δωριεῖς τὴν γῆν δᾶν φασιν. (Compare Haupt, *Quæst. Æschyl.*, ii., 70.)

43-45. τοῦ δ'. "This one thereupon."—Βῆ δὲ κατ', κ. τ. λ. "And he went down from the summits of Olympus." Observe the adverbial force of κατὰ, and also the idea of motion *from* a place implied in καρήνων.—κῆρ. Accusative of nearer definition.—τόξ. "His fearful bow." The plural of excellence or intensity.—ἀμφηρεφέα τε φάρετρην. "And his closely-covered quiver." More literally, "and his quiver covered all around." The top or cover of the ancient quiver was called πῶμα, and resembled an inverted drinking cup, whence the name.

46-49. Ἐκλαγξαν δ' ἄρ' οἱστοὶ, κ. τ. λ. "And then the arrows rattled on the shoulders of him enraged, as he himself moved along." Literally, "he himself having been moved." The arrows rattled on the shoulders of the god as he moved along in anger.—αὐτοῦ. Observe the reflexive force of the oblique case, as it begins the clause; and compare note on verse 4.—ὁ δ' ἥϊε νυκτὶ ἐοικώς. "And he moved along like the night." More literally, "and this same deity moved along," &c. A nobly-graphic image. Eustathius indulges in a far-fetched explanation, when he makes the present passage a figurative allusion to the thick and vapory appearance of the atmosphere, proceeding from the corruption of the air, during the season of pestilence. The meaning merely is, that the god moved along gloomy of visage, and fearful as the night. So Hesychius has, φοβερός τὴν θεάν, καταπληκτικὸς καθάπερ νύξ.

μετὰ δ' ἰὸν ἔηκε. "And discharged an arrow at them," *i. e.*, at the ships. More literally, "sent an arrow after (*i. e.*, among) them." Clarke supplies νῆας after μετά, but the adverbial nature of the latter forbids, of course, any such ellipsis. If we explain this part of the poem physically, the discharge of the arrow marks the beginning of the pestilence, which arose, very probably, from the action of the sun on the stagnant waters in the vicinity of the Grecian camp, and near the mouth of the Simois. Hence the figurative allusion to the

arrows of the god, that is, his burning rays.—*δεινὴ δὲ κλαγγὴ γένηται*, c. τ. λ. “And fearful was the twang of his silver bow.” Observe, in *ἰργυρέοιο βιοῖο*, the beautiful onomatopœia, or echo of sound to sense.

50-52. *Οὐρῆας*. The poet here appears as a close observer of nature. In pestilential disorders, four-footed animals are said to be first attacked, from their living more in the open air than man, and being, therefore, more immediately affected by any change in the purity of the atmosphere. (Compare *Wolf, Vorles. zu Hom., Il.*, vol. i., p. 66.)—*ἐπώχετο*. “He attacked.” Literally, “he went against.” Passow incorrectly refers this to the arrow itself. (*Griech. Handwört.*, s. v. *ἐποίχομαι*.)—*Αὐτὰρ ἔπειτ', αὐτοῖσι*, κ. τ. λ. “But afterward, discharging a sharp-pointed arrow at (men) themselves, he kept smiting, and numerous pyres of the dead were continually being burned.” An incorrect punctuation of this line makes *αὐτοῖσι* apparently violate the rule about the reflexive force of the oblique cases of *αὐτός* when beginning a clause. The difficulty, however, is removed, and the rule saved from infraction, by placing a comma after *ἔπειτ'*, and another after *ἐφίεις*.

ἔχεπευκές. This is commonly rendered “bitter,” i. e., deadly or destructive. Buttmann, however, has shown, very conclusively, that the radical idea in *ἔχεπευκής* is not that of *bitterness*, but of *pointedness*. (*Lexil.*, vol. i., p. 18.)—*Βάλλ'*. Observe the continued action indicated by the imperfect.—*θαμειαί*. Commonly, but erroneously, rendered “frequent,” which makes a tautology with *αἰεὶ*. The idea meant to be conveyed is that of funeral piles standing closely together, or, as it were, crowded together.

53-56. *ῥέχετο*. “Kept going.” More freely, “continued to speed their way.”—*καλέσσατο*. “Summoned.” Observe here the peculiar force of the middle voice. Achilles takes upon himself the responsibility of summoning the people to an assembly, an idea that harmonizes well with his own impetuous character.—*τῷ γὰρ ἐπὶ ὄρεσιν*, κ. τ. λ. “For Juno, fair-armed goddess, had suggested it in mind unto this warrior.” More literally, “had put it upon his mind unto this one.” The preposition *ἐπί* with the dative (a case the leading idea of which is rest or continuance) has here in some degree the force of *ἐν*.—*ὄρεσιν*. Homer, following the idea of a rude and early age, places the region of thought in the breast; of the head, as the seat of intellect, he knows nothing. The legend of Minerva springing from the head of Jove is of later origin.—*θῆκε*. Observe the pluperfect force which the aorist here assumes, and which we often find in similar cases. (Compare *Nägelsbach, ad loc.* and *Kühner, G. G.*, § 444.)

Κῆδετο γὰρ. The particle γὰρ is twice employed, once in this, and once in the previous line, in order to explain a result arising from two combined causes. Achilles summoned the people because Juno had suggested the idea; and Juno suggested this idea because she felt concerned for the Greeks.—ὅτι ῥά. “Because, namely.” Observe here the explanatory force of the particle ῥά, corresponding to the Latin *nempe*, *scilicet*, or *utique*.

57–58. Οἱ δ' ἐπεὶ οὖν ἤγερθεν, κ. τ. λ. “Now when these, then, were collected (from on all sides), and had become assembled together.” The particle οὖν, if more freely rendered, would be, “in consequence of this summons.”—Heyne thinks that there is something tautological in the text, if we form ἤγερθεν from ἀγείρω, and proposes, therefore, to deduce it from ἐγείρω, “to arouse,” making it refer to an arousing, or calling forth, of the people from their previous employments or situations. This, however, is very justly condemned by Wolf, in his Review of Heyne’s edition, who regards the passage as merely marking the progress of an action from its commencement to its completion. The people are first collected from the various quarters of the camp, and flock in from on all sides, and at last the assembly itself becomes full, and ready to proceed to business.

Τοῖσι δ' ἀνιστάμενος, κ. τ. λ. “Among these (same) thereupon, Achilles, swift of foot, arising, spoke.” Observe the force of δέ in this verse. It is by no means expletive, as some suppose, but follows out the idea expressed by the particle δέ in the previous line. Observe also the peculiar meaning of the dative in τοῖσι, equivalent, in fact, to ἐν τούτοις, and compare the remarks of Kühner on the *Dativus localis*. (*Gr. Gr.*, § 568, 2.) The idea of “among” is still farther expressed by the preposition μετά in μετέφη, though not required to be given in translation. Some editors make τοῖσι depend for its government on this same μετά, but such a construction would not be Homeric, μετά having here merely the force of an adverb. Nägelsbach regards τοῖσι as the dative of advantage (“for these”), but this is decidedly inferior. Equally objectionable is Passow’s explanation, who makes τοῖσι the same here as τούτοις ἔπεσι or μύθοις.

59–60. Ἀτρεΐδῃ, νῦν ἄμμε, κ. τ. λ. “Son of Atreus, I am of opinion that we, having wandered away (from the object of our expedition), will have to go back (to our homes),” *i. e.*, that we having utterly failed in our object, &c. The object of the expedition was, of course, the taking of Troy. Observe, in παλιμπλαγχθέντας, the use of the passive in a middle sense. This participle is commonly, but erroneously, rendered “having renewed our wanderings,” or “having

again wandered." In the first place, there were, in fact, no previous wanderings; and, in the next, the adverb *πάλιν* in Homer, whether in or out of composition, has always the meaning of "back," or "away from," analogous to the Latin *retro*, and never that of "again." This last-mentioned signification is of later date. Consult, on the whole passage, the remarks of Doederlein, *Lat. Syn. und Etymol.*, vol. i., p. 92.

εἰ κεν θάνατόν γε φύγοιμεν. "If, perchance, we would escape death at least." The particle *κεν* is here employed to denote something uncertain and contingent, so that the meaning of the clause, when more fully given, is, "if, (should it so please heaven), we would escape," &c., equivalent to *εἰ, θεοῦ διδόντος, φύγοιμεν ἂν θάνατον*, "if, the deity granting this, we might in that event escape."—*θάνατόν γε.* Observe here the limiting force of *γέ*, "if we would escape *death at least*, since we have not been able to escape war and pestilence."

61-63. *Εἰ δὴ ὁμοῦ, κ. τ. λ.* "Since, as things now go, both war and pestilence together are subduing the Greeks." Observe that *εἰ* with the indicative has here the meaning of "since," as denoting certainty, whereas in the previous line, when joined to the optative, it has its usual conditional force.—*δὴ.* This particle here refers to matters as at present existing, and fully determinate in their character. Hence the ease with which it passes, in the next line, into the kindred meaning of "now."—*δαμᾶ.* For a literal translation supply another *δαμᾶ* with *λοιμός.* The combined effect is expressed by *ὁμοῦ*, the separate action in producing it, by the verb in the singular.

ἄγε δὴ. "Come now."—*τινα μάντιν ἐρείομεν.* "Let us interrogate some seer," *i. e.*, let us consult, &c. Present subjunctive, for *ἐρέωμεν*.—*μάντιν.* The term *μάντις* indicates one inspired by the deity, and who, by virtue of such inspiration, unfolds the future to the view. Hence its meaning of seer or prophet. On the other hand, *ιερεύς* is a priest of some particular deity, who discloses the future from an inspection of the entrails of victims, &c. And again, *ὄνειροπόλος* is an expounder of dreams, who discovers in them an expression of the will of heaven.—*καὶ γάρ τ' ὄναρ, κ. τ. λ.* "For even the dream too is from Jove," *i. e.*, even the dream, as well as other signs, is an indication of his will. Observe the peculiar force of *ἐκ*, literally "out of," *i. e.*, out of, or emanating from the great source of all knowledge.

64-67. *Ὅς κ' εἴποι, ὅτι τόσσον, κ. τ. λ.* "Who, in that event, might tell on what account Phœbus Apollo has become so greatly incensed." Observe the force of the particle *κε*, "who, *on our asking him.*"

—*δρι*. Equivalent to the later *δι' ὅτι*.—*ἐχώσατο*. The aorist here denotes the having passed into that state which is indicated by the present.

Εἰ τ' ἄρ' ὅγ' εὐχολῆς, κ. τ. λ. “Whether, then, this particular deity has a complaint against us, either on account of a vow (unperformed) or a hecatomb (unoffered).” There is properly an ellipsis here. The sentence ought to begin as follows: “And let us see whether,” &c.—*ὅγ'*. Observe the force which the particle *γέ* imparts to *ὅ*, namely, “this deity for his part,” *i. e.*, this same deity.—*εὐχολῆς*. This genitive, and also *ἐκατόμβης*, are commonly supposed to be governed by *ἐνεκα* understood. It is better, however, to make the employment of the genitive here a general one, equivalent, literally, to “in respect of,” “by reason of.” (Compare *Matthia*, § 337.)

Αἷ κέν πως ἀρνῶν, κ. τ. λ. “If in any way, after having enjoyed the savor of perfect lambs and goats, he may be willing to ward off destruction for us,” *i. e.*, from us. The particle *αἷ* here takes the place of the ordinary *εἰ*, from its implying a latent wish that things may turn out so. (Consult *Hartung*, part ii., p. 214.)—*τελείων*. It was essential that the victim be free from imperfection or blemish of any kind. The same was also enjoined on the Israelites respecting the sacrifice of the paschal lamb. (*Exod.*, xii., 5.)—*κεν βούλεται*. Not the indicative, as some think, showing it to be very probable that such an offering will propitiate the god; on the contrary, *βούλεται* is the old form for the subjunctive *βούληται*.—*ἀντιάσας*.



More literally, "having participated in," "having partaken of." (*Buttmann, Lexil.*, s. v.)—ἀπό. Used adverbially, according to Homeric usage.

68-73. ἦτοι ὃγ' ὥς εἰπὼν. "This warrior, indeed, having thus spoken." More literally, "this warrior, indeed, for his part." The particle ἦτοι is nearly the same in force as μέν. The two principal points of difference are that ἦτοι is the more poetic term, and that it may stand first in a clause or sentence. (Compare *Hartung*, vol. ii., p. 358.)—ὥς. Observe the accentuation here, distinguishing this ὥς (for οὕτως) from the ordinary ὡς, "as," &c.—κατ' ἄρ' ἔξετο. No tmesis. Compare note on verse 25.

Θεστορίδης. "The son of Thestor."—ὄχ'. "By far." The term ὄχα occurs only in Homer, and is used to strengthen the superlative.—ὅς ἦδη τά τ' ἐόντα, κ. τ. λ. "Who knew as well the things that are, and the things that shall be, and the things that are (gone) before," i. e., the present, future, and past. Observe the peculiar demonstrative force in τά as connected with ἐόντα and ἐσόμενα, "those things that are," "those things that are to be." So in English, 'that which is,' "that which is to be."

Καὶ νήεσσ' ἡγήσατ', κ. τ. λ. "And was guide for the ships of the Greeks unto Ilium." We must be careful not to connect with ἡγήσατο here any idea of command or authority. The term merely indicates the influence which a seer like Calchas would exercise over such an expedition, in explaining omens, and other signs from on high, and in determining by these means the course of the fleet.—Ἴλιον. The accusative of motion toward a place, and not depending on εἶσω.—ἦν διὰ μαντοσύνην. "By means of his skill in divination." ἦν for ἐήν.—τῇν. "Which." Epic for ἦν.

Ὁ σφιν εὐφρονέων, κ. τ. λ. "This one, being favorably disposed toward them, harangued and spoke among them (as follows)." Literally, "this one thinking well for them." We have given ὁ σφιν, with Wolf and Spitzner, as supported by the authority of Aristarchus and the best ancient grammarians; and have assigned to ὁ the force of οὗτος, as usual. (Compare *Usteri, Wolf Vorles.*, vol. i., p. 75.) Some make ὁ, however, Homeric for ὅς (*Kühner*, § 343); and Heyne and others read at once ὅς σφιν.—ἀγορήσατο. This merely relates to the occasion on which the speech was delivered, namely, in a public assembly; it was so far, therefore, an ἀγορά, or *concio*. The term μετέειπεν, on the other hand, refers to the contents of the speech.

74-79. κέλεαί με. "Thou biddest me." Not directly, but impliedly.—μῆνιν. "The cause of the wrath."—ἔρέω. "Will declare

it." Nägelsbach supplies *ἔπος*, in the sense of *rem*; but this is unnecessary, since *ερεω* refers back to *μῆνιν*.—*σὺ δὲ σύνθεο*. "Do thou, however, consider well." More literally, "place (or arrange) the matter carefully in thy own mind." Supply *φρεσίν*. Observe the force of the middle voice: Achilles must do this for himself; he must take the whole responsibility.—*ῥμοσσον*. We have removed the comma after this verb, in order to connect it immediately with what follows. The old punctuation turns on an erroneous translation of *σύνθεο*.

ἦ μὲν μοι πρόφρων, κ. τ. λ. "That thou wilt in very truth promptly aid me with words and hands." More literally, "wilt ward off (danger) for me." In the form *ἦ μὲν*, the particle *μὲν* corresponds to the prose form *μήν*. (Consult Nägelsbach's Excursus on *μήν*.)—*πρόφρων*. Observe the employment of the nominative with the infinitive, the reference being to the same individual that forms the subject of the preceding verb.—*ἦ γὰρ ὁτομαι ἄνδρα χολωσέμεν*. "For I do assuredly think that I shall anger the man." Observe the force of *ἦ*. Some connect it, in translating, with *χολωσέμεν*, but it unites more naturally with *ὁτομαι*.—*χολωσέμεν*. When the subject of the infinitive is the same with that of the preceding finite verb, it is omitted with the former, unless an emphasis be laid upon it.

μέγα. "With powerful sway."—*καὶ οἱ πείθονται Ἀχαιοί*. "And him the Greeks obey." We have here what grammarians call a Parataxis, the personal pronoun *οἱ* taking the place of the relative *ὃς*, or, in other words, the expression "and him" being employed instead of "and whom." In Homer, this construction savors of the simplicity of the early language, when the relative was not as yet generally employed. With later writers, however, it is done either to avoid the too frequent use of the relative, or else to impart additional force to what is said by the sudden turn of expression.

80-83. *κρείσσων γὰρ βασιλεὺς, κ. τ. λ.* "For a king is the more powerful (of the two) whenever he shall have become incensed against a man of inferior rank." Commentators are divided here in opinion relative to the form *χώσεται*, some regarding it as the simple future, others as the aorist of the subjunctive with a shortened mood-vowel. The latter appears to be the more correct view of the matter, since the reference is merely to a supposed case, which has no connection with the reality at the moment when the words are uttered. (Compare Nägelsbach, Stadelmann, Crusius, &c., *ad loc.*)

εἴπερ γὰρ τε χόλον γε, κ. τ. λ. "For though he may have stifled open wrath, indeed, even on the same day, yet at least afterward also does he retain secret resentment in his breast until he may have

fulfilled (its dictates)." The particle ὅφρα with the aorist of the subjunctive is here equivalent to *donec* in Latin with the *Futurum exactum*. (*Nägelsbach, ad loc.*)—χόλον. By χόλος is meant an outburst of passion, open resentment; by κότος, on the other hand, a feeling of secret anger, long harbored in the breast. Compare the *Etym. Gud.*, χόλος δὲ οἶονεὶ κίνησις χολῆς, κότος δὲ ζέσις τοῦ περικαρδίου αἵματος.—ἀλλά γε. We have given this reading, with Heyne. More recent editors have ἀλλά τε.

σὺ δὲ φράσαι. "Do thou therefore consider." Observe here the force of the middle voice. In the active, φράζω means "to speak to or with another;" but in the middle, "to or with one's self," *i. e.*, to consider, to deliberate.—εἴ με σαώσεις. "Whether thou wilt save me (from harm)," *i. e.*, wilt protect me.

85–88. θαρσήσας μάλα. "Having taken courage fully."—εἰπὲ θεοπρόπιον, κ. τ. λ. "Explain the heavenly sign, what thou knowest (it to be)." The heavenly sign here meant is the plague, viewed as an indication of the will of the deity. We have given to θεοπρόπιον the meaning assigned to it by Buttmann, who derives the word from θεός, and πρέπω in the sense of σημαίνω. According to this writer,



therefore, the old expression θεὸς πρέπει means "a god sends a sign." The sign sent was called θεοπρόπιον, and the interpreter of it θεοπρόπος. (*Buttmann, Lexil.*, vol. i., p. 19.)

οὐ μὰ γὰρ Ἀπόλλωνα. "No! for by Apollo." The particle οὐ makes here, in fact, a double, that is, a stronger negation with οὐτις in verse 88.—ὅτε. "And unto whom." To be construed with εὐχόμενος.—θεοπροπίας ἀναφαίνεις. "Revealest his heavenly signs," i. e., explainest their import. The term θεοπροπία is the same in effect as θεοπρόπιον.—ἐμεῦ ζῶντος, κ. τ. λ. "While I live and see on earth," i. e., live and enjoy the blessing of sight. Compare the Attic ζῶν καὶ βλέπων, and the Latin *vivus vidensque*.

89-91. παρὰ. "At."—βαρείας χεῖρας ἐποίσει. "Shall lay heavy hands," i. e., the hand of violence.—οὐδ' ἦν εἶπης. "Not even though thou mention," i. e., not even though thou name as the cause of Apollo's anger. The more common construction in prose would be, οὐδ' Ἀγαμέμνων, ἦν ἄρα τοῦτον εἶπης.—ὃς νῦν πολλὸν ἄριστος, κ. τ. λ. "Who professes to be at the present time by far the most powerful of the Greeks." We must be careful not to render εὔχεται εἶναι, "boasts that he is." It is the Latin *profitetur esse*, and is explained in Plato (*Gorg.*, p. 449, B.) by ἐπαγγέλλεται, "proclaims himself." We have here the plain and simple manners of an early age, where nothing boastful is intended, but an individual merely says of himself what he actually thinks. "I am an inspired singer," says the bard. "I am the representative of Jove," says the monarch.—πολλόν. Equivalent to πολὺ, or the Latin *multo, longe*.

92-96. θάρσησε. "Took courage." More literally, "became encouraged." Compare ἐχώσατο verse 64.—Οὐτ' ἄρ'. "Neither, in very truth." The speaker, according to Kühner, begins an address with οὐτ' ἄρα . . . οὐτε, when he opposes some false view of a matter that has just been taken previously. (*G. G.*, § 755. Compare *Hartung*, vol. i., p. 431, 444.)

οὐδ' ἀπέλυσε θυγάτρα. "Nor did he release his daughter." Our form of expression would be, "and whose daughter he released not."—τοῦνεκ' ἄρ'. "On this account, namely," i. e., on this very account. The particle ἄρα is here explanatory, and serves, as it were, to recapitulate what has gone before. (*Nägelsbach, Excurs.*, § 3.)

97-100. οὐδ' ὅγε πρίν, κ. τ. λ. "Nor will this same deity keep away his heavy hands from the pestilence, before, at least, some one give back unto her father the maid of the quick-rolling eye," &c. Observe the repetition of πρίν in order to impart additional

force to the expression ; literally, "sooner, sooner at least ;" and observe also the force of *γε* with the second *πρίν*, more freely, "before that, at all events."—*χεῖρας*. Markland conjectured *Κῆρας*, but *χεῖρας* is more correctly preferred by Heyne, Spitzner, and others. The meaning is, that Apollo will not keep off his hands from sending the pestilence. Compare the analogous form of expression in the *Odyssey* (xxii., 316), *κακῶν ἀπο χεῖρας ἔχεσθαι*.

ἀπό. Used adverbially here, as usual. No tmesis of *ἀποδόμεναι*—*δόμεναι*. We must supply before this infinitive the indefinite pronoun *τινά*. Calchas is afraid of naming Agamemnon, though he means him all the while.—*ἐλκώπιδα*. Referring to the quick-glancing, flashing eye, that forms so striking a constituent of female beauty, and is indicative also of youth and spirits.

ἀπριάτην, ἀνάποινον. "Without price, without ransom." Two adverbs. The absence of the connecting conjunction is here intended to mark how free the surrender must be. (*Nägelsbach, ad loc.*)—*Χρύσην*. Consult note on verse 37.—*τότε κέν μιν, κ. τ. λ* "Then, perhaps, after having propitiated, we may persuade him (to save)," *i. e.*, after having propitiated him by the surrender of the maiden, we may prevail upon him, by sacrifices, to remove the pestilence from among us.

101–105. *ἦτοι ὃγ' ὥς εἰπὼν*. "This one, indeed, having thus spoken." The particle *ὥς* (observe the accent) is here again put for *οὕτως*.—*τοῖσι*. Consult note on verse 58.—*μένεος δὲ μέγα φρένες, κ. τ. λ.* "And his diaphragm, black all around, was greatly filled with anger." By *φρένες* is here meant the diaphragm. When the mind is violently agitated by passion, the veins become swollen with blood, and the *φρένες* are properly said to be *μέλαιναι*.—*ὅσσε δέ οἱ πυρὶ, κ. τ. λ.* "And his two eyes resembled blazing fire." Literally, "the two eyes for him."—*κάκ' ὀσσομένος*. "Sternly regarding." The verb *ὄσσομαι* has also the meaning of foreseeing together with that of prognosticating and foreboding. Hence Buttmann remarks, that although, in the present passage, the first and most simple signification is certainly that of looking at one sternly or malevolently, yet doubtless *ὄσσεσθαι* is chosen as the more expressive word, to show that Agamemnon's look threatened and foreboded evil. (*Lexil., s. v.*)

106–108. *μάντι κακῶν*. "Prophet of ills." Compare the explanation of Eustathius: *ὁ κακὰ μαντευόμενος*.—*τὸ κρήγνον*. "That which was pleasing." The primitive meaning of this term approximates, perhaps, more closely to "good," "useful." We have given "pleasing," however, as more in accordance with the spirit of the

passage.—*αἰεὶ τοι τὰ κάκ' ἐστὶ*, κ. τ. λ. “Ever are things that are evil dear in mind unto thee to predict,” *i. e.*, ever dost thou take delight in divining what is evil. We have adopted here what appears to be the more natural construction. The common mode of rendering is, “ever unto thee is it dear in mind to predict the things that are evil.” According to this latter view, *φίλα* is here for *φίλον*. (Consult *Nägelsbach, ad loc.*)—*τὰ κάκ'*. Observe the demonstrative force of *τά*. More literally, “those things (that are) evil.”

ἐσθλὸν δ' οὐδέ τί πω, κ. τ. λ. “Neither hast thou ever as yet uttered any favorable prediction, or done aught that was advantageous (for me).” The commonly-received translation of *οὐδ' ἐτέλεσσας*, “nor brought it to its accomplishment,” cannot stand, though sanctioned by the names of Wolf, Heyne, and others; for how can a diviner be said to accomplish his own prediction? (Consult *Nägelsbach, ad loc.*)

109–115. *θεοπροπέων*. “Revealing signs from on high,” *i. e.*, pretending to reveal them. Consult note on verse 85.—*ὥς δῆ*. “How that, forsooth.” The particle *δῆ* is here ironical, and answers to the Latin *scilicet*.—*κούρης Χρυσήϊδος*. “Of the damsel Chryseis,” *i. e.*, offered for her.—*ἐπεὶ πολὺ βούλομαι*, κ. τ. λ. “Since much do I wish to have herself at my home.” *Αὐτήν* is here put in opposition to *ἄποινα*, and answers to the Latin *ipsam*, not *eam*.—*καὶ γάρ ῥα*, κ. τ. λ. “For in very truth I prefer her even to Clytemnestra, my wedded wife.” The particle *καί* must be joined in construction with the proper name.—*προβέβουλα*. Observe the force of the perfect here. Literally, “I have preferred, and I continue to prefer.”—*κουριδίης*. The Homeric adjective *κουρίδιος* does not mean “youthful,” as many render it, but “wedded,” and is opposed to the union between master and slave, or to concubinage.—(*Buttmann, Lexil., s. v.*)

ἐπεὶ οὐ ἔθέν, κ. τ. λ. “Since she is not inferior to her, either in person or in mien, either, again, in mind, or at all in accomplishments,” *i. e.*, or in any accomplishments.—*ἔθέν*. The accentuation of this pronoun in the greater number of editions is erroneously given as *ἔθεν*. The law is correctly laid down by Spitzner: “*Si personæ tertiæ pronomina εἰ, εὖ, ἔθεν, ad eum ipsum, de quo sermo est, referuntur, tenor in iis subsistit, sin ad alium quempiam pertinent, inclinat.*” In the present instance, therefore, since *ἔθέν* refers not to Chryseis, but to Clytemnestra, it becomes an enclitic.

δέυας. By *δέμας* appears to be here meant, in strictness, the developement of the frame; by *φνῆ*, on the other hand, the symmetry, or proportion of the different parts to one another, the natural air

or carriage. Voss, in his review of Heyne's edition, states the difference between the two terms very accurately: "*Weder an Leibeswuchs, noch an Bildung,*" meaning by the latter expression, "*an schönem Verhältniss dieses Wuchses.*" (*Usteri, Wolf Vorles*, vol. i., p. 87.)—οὐτ' ἄρ. The particle ἄρ is here employed to carry on, and give a new view to, the enumeration; just as we would say in English, "nor then again."—ἔργα. By ἔργα are here meant accomplishments in the Homeric sense of the term, namely, such as were of a domestic nature, especially those appertaining to the loom.

116–120. ἀλλὰ καὶ ὦς. "And yet even thus," *i. e.*, even though the case stand thus, and she be so beautiful and accomplished.—ἐθέλω. "I am willing."—πάλιν. "Back," *i. e.*, to her father. Consult note on verse 59.—τόγ'. "This particular course." Observe the limiting force of γε.—βούλομαι. "I wish rather." This verb, when followed by ἦ, has frequently the force of βούλομαι μᾶλλον, or the Latin *malō*.—αὐτὰρ ἐμοὶ γέρας, κ. τ. λ. "But prepare ye straightway (another) reward for me, that I may not alone," &c. The particle αὐτάρ is poetic, and has the same force as ἀλλά, or δέ, in prose, denoting a difference and opposition.—ἐμοί. Observe the employment of the emphatic form of the pronoun.—ὄφρα. For ἵνα—οἷος. "Alone." Not to be confounded with οἷος, "such as."

ἐπεὶ οὐδὲ ἔοικε. "Since that is not fitting either." Observe the force of οὐδέ. While, on the one hand, it is not right for Agamemnon to retain a prize that involves the ruin of his followers, so, on the other, it is not fitting either that he alone, the leader of the expedition, should be without a reward.—ὃ μοι γέρας ἔρχεται ἄλλη. "That my prize is going in another direction," *i. e.*, than was originally intended. That another is about to take it from me. The allusion is to the surrender of the daughter into the hands of her father.—ὃ. The neuter of the relative ὅς stands here, by Homeric usage, for ὅτι. (*Matthiæ*, § 486, 3.)—ἄλλη. An adverb, and incorrectly written with the subscript ι, as is shown by the Doric form ἄλλᾱ. Most adverbs with the dative (or locative) flexion express not only the relation of rest (*dativus localis*), but also the direction whither, as in the present instance. (*Kühner*, § 571, *An.* 3)

122–124. Ἀτρεΐδῃ κύδιστε, κ. τ. λ. "Son of Atreus, most conspicuous for thy station, most greedy of all men." The rapacious spirit of Agamemnon does not destroy his claim to official respect. In the simple language of an early age, both qualities are mentioned, without any actual clashing of the one epithet with the other.—πῶς γάρ τοι, κ. τ. λ. "(Why talk in this way?) for how shall the high-souled Greeks give thee a reward?" *i. e.*, why talk of another

...? for how shall the host be able now to give thee one? The particle γάρ is here, as often elsewhere, elliptical, and refers to something preceding, and to be supplied.

οὐδέ τί πον ἴδμεν, κ. τ. λ. "Neither do we at all know of any quantity of presents lying any where in common," *i. e.*, remaining any where undivided. We may supply with πολλά either χρήματα or γέρα. Observe the very delicate use of the particle οὐδέ. Neither, if the Greeks should even deem it right for thee to have an other prize, are they now possessed of the means of bestowing one. —τί. Many editors read οὐδ' ἔτι πον. We have given, however, thelection of Spitzner, which is more in accordance with Homeric usage.

125-126. ἀλλὰ τὰ μὲν πολίων, κ. τ. λ. "But those things, indeed, (which) we once obtained by sacking from cities, these have been divided." More literally, "(which) we once sacked from cities." Observe here the peculiar employment of the demonstrative, as savoring of the simplicity of the early language before the relative was as yet commonly employed. It is the same as if we were to say in English, "*that* we plundered, *that* we have divided." Compare the English version of Scripture, "take *that* thine is." (*Matth.*, *xx.*, 14.)—τὰ δέδασται. Observe that there is no δέ in this clause, answering to μέν in the preceding one, because μέν has there a strong affirmative force, which is carried out still farther in τὰ δέδασται.

λαοὺς δ' οὐκ ἐπέουκε, κ. τ. λ. "And it is not fitting that the people heap up these gathered back," *i. e.*, gather these back from their previous possessors, and heap them up preparatory to a second distribution. Observe in ἐπαγείρειν the force of ἐπί in composition, "to gather upon," *i. e.*, to heap one upon the other, and compare the German *an* in *anhäufen*.—παλίλλογα. More literally, "selected back." The idea involved is that of going around unto all who had received prizes, *picking these out* from among their other possessions, and bringing them *back* to some general place of deposit preparatory to a new division of the same.

127-129. τήνδε θεῶ πρόες. "Send on this (maiden) out of reverence toward the god," *i. e.*, and propitiate the god by so doing. Observe the force of πρό in πρόες. "Send forward," "send onward to her home." Compare note on verse 3, προΐαψεν.—ἀποτίσομεν. "Will recompense (thee)." More literally, "will pay thee back." There is no need, when thus translating literally, of our supplying τήνδε here with special reference to Chryseis. The poet merely has in view the general idea of loss sustained by Agamemnon without any more particular allusion.

αἰ κε ποθι Ζεὺς δῶσι. “If Jove, perchance, ever grant (unto us).” Observe the employment here of *αἰ* for *εἰ*, as indicating a latent wish that things may turn out so. Compare note on verse 66.—*πόλιν Τροίην εὐτείχεον*. “The well-walled city, Troy.” Not *Τροίης*, as we find with *πολλέθρον*, nor *Τροίην* of three syllables, as Aristarchus and Herodian maintain. (Consult *Spitzner, ad. loc.*)

131–132. *μὴ δ’ οὕτως, κ. τ. λ.* “Now do not thus, godlike Achilles, because thou art an exceedingly clever man, conceal (thy real sentiments) in mind; since thou wilt not overreach nor persuade me.” The term *ἀγαθός* is here “clever,” or “skilful,” not “brave,” as it is commonly rendered.—*περ*. Not to be taken here in the sense of *quamvis*, a meaning which it often elsewhere has with the participle, but with the force of *valde*. It is the same, therefore, as the Latin *per*, in such expressions as “*pergrata perque jucunda*,” “*per mihi mirum visum est*.”—*έών*. To be taken “*causaliter*.”

κλέπτε νόω. The object of the verb is not named, but may be easily supplied by the mind. The verb *κλείπτω* here is the same as *furtim occulto*.—*παρελεύσεαι*. A metaphr. borrowed from the race, in which one competitor *runs by*, or outstrips another. Hence to overreach, to outwit.

133–134. *ἢ ἐθέλεις, ὅφρ’ αὐτὸς, κ. τ. λ.* “Dost thou wish that thou thyself have a prize, but for me to be sitting thus in want of one?” The interrogative meaning of *ἢ* arises very naturally from its original disjunctive force: “(am I wrong in my surmise), or dost thou wish,” &c.—*ὅφρ’ αὐτὸς ἔχης*. The construction of *ὅφρα* with the subjunctive, followed by the accusative with the infinitive, after a verb of wishing like *ἐθέλω*, has excited some surprise on the part of commentators. The truth is, however, that *ὅφρα* with *ἔχης* is intended to mark the purpose or object in a more emphatic manner than ordinary, and therefore this construction is expressly employed.

αὐτως. A difference of opinion exists with regard to the proper form of this adverb. Buttmann, following Damm and Heyne, maintains that it ought always to be written *αὐτως*, with the aspirate. Hermann, on the other hand, is decidedly in favour of *αὐτως* with the lenis, and his decision appears the more correct one. In the present passage it means, “thus,” or “even as you now see me,” and answers to *hoc ipso modo* in Latin. (*Herm., Opusc.*, vol. i., p. 308, 341.—*Buttmann, Lexil.*, s. v.)

135–139. *ἀλλ’*. “Well, then.”—*δώσουσι γέρας*. Supply *μοι*.—*ἄρσαντες κατὰ θυμόν, κ. τ. λ.* “Having adapted it to my mind, so that it shall be a full equivalent, (all will be right).” The ellipsis after *ἔσται* may be supplied as follows: *πάντα καλῶς ἔξει*. This con

struction forms what grammarians call σχῆμα ἀνανταποδοτον.—ἀντάξιον. Equal in value to the one which I shall have lost ; namely, to Chryseis.

ἐγὼ δέ κεν αὐτὸς ἔλωμαι, κ. τ. λ. “Then, in that event, will I in person, having gone, seize either thine or Ajax’s prize, or having taken, will lead away that of Ulysses.” Briseis had fallen to the share of Achilles, Tecmessa to Ajax, and Laodice, daughter of Cynus, to Ulysses. Agamemnon threatens that he will come and bear away any one of these whom he pleases.—ἡ Ὀδυσῆος ἄξω ἐλών. The excitement under which the speaker labors leads him here into a kind of repetition. This is in accordance with the character of early eloquence, where the main idea is continually brought forward and dwelt upon. The change from the middle ἔλωμαι to the active ἐλών is particularly worth observing.

ὁ δέ κεν κεχολώσεται. “And that one shall long be angry,” *i. e.*, shall have cause for lasting resentment. The exercise of authority on the part of the speaker shall be so galling in its nature as long to be remembered. Observe the continuance of action expressed by the third future. The particle κεν has reference to the same particle in the second clause : *in case* Agamemnon shall have come unto any one, *in that event* this one shall have occasion long to be angry.—ὅν κεν. “Unto whomsoever.”

140–142. μεταφρασόμεσθα καὶ αὐτίς. “We will deliberate upon even hereafter.” Observe here the force of μετά in composition, “we will consider *among* ourselves,” *i. e.*, I will take into my own consideration.—καὶ αὐτίς. Literally, “even again,” *i. e.*, at some other time.—νῆα μέλαιναν. Heyne refers this to the action of the air and water in blackening the sides of the ship ; but Wolf, with more propriety, to some color or preparation laid over the timbers to protect them from the atmosphere, &c. It was probably a mixture of wax and pitch. (Compare Müller, *Archäol.*, § 320, 3.)

ἐρύσσομεν. For ἐρύσσωμεν. “Let us draw.” The ships were drawn up on the shore when a voyage was ended, and drawn down again when one was to be commenced.—δῖαν. To be rendered here “boundless.” Literally, “divine.” The idea of boundless extent and vast energy is here transferred from the deity to one of the noblest of his works.—ἐς δ’ ἀγείρομεν. “And let us collect and put into it.” Observe that ἀγείρομεν is for ἀγείρωμεν. The employment of the adverb ἐς supplies, as it were, the place of a second verb. Compare the explanation of Nägelsbach : “*Collectos remiges imponamus in navem.*”—ἐπιτηδές. “As many as are proper.” A neuter in -ες, attached adverbially to ἀγείρομεν, here supplies the



same sense as its adjective would give if joined to ἐρέτας in the accusative plural. (*Buttmann, Lexil., s. v.*)—ἐκατόμβην. Consult note on verse 315.

143–145. θείομεν. For θῶμεν.—ἂν δὲ βήσομεν. “And up let us cause to go,” *i. e.*, up the sides of the vessel. More freely, “let us put on board.” Observe here the causative meaning in βήσομεν (which is for βήσωμεν). In other words, βήσομεν comes from the old stem-form βάω, “to cause to go,” the middle future of which is borrowed by βαίνω. The signification here given, however, is confined to the Ionics and poets.—αὐτὴν. “Herself.” Referring to Chryseis, who is thus placed in opposition to ἐκατόμβη.—εἷς τις. “Some one,” *i. e.*, one, whoever he may be.—δῖος Ὀδυσσεύς. Compare Glossary verse 7, δῖος.

146–147. ἢ ἐσύ. “Or even thou.”—ἐκπαγλότατ’. “Most formidable.” The literal meaning of ἐκπαγλος is “striking,” “terrible,” and the root is ἐκπλαγῆναι, the first λ being dropped for the sake of euphony. This would make the primitive form to have been ἐκπλαγλος. (*Buttmann, G. G., p. 290, Robinson’s transl.*) The epithet ἐκπαγλότατε is not to be taken here in an ironical sense. It is rather a surly admission of the possession of distinguished qualities.

ἱλάσσεαι. For ἱλάσσηαι.—ἱερὰ ῥέξας. “Having offered sacrifices.” More literally, “having performed sacred things.” Compare the analogous use of *facio* in Latin: “*Quum faciam vitulâ pro frugibus*” (*Virg. Eclog., iii., 773.*)

148-151. τὸν. Depending in construction on *προσέφη*—*ὑπόδρα ἰδὼν*. “Having sternly eyed.”—*ὦ μοι*. “Ah!” The exclamation of one stung with indignation. Observe the accentuation. The interjection *ὦ* has a twofold accent, namely, the circumflex in the sense of calling, &c., that is, before the vocative; but the acute or grave when employed as an exclamation, that is, before the other cases.—*ἀναιδείην ἐπιειμένε*. “Man clothed with shamelessness (as with a garment).” Similar metaphorical expressions are not unfrequent in Holy Writ. Compare *Psalm xxxiv.*, 26; *cix.*, 18, 29, &c.—*κερδαλέοφρον*. “Lusting after gain.”—*τοὶ ἔπεσιν*. “Thy orders.” Literally, “orders for thee.” Equivalent to *ἔπεσι σοῖς*.

ὁδὸν ἐλθέμεναι. “To go on any expedition,” *i. e.*, any plundering expedition. Literally, “to go along the way,” *i. e.*, to go marauding, and seizing whatever they may fall in with. We have here one of the usual aspects of early warfare. The other is expressed by *ἀνδράσιν ἱφι μάχεσθαι*, warfare in the battle-field. Achilles, therefore, asks how any one of the Greeks can willingly engage in either of these, for the sake of a monarch who will always appropriate to himself the best part of the plunder, and even take away from others what belongs of right to them; and who, on the other hand, will requite exertions in the battle-field with the basest ingratitude. The view which we have here given of the phrase *ὁδὸν ἐλθέμεναι* is not, however, the one generally adopted. The ancient commentators refer the expression to the going into, or laying an ambuscade; while some of the more recent German critics, such as Nägelsbach and Stadelmann, give the phrase a general meaning, as applicable to any going forth (“*Gang*,” im allgemeinen), as, for example, an embassy. Both these explanations appear inferior.

152-157. οὐ γὰρ ἐγὼ, κ. τ. λ. “(I will not, for one), for I came not hither,” &c. Observe the elliptical force of *γάρ*, requiring something to be supplied like what we have here inserted.—*μοι αἰτιοι*. “In fault toward me,” *i. e.*, the authors of any injury unto me.—*οὐ πώποτε*. “Never as yet.”—*ἤλασαν*. “Drove they away.”—*οὐδὲ μὲν*. “Nor yet.” The meaning is that they did not even drive away his horses, although these were much more tempting objects of plunder, and more frequently carried off than cattle.

ἐριβόλακι, βωτιανείρῃ. “Deep of soil, nurse of heroes.” It is more in accordance with the spirit of the Homeric poems to translate the epithets separately from the noun.—By Phthia is meant the native district of Achilles in Thessaly, forming part of the larger district of Phthiotis.—*ἐπεὶ ἡ μύλα πολλὰ, κ. τ. λ.* “Since both very many shade-covered mountains, indeed, (lie) between,” &c.

We have given ἐπεὶ ἦ, with Spitzner, Thiersch, and Bothe, in preference to ἐπειῆ, the reading of Heyne and Nägelsbach. It is far more emphatic, and avoids, besides, the abbreviation ἐπεῖῃ, in the middle of a word. (Thiersch, *G. G.*, § 149.)—σκιόεντα. Referring to mountains clothed with forests, and therefore covered with shade; not mountains casting a shade around them.

᾽58-160. ἀλλὰ σοί. Not ἀλλά σοι, since σοί has the emphasis.—ὦ μέγ' ἀναιδές. "O truly shameless man." Literally, "greatly shameless."—ἄμ' ἐσπόμεθ'. The verb ἐπομαι is found very frequently, in Homer, in connection with ἄμα and μετά. In this there is nothing pleonastic, but it is because the primitive meaning of ἐπω refers, not to any *following after* another, but to the being employed *upon* (ἐπί) any matter in obedience to, or under the control or influence of another.—ὅφρα σὺ χαίρης. The subjunctive is frequently used, although the preceding verb be in past time, when the verb which depends upon the conjunction denotes an action which is continued to the present time. (*Matthiae*, § 518, 1.)

τιμὴν ἀρνύμενοι. "Seeking to obtain satisfaction." By τιμή is here meant a penalty, amercement, or fine, which the Trojans were to pay, independently of the restoration of Helen.—κυνῶπα. "Thou dog-faced one." More literally, "dog-eyed." The dog was with the ancients the type of impudence and shameless effrontery.—τῶν οὐτι μετατρέπη, κ. τ. λ. "Which things thou not at all regardest nor carest for." τῶν for ὧν. The literal force of μετατρέπεσθαι is "to turn one's self toward any thing," "to turn one's self and go *after* it."

161-164. καὶ δῆ. "And now, forsooth,"—μοι. To be construed with ἀπειλεῖς, not with ἀφαιρήσεσθαι. "Thou threatenest me, to my very face."—αὐτὸς. "That thou, with thine own hands," *i. e.*, that thou in person. Observe the employment of the nominative with the infinitive, and consult note on verse 77.—ὣ ἐπι. "For which." In later Greek, ἐφ' ὧ.—δόσαν δέ μοι, κ. τ. λ. "And the sons of the Greeks gave (it) to me." Commonly, but incorrectly, rendered, "and (which) the sons of the Greeks gave to me." Crusius falls into this error, making δόσαν δέ stand here for δ ἔδοσαν. The true principle is stated in the note on verse 79.

οὐ μὲν σοί ποτε, κ. τ. λ. "Never, indeed, have I a prize equal to thee, whenever the Greeks may have sacked any well-inhabited town of the Trojans," *i. e.*, any town of Troas. Observe here the employment of ἔχω in the present, in order to bring the action more fully before the eyes. Heyne and others, with less propriety assign here to ἔχω a future signification, and make Τρώων πτολιπόρου refer to Troy itself.—σοὶ ἴσον. According to the usage of the earlier lan-

guage, the personal pronoun is here employed, where we would expect the possessive. Compare the somewhat analogous usage in Livy : "*Supra Coclites Muciosque id facinus esse*" (ii., 13); and, again, "*Jovis Solisque equis æquiparari dictatorem*" (v., 23).

165-168. ἀλλὰ τὸ μὲν πλεῖον, κ. τ. λ. "Yet the greater part of harassing warfare my hands despatch; while if at any time," &c. More literally, "my hands are busied upon." Consult note on verse 158.—πλεῖον. Supply μέρος.—σοὶ τὸ γέρας. "Unto thee (devolves) that prize (which is)." Supply ἐστί with σοί.—ὀλίγον τε φίλον τε. "One both small and dear," i. e., small, but yet not the less dear on that account. Compare the explanation of Nägelsbach : "*Klein, aber nichts desto weniger lieb.*" Wolf cites *Od.*, vi., 208. δύοις ὀλίγη τε φίλη τε, a gift small, indeed, but yet acceptable, since one perceives that it is well meant.—ἐπὴν κεκάμω πολεμίζων. To be construed immediately after ἐγὼ δ'.

169-171. νῦν δ' εἴμι Φθίηνδ'. "Now, however, I will go to Phthia," i. e., I will return to my home. Consult note on verse 155.—εἴμι. The present indicative of this verb is used in a future sense frequently by Homer, and invariably by the Attic writers.—ἐπεὶ ἦ. Consult note on verse 156.—σὺν νηυσὶ κορωνίσιν. "With my ships of bending sterns," i. e., of curved or rounded sterns. The sterns of ancient vessels, as may be seen in the representations that have come down to us, were much rounder than the prow. This rounding was called κορώνη, from which is formed the adjective κορωνίς. Compare Hesychius : κορωνίδες. καμπυλόπρουμνοι νῆες. Consult also, *Körppen, ad loc.*

οὐδὲ σ' οἶω, κ. τ. λ. "Nor do I think that I, being (thus) unhonored, will obtain abundance and wealth here for thee." There is considerable doubt respecting the true sense of this passage. Every thing depends on the question whether the οἱ in σοί can be elided by apostrophe, since, if the answer be in the affirmative, the translation which we have given will be correct; whereas, if σ' is to be taken for σέ, ἀφύξειν must be referred to Agamemnon, and ἄτιμος ἐὼν taken either as a nominative absolute, or else in close connection with ἐγώ, the nominative (not expressed) to ὀἶω. The weight of authority seems to be in favor of making σ' here to be apostrophized from σοί, while Bentley and others propose, as a sort of middle course, to read σοι οἶω. (Consult *Lobeck ad Soph., Ajac.*, 191; *Buttmann, Ausf. Spr.*, § 30, 6; *Heyne ad Il.*, vol. vii., p. 401; *Spitzner, Excurs.*, xiii., *ad Hom., Il.*, § 3, p. xxxix; *Kühner, G. G.*, § 33, 3.)

ἄφενος. This word, according to Buttmann (*Lexil.*, s. v.), implies

nothing more than the simple idea of the wealth and abundance in which a person is living. Its adjective is ἀφνειός.—ἀφύζειν. The primitive meaning of ἀφύσσω is “to draw,” “to draw from a larger into a smaller receptacle;” hence “to obtain,” “to acquire generally.” If the form ἀφύζεσθαι had been employed, this would have been an argument in favor of σ’ for σέ, and would have referred to Agamemnon; whereas ἀφύζειν indicates acquiring or obtaining for another, not for one’s self, and must relate to Achilles.

173–175. φεῦγε μάλ’, κ. τ. λ. “Desert by all means, if thy spirit has been incited (to that course) for thee,” *i. e.*, if thy spirit has prompted thee to such a course. Observe here the peculiar force of φεῦγε, and the contemptuous idea connected with it.—μάλ’. Nägelsbach makes μάλα equivalent here to καὶ λίην, and explains it by “so sehr du magst,” *i. e.*, “by all the means in thy power.”—ἔγωγε. “I, for my part.”—πάρ’ ἔμοιγε καὶ ἄλλοι, κ. τ. λ. “For me, indeed, there are even others present, who will probably honor me.” Observe that here πάρ’ is for πᾶρσι, as Wolf maintains, and as we have indicated by the accent. Heyne reads παρ’ ἔμοιγε, making παρ’ the preposition, or, Homerically speaking, the adverb, and understanding, of course, εἰσί. But an ellipsis here is at variance with the strong idea intended to be conveyed.—ἔμοιγε. Observe here the force of γε, “for a man such as I am,” “for a man of my rank in the host.”—κε τιμήσουσι. The particle κέ or κέν (the prose ἄν), when joined with the future indicative, designates as only probable that which the future alone would declare decidedly to be about to happen. In the present instance, however, this expression of probability subserves the purposes of irony. Agamemnon says, “There are others, *I think*, who will honor me,” when he knows very well that they will certainly do so.

176–177. ἔλθιστος δέ μοί ἐσσι. Not opposed to ἄλλοι in verse 174, but a continuation of the thought expressed in οὐδέ σ’ ἔγωγε λίσσομαι.—Διοτρεφέων. This epithet designates monarchs as peculiar objects of care unto Jove, and calls in a religious feeling to strengthen their political power.—ἔρις τε φίλη. Observe that ἔρις is here placed first, in order to show that Achilles was fonder of wrangling than even of warfare. This, of course, is intended as a bitter sarcasm.

178–181. εἰ. “Even if.”—θεός που σοὶ τόγ’ ἔδωκεν. “Some deity, I think, gave thee this.” The particle που is here equivalent to the prose δήπου, or the Latin opinor.—σῆς. For σαῖς.—Μυρμιδόνεσσιν ἄνασσε. “Keep ruling over thy Myrmidons,” *i. e.*, keep ruling over thy own immediate subjects, for they alone are worthy

of having such a prince. Do not think to rule over us here.—Observe the employment of the dative here to denote continuance. The Myrmidons were a Thessalian tribe, on the southern borders of that country.

σέθεν δ' ἐγὼ οὐκ ἀλεγίζω, κ. τ. λ. "Thee, indeed, I regard not, nor care for, though angry." The verb ὀθομαι, according to Buttmann, has for its radical idea that of shyness or timidity. (*Lexil.*, vol. i., p. 270.)--ἀπειλήσω δέ. The particle δέ has here the meaning of "still, however."

182-187. ὥς. "Since."—σὺν νηϊ τ' ἐμῇ, κ. τ. λ. "With both my own ship and my own companions," *i. e.*, in both my own ship.—ἐτάροισιν His more immediate followers are meant.—ἐγὼ δὲ κ' ἄγω, κ. τ. λ. "But I, having gone myself to thy tent, will in all probability lead away the fair-cheeked Briseis, that prize of thine," *i. e.*, thy own reward. Observe here the difference between πέμψω and κ' ἄγω. The former denotes something that will certainly take place; the latter, something that will probably be done.—Βρισηίδα. We have followed custom in calling this female Briseis. The true meaning of the term, however, is "the daughter of Brises." Her real name was Hippodameia, and she was made captive by Achilles at the sack of Lyrnessus. (Compare book ii., 689; *Tzetzes ad Lycophr.*, 299.)

στυγέη. "May dread." Literally, "may hate." Compare the remark of Heyne: "*Est autem στυγεῖν, hoc loco, simpliciter vereri.*" *Apollon.*, *Lex.*, ἐπὶ τοῦ φοβεῖσθαι.—ἶσον ἐμοὶ φάσθαι, κ. τ. λ. "To call himself equal to me, and to liken himself openly unto me." Some give a different turn to the first part of this clause, making it refer to the claiming of equal freedom of speech with Agamemnon (ἐξ ἴσης ἐμοὶ λέγειν. *Bekker, Paraphr.*). The explanation, however, which we have adopted is far simpler, and is also more in unison with what follows. Compare the following, as given by one of the scholiasts: φάσθαι ἑαυτὸν εἶναι ἶσον ἐμοί.—ὁμοιωθήμεναι. The passive with a middle signification.—ἄντην. More literally, "to my (very) face."

188-192. ἄχος γένετ'. "Indignant grief arose."—ἐν δέ οἱ ἦτορ, κ. τ. λ. "And his heart within, in his hairy bosom, meditated in two ways," *i. e.*, between two courses. Observe the adverbial force of ἐν.—στήθεσσι λαίοισι. A hairy breast is here, as with us, the sign of manhood, and of the full development of physical powers.—ἦ ὅγε. "Whether he." A beautiful use of γέ with the demonstrative. The heart, within the bosom of the hero, deliberates whether *this one*, namely, the hero to whom that heart belonged, should

pursue this course or that. Hence, in such cases, where a kind of recapitulating power is assigned to the pronoun and particle in combination, the form *ὅγε* has somewhat of the force of *αὐτός*.

τοὺς μὲν ἀναστήσειεν. "Should make these, indeed, rise up (from their seats)," *i. e.*, should drive them from their seats. By *τούς* are meant the assembled princes and leaders of the host, and the demonstrative becomes, with reference to these, beautifully graphic.—*ὁ δ'.* "And whether he." The form *ὁ δ'*, which seems at first superfluous after *ὅγε*, is nevertheless required here as a necessary opposition to *τοὺς μὲν*.—*ἢ ἐχόλον παύσειεν, κ. τ. λ.* "Or whether he should even cause his wrath to cease, and restrain his feelings." Observe the force of the active voice in *παύσειεν*. The middle would be, "should cause himself to cease," *i. e.*, should cease.

193–196. *ἕως ὅγε ταῦθ' ὀρμαίνε, κ. τ. λ.* "While he was deliberating upon these things in his mind and in his soul, and was drawing," &c. We have adopted here the reading proposed by Bentley (*ἕως ὅγε* to be pronounced *ὥς ὅγε*), as both simple in its character, and in accordance with the Homeric idiom. The common text has *ἕως ὁ*, making an amphibrach. In order to avoid such a foot as this in dactylic measure, Clarke supposes that *ἕως ὁ* is to be pronounced rapidly, as if forming *ῶσω*, or *ῶσσο*. Heyne, on the other hand, thinks that the pronunciation ought to be *ἕως ὅτταῦθ'*, doubling the initial letter of the succeeding word. Knight deduces *ἕως* from the ancient digammated form *ἔφος*, and contends that the first syllable is sometimes long and sometimes short. Hermann is of opinion that, in such cases as the present, we must read *εῖος*, an earlier form for *εῖως*, Homer having preferred *εῖως* with its final syllable shortened, to the ordinary *ἕως*. (*Elem. Doctr. Metr.*, i., 10, p. 58.) Thiersch coincides in this view of the subject. (*G. G.*, p. 221.) Spitzner endeavors to explain the difficulty on the principle of accentuation (*De Vers. Græc. Heroic.*, p. 82), while Wolf ranks all such anomalies under the head of "*lectiones tolerabiles*" (*Præf. ad Hom. Nov. Ed.*, p. iv.) Williams, again, the author of a treatise on the Versification of Homer, adopts Bentley's reading, as we have done, and makes this passage one of the sources of argument in favor of his "Theory of the Particles" in Homer. (*Versif. of Homer*, p. 12, seqq.)

ὀρμαίνε. The verb *ὀρμαίνω*, according to Buttmann, always occurs with the idea of reflection, of deliberating what to do; but generally, as might be expected from the stem or root *ὀρμαῖν*, accompanied by a quickness or warmth of feeling. (*Lexil.*, vol. ii., p. 7.)—*κατὰ φρένα καὶ κατὰ θυμόν.* Compare the explanation of the

scholiast: φρένα (δηλοῖ) τὸν λογισμόν, θυμὸν δὲ τὸ θυμικόν -- ἔλκετο. A beautiful use of the imperfect, the prolonged action, which it expresses, denoting the calming influence of reflection as it steals over and soothes an excited spirit. This same idea, indeed, appears to be allegorized (if we may talk of allegories in Homer) by the descent of Minerva.

ἦλθε δ' Ἀθήνη. "That instant, then, came Minerva." Observe the use of the aorist in denoting instantaneous action, and also the force of the particle δέ ("then," "thereupon").—πρὸ ἦκε. "Sent her forth." Observe the adverbial force of πρό, and compare note on verse 3, and also on verse 25.—κηδομένη τε. There ought to be no comma before this clause. Such a stop is erroneously placed there by those who make κηδομένη govern a genitive (ἄμφοιν or αὐτῶν) understood. But verbs of caring are not unfrequently joined with the accusative as transitives, and κηδομένη, therefore, refers back to ἄμφω along with φιλέουσα. (Bernhardy, *Wiss. Synt.*, p. 176; Kühner, § 533, 1.)

197–198. στή δ'. "She took her station thereupon." Minerva's descent from the skies, and her entering the tent and taking her station behind Achilles, are instantaneous acts.—ξανθῆς κόμης. "By a lock of his auburn hair." Observe the employment of the genitive as indicating a part. The accusative Πηλείωνα, on the other hand, shows that the whole man was brought under the influence of the goddess, and his whole attention aroused.—οἶω. "To him alone."—τῶν δ' ἄλλων. The particle δέ is here equivalent to γάρ, and φαινομένη should, therefore, have a comma, not a colon after it.—ὄρατο. "Saw her." Homer always uses the middle of ὁράω in an active signification.

199–201. μετὰ δ' ἐτράπετ'. "And turned around." More literally, "turned himself *after*," (i. e., in the direction of) the one who was grasping his hair from behind.—ἔγνω. "He recognized."—δεινῶ δέ οἱ ὅσσε φάανθεν. "Dreadful, thereupon, did her eyes appear to him," i. e., fearfully shone the eyes of the goddess. The ancients assigned to Minerva a bright, piercing, brilliant eye, of a light bluish-gray color, as indicated by the epithet γλαυκῶπις.—ὅσσε. Supply αὐτῆς. The reference is to the eyes of Minerva, not to those of Achilles. Compare, as regards the bright-glowing eyes here assigned to the goddess, the language of Virgil (*Æn.*, v. 647): "*divini signa decoris, Ardentesque notate oculos.*"—ἔπεα πτερόεντα. "Winged words." The epithet πτερόεντα carries with it not only the idea of swiftness, but also that of flying forth from the lips.—μιν προσήυδα. "He addressed unto her." Observe that προσήυδα has here two

accusatives depending upon it, namely, *μιν* and *ἔπεα*. The former of these connects it closely with the adverbial *τρόος*.

202-203. *τίπτ' αὐτ'*. "Why, then, again?" *τίπτ'* is here for *τι ποτε*, and answers to the Latin *quid tandem*, "why, then," "why, pray." The particle *αὐτε* implies some previous visit on the part of the goddess, probably in some previous moment of excitement on the part of Achilles.—*τέκος*. "Offspring," *i. e.*, daughter.—*ἦ ἴνα ἴδῃ*. "Is it that thou mayest see?" *i. e.*, mayest be a witness unto. As regards the interrogative force of *ἦ*, consult note on verse 133.

204-205. *ἀλλ' ἐκ τοι ἐρέω*. "But I will declare to thee openly." Observe here the force of *ἀλλά*. It is the same as saying, Grossly indeed has he insulted me, *but* dearly shall he pay for it.—*ἐκ*. Observe the adverbial force of this word. As before remarked, there is no tmesis here; and yet *ἐξερέω* occurs in book viii., 286.—*ἐρέω*. The future, from the present *εἶρω*, which, in the sense of "I say," is epic.—*τὸ δὲ καὶ τελέεσθαι οἶω*. "And I think that this (which I am going to declare) will even be accomplished." Observe the demonstrative force of *τό*.—*τελέεσθαι*. This form of the future occurs also elsewhere, as in book ii., 36, 156, and especially in the *Odyssey* (i., 201; iii., 226; iv., 664, &c.). The common text has *τετελέσθαι*, which Heyne, Wolf, and others very properly reject, following in this the authority of Aristarchus. The objection to *τετελέσθαι* is, that it is not common with Homer to use the perfect for the future. The only way of saving *τετελέσθαι* (and this, too, is a very doubtful process) is, as Heyne remarks, to deduce it from *τετέλομαι* as a present, changing the place of the accent to the antepenult.

ἧς ὑπεροπλίσῃ τάχ' ἄν, κ. τ. λ. "By his acts of arrogance shall he at some early period or other, in all probability, lose his life." Observe the combined force of the particles *τάχα* and *ποτέ*, the former implying that a thing will *soon* take place, while the latter shows that the *particular time* is uncertain. Observe also the force of *ἄν* with the subjunctive, denoting something uncertain, indeed, but highly probable.—*ὑπεροπλίσῃ*. The idea of *arrogance* lies at the basis of this word, as is shown by Buttman (*Lexil.*, vol. ii., p. 215). The plural is employed here, moreover, with reference to various preceding acts of arrogance on the part of Agamemnon, all which go to form the general character of *ὑπεροπλία*, as expressed by the singular. (Consult *Roth, Excurs. ad Tac. Agric.*, p. 112; and *Nägelsbach, Excurs.*, xx., "*Die Metonymischen Plurale.*")

206-208. *τὸν δ' αὐτε*. "Him, then, in turn."—*θεὰ γλαυκῶπις* "The bright-eyed goddess." The epithet *γλαυκῶπις* indicates properly an eye of a bluish-gray like that of the cat or the owl. The com

mon translation, however, of “blue-eyed” does not convey its meaning with sufficient clearness, since it does not express the associate idea of brightness. The eye assigned to the goddess of wisdom among the Greeks was one of a bluish-gray, bright and piercing, the gray colour preponderating over the blue. Compare the remarks of Donaldson on the adjective γλαυκός. (*New Cratylus*, p. 559.)



ἦλθον ἐγὼ. “I have come this instant.” Observe here the force of the aorist in denoting instantaneous action; and also the emphatic employment of the personal pronoun.—παύσουσα τὸ σὸν μένος. “To cause this excitement of thine to cease.” Consult note on verse 192.—αἶ κε πίθηται. “If, perchance, thou wilt obey (me).” More literally, “wilt persuade thyself (to follow my directions).” Observe the employment of αἶ for εἰ, implying a wish, on the part of the goddess, that Achilles would listen to her monitions. Consult note on verse 66.—οὐρανόθεν. The position of this word in the sentence is worth noting. It is brought in last, in order to add full force, together with the accompanying gesture, to all that precedes.

210–211. μηδὲ ἔλκεο. “Nor be drawing.”—χειρί. Not a mere poetic appendage, as Wolf explains it, but uttered, as the grammarians term it, δεικτικῶς, that is, Minerva points, while using the word, to the hand of Achilles, as it still rests on the hilt of his sword.—ἀλλ’ ἦτοι ἔπεσιν μὲν ὀνειδίσουν, κ. τ. λ. “But yet reproach him in words just as it shall be,” *i. e.* just as they shall happen to occur to

thee. The particle *ἦτοι* is here employed to indicate concession (*Nägelsbach, Excurs., ii., § 13.*)

212–214. *ἐξερέω*. “Will I declare openly.” Compare, with regard to this verb, and also the expression *τὸ δὲ*, following immediately after, the note on verse 204.—*καὶ τετελεσμένον ἔσται*. “Shall even be accomplished.” Minerva speaks here like a deity, but Achilles, in verse 204, like a mere mortal, who only expresses his opinion as to the future.—*καὶ ποτέ τοι, κ. τ. λ.* “Hereafter, even thrice so many splendid gifts shall be present unto thee,” *i. e.*, shall be presented unto thee. Alluding to the future reconciliation of the two chieftains.—*ἴσχεο*. “Restrain thyself.”—*ἡμῖν*. Referring to herself and Juno.

216–218. *χρῆ μὲν σφωῖτερόν γε, κ. τ. λ.* “It behooves me, O goddess, to observe the mandate of you two in particular,” *i. e.*, of you two at least, if of no other of the gods. The allusion here is to previous acts of favor shown toward him by these two deities, to whom, of course, he ought to be particularly grateful and obedient.—*σφωῖτερον*. Formed from the dual *σφῶϊ*, and therefore possessing a dual force. The old grammarians took *σφωῖτερον*, by a strange kind of enallage, as equivalent merely to *τέον*, and referring to Minerva alone! (*Etym. Mag., s. v.*) Buttmann thinks that the poet (or reciter, as he terms him) intentionally chose this form, which the ear so seldom met with, in order to make it at once perceptible that Achilles intended only the two goddesses, who were in this case the sole agents; although afterward (v. 218), by a very natural transition to a more general mode of expression, he speaks of all the deities collectively. (*Lexil., vol. i., p. 52.*)

εἰρύσασθαι. The primitive meaning of *ἐρύειν* is “to draw;” in the middle voice, “to draw to one’s self,” “to draw for one’s self,” &c. It is thus applied, in its middle signification, to the drawing of a dead body, in battle, toward one’s self, to get it into a place of safety, whether it be the body of a friend or a foe. From this idea of dragging from amid a crowd of enemies comes the general idea of “to save,” whence arises the collateral meaning of “to keep,” “to observe,” “to watch” that which has thus been dragged away; and hence we have the more general idea of “to observe, keep, or obey,” on any occasion.—(*Buttmann, Lexil., s. v.*)

καὶ μάλα περ, κ. τ. λ. “Even though greatly incensed in soul,” *i. e.*, however much incensed.—*ὦς*. For *οὕτως*.—*ἄμεινον*. Supply *ἐστί*.—*ὅς κε*. “Whosoever.”—*μάλα τ’ ἐκλνον αὐτοῦ*. “Him very readily are they even accustomed to hear.” Observe the force of the aorist in *ἐκλνον*, denoting what is accustomed to take place.

The particular import of *τε*, on the other hand, will best appear from a paraphrase: "In proportion as a man obeys the gods, *in that same proportion* are they wont to listen to his prayers." (*Hartung*, vol. i., p. 58, 69.)—*αὐτοῦ*. This pronoun carries with it here a peculiar force. The construction forms a kind of parataxis, for which in the later language we would have *τούτου μάλα τ' ἐκλνον*.

219–222. ἦ. For *ἐφη*.—*ἐπ' ἀργυρέῃ κώπῃ*. "On his silver hilt," i. e., his silver-decked hilt. The epithet *ἀργυρέῃ* has here the same force as *ἀργυροήλω*, "adorned with silver studs."—*σχέθε*. "He checked."—*ᾤσε*. "He drove."—*ξίφος*. The early Greek sword had generally a straight, two-edged blade (*ἄμφηκες*, *Il.*, x., 256), rather broad, and nearly of equal width from hilt to point.—*ἣ δ' Οὐλυμπόνδε βεβήκει*. "That goddess, however, had gone unto Olympus." Observe here the beautiful use of the pluperfect in denoting rapidity of action. Achilles drove back his weapon into its sheath, and the goddess that same instant *had gone* to the skies.

μετὰ δαίμονας ἄλλους. "To the midst of the other deities." More literally, "among." Observe that in this passage the "*terminus ad quem*" is indicated in three different ways: *unto* Olympus, and when she has come there, *into* the palace of Jove, and then *into the midst* of the other deities.—The ancient critics raise a difficulty here. How, they ask, can Minerva be said to have either come from the skies, or to have gone back to the same and to the society of the other deities, when in verse 423 it is stated that Jupiter had, on the previous day, gone with all the gods into Æthiopia? To this some of them reply, that either all the deities of Olympus did not accompany Jupiter on this occasion, or else that the *gods* alone went, and that the *goddesses* were left behind! Voss, however, takes a much more reasonable view of the matter. According to this scholar, several days were occupied in sending the ship to Chrysa (v. 308), in purifying the army (v. 313), and in offering up the hecatomb (v. 315). It is after this that Achilles is deprived of Briseis (v. 318), and then has the interview with his mother, who informs him that the gods had gone to Æthiopia *on the previous day*. (*Voss, Ann.*, p. 7.)

223–224. *ἔξαυτις*. "Again anew."—*ἄταρτηροῖς ἐπέεσσιν*. "In injurious words," i. e., grossly personal and offensive. The scholiast explains the epithet by *βλαβεροῖς, χαλεποῖς*.—*λῆγε χόλοιο*. Achilles obeys Minerva, in ceasing from open strife and collision (*ἔριδος*), but he still goes on giving vent to his angry feelings.

225–228. *οἶνοβαρές*. "Man heavy with wine," i. e., drunkard. This epithet refers here more to the habit of intoxication than its

influence at the moment. Observe in the language of Achilles : picture of the rude manners of a semi-barbarous age. Freedom of speech is ever characteristic of such a state of society, and Plato, therefore, was wrong in blaming the poet for the employment of such language as we find in the text. He ought to have praised him rather for his close adherence to nature. (*Plat., Repub.*, iii., p. 390, A.) Equally unnecessary, moreover, was the rejection of the whole passage, down to verse 233, by the grammarian Zenodotus. His object appears to have been to shield the poet against the attack made upon him by the philosopher.

κυνὸς ὄμματ' ἔχων, κ. τ. λ. "Having the eyes of a dog, but the heart of a stag," *i. e.*, impudent in visage, but a coward at heart. The dog, as already remarked, was a type among the ancients of impudence and effrontery. Compare verse 159.—οὔτε ποτ'. "Neither at any time."—ἐς πόλεμον θωρηχθῆναι. "To arm thyself for war." The passive in a middle sense.—λόχονδ'. "To an ambuscade." —τέτληκας θυμῷ. "Hast thou dared in soul." Observe the continued action implied by the perfect. The verb τλῆναι, in such constructions as the present, refers to the taking upon one's self what is beyond one's powers, or contrary to one's nature. Literally, "hast thou *endured* in soul."—τὸ δέ τοι, κ. τ. λ. "For this appears to thee to be death," *i. e.*, very death, death itself. Κῆρ is here equivalent to θάνατος.

229-232. ἦ. "In very truth."—λώϊον. Ironical.—κατὰ στρατὸν εὐρὺν. "Throughout the wide army."—δῶρ' ἀποαιρεῖσθαι. "To take away unto thyself the gifts (of that one)," *i. e.*, to appropriate unto thyself. Observe the force of the middle.—ὅς τις εἶπη. In prose ὅς τις ἂν εἶπη.—σέθεν ἀντίον. "In opposition to thee."

δημοβόρος βασιλεύς. "Thou art a people-devouring king," *i. e.*, a king that lives on, or wastes the property of his people. It is better to supply εἰ here, with Eustathius, than to make this a species of exclamation in the nominative, as is done by Nägelsbach.—ἐπεὶ οὐτιδανοῖσιν ἀνύσσεις. "Since thou reignest over men of no worth." The particle ἐπεὶ serves here to explain what immediately precedes. Thou devourest the substance of thy people, because they are too spiritless to resist thee.—ἦ γὰρ ἂν, Ἀτρεΐδῃ, κ. τ. λ. "For in very truth (were this not so), thou wouldst now, for the last time, have been insolent." In order to complete the sentence, we may supply, after ἦ γάρ, with Eustathius, εἰ μὴ οὐτιδανοὶ ἦσαν οἷς ἀνύσσεις Achilles means that if the Greeks were not so spiritless, they would soon put a stop to the rapacity of their king. The main idea with the speaker is the insult which he has received, and he therefore

alludes at once to this, without expressing the collateral idea, “*if this were so.*”

233–236. ἀλλ’ ἔκ τοι ἐρέω. Consult note on verse 204.—ἐπὶ. “In addition.” An adverb. Consult note on verse 25.—ναὶ μὰ. “Yes! by.”—σκῆπτρον. Consult note on verse 15.—τὸ. For ὁ.—φύσει. “Will produce.” The meaning of the oath is this: as surely as this sceptre shall never again put forth leaves and branches, so surely shall the absence of Achilles from the battle-field be keenly felt by the Greeks.—ἐπειδὴ πρῶτα. “Since first.”—τομὴν. “The trunk,” *i. e.*, its parent trunk.—περὶ γὰρ, κ. τ. λ. “For round about, in very truth, has the brass lopped it of both leaves and bark.” Observe that *περὶ* is here merely adverbial. Observe, also, that the verb ἔλεψεν takes here a double accusative, one of the whole (ἐ), and another of individual parts (φύλλα τε καὶ φλοιόν). When, in addition to the whole object, which receives the operation of the verb, particular specification is also made of a part, in which this operation is immediately and principally shown, both the whole and part stand, as proximate objects, in the accusative. (*Rost, G. G.*, § 104, 6.) This construction is called by the grammarians σχῆμα καθ’ ὅλον καὶ μέρος.—ἐ. This pronoun stands here as a neuter, for αὐτό, referring to σκῆπτρον. Homer and Herodotus frequently use it, in all three genders, for the corresponding parts of αὐτός. (*Matthiæ.*, § 147.)

237–239. νῦν αὐτέ μιν. “Now, on the contrary, it.” The particle αὐτε here denotes an opposition to its former state, when it flourished as a branch of the parent tree. Observe that μιν is for αὐτό.—δικασπόλοι. The sceptre which Achilles here holds is not his own, but a herald’s sceptre or staff, which the chieftain had taken into his hands when arising to speak. Whoever rose to speak in the general assembly of the host, received a sceptre or staff from one of the heralds, which he held in hand while delivering his sentiments. (*Il.*, 18, 505; 23, 566, *Od.*, 2, 38.) Not every one, however, was allowed to speak in assembly, but only a particular class; and as these privileged individuals also acted on other occasions as “dispensers of justice” (δικασπόλοι), Achilles here designated them by that particular name, to show that they formed a particular class.

οὔτε θέμιστας, κ. τ. λ. “And who watch over the laws (received by them) from Jove.” All human laws, according to the poet, come from Jove, the great source and fountain-head of justice, and kings and rulers receive these from him to watch over and defend. Observe, therefore, the force of πρὸς here with the genitive, and compare the following passage of Plutarch, where the same explanation is given to the present text: καὶ τὰς βασιλεῖς Ὀμηρὸς φησιν οὐχ

ἐλεπόλεις οὐδὲ ναῦς χαλκήρεις, ἀλλὰ θέμιστας παρὰ τοῦ Διὸς λαμβάνοντας ῥύεσθαι καὶ φυλάσσειν. (Vit. Demetr., 42.)—οἷτε. Literally, 'even who.' Observe the force of τε in showing the relation of the latter clause to the one that goes before: as they are δικασπόλοι, even so do they watch over, &c.—ὁ δὲ. "And this."—μέγας. "Great in its consequences," i. e., fraught with serious consequences to Agamemnon.

240-244. ἡ ποτ'. "Assuredly hereafter," i. e., depend upon it, at some future day.—Ἀχιλλῆος ποθῇ. "A desire for Achilles," i. e., regret for the absence of the warrior from the battle-field. Compare the Latin *desiderium*. Homer uses the feminine form ποθῇ much more frequently than the masculine πόθος.—ἀχνύμενός περ. "Though deeply troubled (thereat)."—εὗτ' ἄν. For ὅτ' ἄν.—ὕφ' Ἑκτορος ἀνδροφόνοιο θνήσκοντες. "Dying beneath the hand of the man-slaughtering Hector."—σὺ δ' ἔνδοθι θυμὸν ἀμύξεις. "And thou within thee shalt tear thy soul," i. e., and thy bosom shall be torn by keen remorse. Observe that ἔνδοθι is here equivalent to κηρόθι.—χωόμενος. "Enraged at thine own self."

245-249. ποτὶ. For πρόσ.—χρυσείοις ἥλοισι πεπαρμένον. "Pierced through and through with golden nails," i. e., adorned with golden studs. The heads of the nails formed the studs.—ἔξετο δ' αὐτός. The pronoun is here introduced to mark an opposition between the person of the hero and the act just performed by him.—ἐτέρωθεν ἐμήνιε. "Kept raging on the other side." Observe the force of the imperfect.—λιγὺς Πυλίων ἀγορητής. "The clear-toned speaker of the Pylians." By the Pylians are meant the subjects of Nestor who was King of Pylos, in the Peloponnesus. The epithet λιγύς refers here to the clear and silver tones of age. Among a people like the Greeks, a clear and harmonious enunciation would form, of course, one of the most important requisites of a public speaker. To this, however, was joined, in Nestor's case, the sound experience of a lengthened life.

τοῦ καὶ ἀπὸ γλώσσης, κ. τ. λ. "From whose tongue also flowed speech sweeter than honey." Observe that τοῦ is here for οὗ. If we place a fuller stop after ἀγορητής, then τοῦ will be for τούτου; but this appears harsh, on account of the presence of τῷ for τούτῳ in the line that follows.—καὶ. This particle must not be joined with μέλιτος, but refers back to ἡδυεπής, and is intended to introduce a still farther explanation of that epithet.—αὐδῇ. Referring not so much to the subject-matter of what he said, as to his voice and its varied intonations. These came, as the poet remarks, more sweetly to the ear than honey is wont to come to the tongue.

250-252. τῷ δ' ἤδη. "Unto this one already," *i. e.*, during his lifetime. A peculiar usage of the dative, indicating, in fact, the period during which an action is represented to have been going on. (Compare *Bernhardy, Wiss. Synt.*, p. 79.)—μερόπων ἀνθρώπων. "Of articulate-speaking men." The term μέροψ distinguishes man from the inferior class of creatures. The latter merely utter inarticulate cries; whereas the human voice breaks up and divides off its sounds, so as to form syllables and words.—ἐφθίαθ'. "Had passed away." More literally, "had been destroyed," or "had perished," *i. e.*, had fulfilled their allotted time on earth.

τράφεν ἦδ' ἐγένοντο. "Had been reared, and had lived." Nägelsbach regards this as a Hysteron-proteron, for "had lived and been reared." Not so, by any means. The poet refers to the two generations individually. The first of these had been *nurtured* along with Nestor, and *reared* with him to manhood. The second came into being about thirty years after his birth, and *lived* with him as a younger generation. And now he was reigning among a third. Reckoning thirty years, or thereabout, for a generation, Nestor would be over sixty years of age at the commencement of the Trojan war.—μετὰ τριτάτοισιν. "Among the men of a third." For the more prosaic μετὰ τριτάτῃ, scil. γενεᾷ.

Πύλῳ. There were three places named Pylos, in the Peloponnese, all of which contended for the honor of having been the birth-place of Nestor. One was situate about eighty stadia to the east of the city of Elis; a second was situate in the Triphylian district of the country of Elis; while the third was on the western coast of Messenia, opposite the island of Sphacteria. The second of these appears to have the best argument in its favor, and is so regarded by Strabo.

253-258. ὃ σφιν ἐϋφρονέων, κ. τ. λ. Repeated from verse 73.—ὧ πόποι. "O ye gods." We have here a very early term. The ancient Dryopes are said to have called the gods πόποι, which, when we examine it etymologically, appears to mean nothing more than "fathers." Compare the forms πάπας, παπαῖ, παπα, &c., and consult *Pott., Etymol. Forsch.*, vol. i., p. 193.—ἦ. "In very truth."—Ἀχαιῖδα γαῖαν ἰκάνει. "Is coming unto the Grecian land."—κεν γηθῆσαι. "Would be delighted."—μέγα κεν κεχαροίατο. "Would greatly exult."—εἰ σφῶιν τάδε πάντα, κ. τ. λ. "If they should learn all these things of you two contending together," *i. e.*, if they should hear of your contending in this way. Homer says πεύθεσθαί τι, and πεύθεσθαί τινος ποιοῦντος, *i. e.*, ὅτι ποιεῖ. In the present passage he has blended these two constructions together, so that σφῶιν

depends on *τάδε πάντα*, and *μαρναμένους* is to be resolved, in a free translation, into *ὅτι*, &c.

οἱ περὶ μὲν βουλῇ, κ. τ. λ. “(You), who are superior to the rest of the Greeks in counsel, and are superior (to them) in fight,” *i. e.*, superior as senators in counsel, and as warriors in the field. We must be careful not to regard *βουλή* here as equivalent merely to *νοῦς* or *φρόνη*, intelligence or mental power.—*μάχεσθαι*. The infinitive is here employed as a kind of noun. Schæffer cites a similar instance in prose, where the infinitive occurs without an article as a substantive: *ἀποτρέψαι τοὺς ἄλλους ἐπιτίθεσθαι τῇ Λιβύῃ*. (*Diod. Sic.*, xx., 68.—Schæff. *ad Plut.*, vol. i., p. 183, v. 35.)

259–262. *ἄμφω δέ*. The particle *δέ* is here equivalent to *γάρ*.—*ἥδη ποτ’*. “Many a time before this.” Compare Stadelmann: “*Schon manchmal*.”—*ἥπερ ὑμῖν*. “Than even you.” This is the reading of the grammarian Zenodotus, which Aristarchus rejected, because, in his opinion, derogatory to Achilles, and for which he substituted *ἡμῖν*, a lection in which he is followed by Spitzner, Nägelsbach, and others. We have retained *ὑμῖν*, however, with Heyne, as the more spirited reading, and more in accordance with what follows.—Observe that *ἥπερ* is much stronger than the simple *ἢ*, and implies that Achilles and Agamemnon are also distinguished for valour; as if we were to say, “than you, brave *though* (περ) you undoubtedly both are.” (*Kühner*, § 747, 4.) Observe, also, that we have the dative *ὑμῖν*, not the nominative *ὑμεῖς*. The reason of this is as follows: *ἥπερ ὑμῖν* is the same as *ἥπερ ὑμῖν ὁμιλῶ*; but as this is not in accordance with the English idiom, we are compelled to render the clause as if the Greek had been *ἥπερ ὑμεῖς ἐστὲ οἷς νῦν ὁμιλῶ*.—(*Kühner*, § 748, b.)

καὶ οὐποτε οἷγ’. “And not even these ever.” The particle *γέ*, when it has, as in the present instance, the force of the Latin *vel*, combines with a preceding negative, and the two then become equivalent to *ne quidem*.—*οὐ γάρ πω*. The particle *γάρ* here serves to explain more fully the previous clause, *καὶ ἀρείοσιν ἥπερ ὑμῖν*.—*οὐδὲ ἴδωμαι*. “Nor am I likely to see,” *i. e.*, nor do present appearances lead me to entertain the belief that I will again see such. Observe here the employment of the subjunctive to indicate likelihood or probability. The future would have been too strong, and, in conjunction with the negative, would have meant that he was never again to see such. (*Rost.*, § 119, β.)

263–265 *Πειρίθοον*. Pirithoüs was son of Ixion and Dia, and monarch of the Lapithæ, a Thessalian race. At his nuptials with Hippodamia arose the famous contest between the Lapithæ and

Centaurs, to which Nestor presently alludes. The other chieftains mentioned in the text were also Lapithæ, with the single exception of Theseus. Polyphemus must not be confounded with the Cyclops of that name. He was the son of Elatus. (Compare *Apollon. Rhod.*, i., 40.)—Θησέα τ' Αἰγείδην. This line is regarded as spurious by Wolf, since it is wanting in most manuscripts, and is mentioned by no scholiast. It is supposed to have been interpolated from Hesiod (*Scut. Herc.*, 182) by some Athenian, who was anxious to have mention made of his national hero. (Müller, *Homerische Vorschule*, p. 84, seq.)

266-270. κάρτιστοι δῆ. "The very bravest." The particle δῆ has here what is termed its *determinative* force, and when joined with an adjective, as in the present instance, denotes that such adjective is to be taken in its fullest possible extent of meaning. (*Hartung*, vol. i., p. 280, seq.; *Kühner*, § 691, 692, C. c.)—Φηρσὶν ὄρεσκόοισι. "With the wild race dwelling on the mountains," i. e., the Centaurs. By the term Φηρσὶν (i. e., θῆρσιν) are here indicated a wild and savage race of men, inhabiting Mount Pelion, and known in mythic history by the name of Centaurs. Of the form assigned to them by fable, namely, half human, half that of the horse, Homer knew nothing. This appears to have been a later addition.—ἐκπάγλως ἀπόλεσαν. "In a terrific manner did they destroy them," i. e., did the Lapithæ destroy the Centaurs. As regards the form ἐκπάγλως, consult note on verse 146.—καὶ μὲν. "And, as I tell you." Observe that μὲν is here equivalent to μῆν, which, in this passage, has the force of ὥσπερ λέγω.—τηλόθεν ἐξ ἀπίης γαίης. "From afar, out of a distant land." An Homeric abundance of terms. We must be careful not to confound the ἀπίη γαίη of Homer with the Ἀπία γῆ of the tragic writers. The former means merely a distant land, whereas the latter denotes the Peloponnesus. There is also a difference between the two terms as regards quantity. The Homeric adjective has the initial vowel short, whereas the geographical appellative, Ἀπία, has it long. (*Buttmann, Lexil.*, s. v.)—καλέσαντο. "Called me unto them." Observe the force of the middle.

271-274. κατ' ἑμ' αὐτόν. "To the best of my power." Literally, "according to myself," i. e., according to the strength I had. Compare the scholiast: κατὰ τὴν ἑμαντοῦ δύναμιν. Some commentators render this differently, "by myself," and refer, in support of their version, to κατὰ σφέας, in book ii., 366. The two cases, however, are by no means parallel.—κεῖνοισι. "With those warriors." As εἰς or ἐκείνους refers generally to an object more or less distant,

we may see in its use here a reference to those who are now dead and gone; in other words, to the men of an earlier and more powerful day.—*τῶν*. For *τούτων*.

καὶ μὲν. “And I can assure you.” Observe that *μὲν* is here, again, for *μήν*.—*μεν βουλέων ξύνιεν*. “They listened to my counsels.” *βουλέων* for *βουλάων*. So, in verse 495, *ἐφετμέων* for *ἐφετμάων*, as *Πηληιάδεω* for *Πηληιάδαο*.—*ξύνιεν*. The common text has *ξύνιον*, for which we have given, with Spitzner, the reading of Aristarchus.—*ἀλλὰ καὶ ὑμεις*. “Do you, therefore, also.” The particle *ἀλλά* has here a kind of hortatory force.

275–276. *ἀγαθὸς περ ἑών*. “Powerful though thou art.” Nägelsbach and Stadelmann, following one of the scholiasts, regard these words as a kind of “*captatio benevolentiae*,” making the meaning to be, “who art a most excellent man;” so that, according to them, Nestor advises Agamemnon not to commit an act unworthy of himself. The version which we have given, however, appears much more natural. Compare verse 131.—*τὸνδ’ ἀποαίρεο κούρην*. Observe the double accusative depending on the verb.

ἀλλ’ ἔα, ὤς, οἷ, κ. τ. λ. “But let (him retain her), even as the sons of the Greeks first gave (her as) a prize unto him,” *i. e.*, let him retain her, since he has the better right to her. Supply *αὐτὸν ἔχειν*, or something equivalent. Some understand *αὐτήν*, but *ἔα αὐτήν* would mean, “let her go.”

277–279. *ἔθελ’*. “Feel inclined.” Equivalent to the Latin *inducas in animum*. Observe that the verb *ἐθέλω* expresses in particular that kind of wish in which there lies a purpose or design; consequently, a desire of something, the execution of which is in one’s own power, or at least appears to be so. (*Buttmann, Lexil., s. v.*)—*ἐπεὶ οὐποθ’ ὁμοίης, κ. τ. λ.* “Since a sceptre-bearing king, unto whom Jove has given glory, has never received for his share equal honor (with the rest of men, but an elevation far exceeding theirs).” By *τιμή* is here meant elevation, rank, or standing in society. We have given to this passage the explanation of Nägelsbach. Thus, *ὁμοίης, scil. τῇ τῶν ἄλλων, ἀλλὰ μείζονος*. (Compare book v., 441, *seq.*) Heyne has a different and inferior interpretation, *ὁμοίης, scil. τῇ τοῦ Ἀγαμέμνονος τιμῇ*. “Since no sceptre-bearing king, &c., has ever obtained honor equal to his,” *i. e.*, to Agamemnon’s.—*ἔμμορε*. The perfect, not the aorist.—*ῥτε*. Compare note on verse 79.

280–284. *εἰ δὲ σὺ κάρτερός ἐσσι, κ. τ. λ.* “For if thou art valiant, and (if) a goddess mother brought thee forth, yet is this one here more powerful,” &c. Observe the peculiar force of *εἰ* with the indicative, not implying any doubt whatever in the mind of the speaker

er, but referring rather to what is actually the case. "if thou art valiant, and the son of a goddess, *as we all well know*."—*πλεόνεσσιν*. The dative is here employed to denote continuance of rule. Compare note on verse 180.

Ἀτρεΐδῃ, σὺ δὲ. For σὺ δὲ, Ἀτρεΐδῃ. The vocative of the proper name is often placed thus before the personal pronoun, for the sake of emphasis.—*αὐτὰρ ἔγωγε λίσσομαι, κ. τ. λ.* "For it is I, even I, that entreat thee to lay aside thy wrath in the case of Achilles." We have given a free translation here, in order to show the meaning more clearly. The more literal version would be: "But I, for my part, entreat," &c. Observe here the force of *αὐτὰρ*, which involves in some degree the meaning of *γάρ*. So in Latin, we often find *autem* where *enim* might stand.—*Ἀχιλλῆϊ*. More literally, "to," or "for Achilles," *i. e.*, for the behoof or advantage of Achilles. The *dativus commodi*, or dative of advantage. (*Kühner*, § 579, 3.)

μέγα ἔρκος πολέμοιο κακοῖο. "The great defence against evil war," *i. e.*, the great rampart against the foe. So a shield is called *ἔρκος ἀκόντων*, "or defence against darts."

286-291. *ναὶ δὲ*. "Yes, indeed."—*γέρον*. "Aged warrior."—*κατὰ μοῖραν*. "Rightly."—*ἀλλ' ὃδ' ἀνὴρ, κ. τ. λ.* Agamemnon admits the correctness of all that Nestor has said, and acknowledges that all would be well were it not for the arrogant and domineering spirit of Achilles.—*περὶ*. "Above," *i. e.*, superior to.—*κρατέειν*. "To bear rule over."—*ἀνάσσειν*. "To lord it over."—*σημαίνειν*. "To prescribe."—*ἄ τιν' οὐ πείσεσθαι ὅτω*. "In which things I think that some one will not obey him." Observe that *ἄ* is here the accusative of nearer definition, while in *τινά* Agamemnon alludes to himself, and he uses this form of expression in order not to provoke his antagonist anew by any more direct employment of words.

εἰ δέ. "For if."—*ἔθεσαν*. Equivalent to *ἐποίησαν*.—*τοῦνεκα οἱ προθέουσιν*; "Do they on this account give him the right?" Observe that *προθέουσιν* is from the simple stem-form *προθέω*, whence *προτίθημι* comes. It stands, therefore, for *προτιθεῖσιν*.

292-294. *ὑποβλήδην*. "Interrupting his speech." Compare the scholiast: *μεσολαβήσας τὸν Ἀγαμέμνονος λόγον, πρὶν ἢ σιωπῆσαι αὐτὸς εἰπών*.—*ἦ γάρ κεν, κ. τ. λ.* "(Yes, indeed), for assuredly I should be called both a coward," &c. The particle *γάρ* is here, as often elsewhere, elliptical, and refers to something going before and understood. "Yes, indeed," exclaims Achilles, "I have done right in acting as I have, *for*," &c.—*εἰ δὲ σοι, πᾶν ἔργον, κ. τ. λ.* "If I shall now any longer give way to thee in every affair, whatsoever thou mayest direct," *i. e.*, if I shall yield to thy every command.

Observe that *ὑπείξομαι* is here the future of the indicative, and not, as some pretend, the aorist of the subjunctive, with a shortened mood-vowel. The future is required to express certainty and full determination. The propriety of its employment, moreover, instead of the optative, will plainly appear if we resolve *ὅττι κεν εἴπῃς* into its equivalent *ἐάν τι εἴπῃς*.—*πᾶν ἔργον*. The accusative of nearer definition.

295–296. *ἄλλοισι δῆ*. “Unto others, whosoever they may be.” Inasmuch as the particle *δῆ* supports and strengthens the meaning of the word with which it is connected, it makes definites still more definite, and indefinites, on the other hand, still more indefinite. In the present case the indefinite nature of *ἄλλοισι* is increased by it, and, therefore, the true force of *δῆ* is, “be they who they may,” “whomsoever it may please,” &c. (*Hartung*, vol. i., p. 277.—*Nagelsbach*, *ad loc.*)—*μὴ γὰρ ἔμοιγε σήμαιν'*. “For prescribe not unto me, at least.” The particle *γάρ* refers back to *ἄλλοισιν ἐπιτέλλει*, and shows why that was said.—*ὅτω*. “I am resolved.”

297–299. *σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν*. “And do thou lay it up in thy mind.” Observe that we have here, not *εἰς φρένας*, but *ἐνὶ* with the dative. The meaning intended to be conveyed, therefore, is, that Agamemnon must not only put or cast these things into his mind, but must keep them there. The preposition *ἐν* here, with the dative, reminds us, therefore, of Virgil's “*tu condita mente teneto*.”

Κούρης. Briseis.—*οὔτε τῷ ἄλλῳ*. “Nor with any one else.” *τῷ* for *τινί*.—*ἐπεὶ μ' ἀφέλεσθέ γε δόντες*. “Since, after having given, ye even took her away from me.” The true force of *γέ* here is explanatory, so that *ἐπεὶ . . . γε* may be rendered more freely, “and that too because,” as in Latin, “*idque propterea quod*.” (*Hartung*, vol. i., p. 390.)—*μ' ἀφέλεσθε*. For *με ἀφέλεσθε αὐτήν*.

300–301. *τῶν δ' ἄλλων . . . τῶν*. “Of those other things, however, . . . of these.” We have here in *τῶν* an instance of repetition common to many languages. Sometimes this is resorted to when a long clause intervenes, and it is then done for the sake of perspicuity; sometimes, as in the present instance, it is made to answer the purposes of emphasis. (*Kühner*, § 632.)—*οὐκ ἂν τι φέροι ἀνελὼν*. “Thou shalt not, I think, having taken up, bear any one away.” Observe here the indefinite meaning which *ἂν* imparts to the optative, and which is made to subserve the purposes of bitter irony. We have expressed it by the words “I think.”—*ἀνελὼν*. Indicating the manner; that is, coming openly, and taking up boldly, in order to carry away. Heyne, following the Venice edition, reads *ἂν ἐλὼν*

making thus an instance of the repetition of the particle *ἄν*, as it often subsequently occurs in the Attic writers.

302-303. *εἰ δ' ἄγε μὴν πείρησαι*. "But if thou wilt, come indeed, make trial for thyself," *i. e.*, make the experiment in person. Observe the force of the middle voice. With *εἰ δὲ* supply *βούλει*, a common ellipsis.—*ἄγε μὴν*. Wolf places commas on either side of this clause, but Spitzner very correctly removes them.—*ἵνα γνῶωσι καὶ οἶδε*. "In order that these here also may know," *i. e.*, may know the truth of what I say, may see me do what I threaten.—*ἔρωήσῃ περὶ δουρί*. "Shall stream around my spear." More literally, "shall stream around for my spear." Observe that *περὶ*, according to Homeric usage, is an adverb here, not a preposition.

304-306. *ὥς μαχεσσαμένω*. "After having both contended thus." *ὥς* for *οὕτως*. Buttmann considers *μαχεσσαμένω* more in accordance with analogy than *μαχησαμένω*, the reading of Aristarchus and Wolf.—*λύσαν δ' ἀγορὴν*. "And dissolved the assembly." As the dual is not a necessary form, the subject of a proposition may be in this number, and the verb in the plural, and *vice versa*.—*νῆας ἑίσας*. "Equal ships," *i. e.*, having equal sides, a general epithet for a ship, as indicative of its shape and structure. The ships of the Greeks were drawn up on shore between the two promontories of Sigeum and Rhæteum, and probably in several rows, one behind the other. Achilles had his ships in the foremost row inland, on the right wing toward Sigeum; and Ajax, the son of Telamon, had his ships stationed on the left wing of the same row, toward Rhæteum, while the Athenians are thought to have occupied the centre of this line. The hindermost row of all contained the ships of Agamemnon, Ulysses, and Diomedes. In front of the ships were the tents, which were, in reality, rude huts, tents of canvass being then unknown.

307-311. *Μενoitιάδῃ*. "The son of Menætiæ." Patroclus, the intimate friend of Achilles.—*προέρυσσεν*. "Launched." Literally, "dragged forward," *i. e.*, caused this to be done.—*ἔς δ' ἔκρινεν*. "And selected and put into it." Consult note on verse 142.—*ἐκατόμβην*. Consult note on verse 315.—*ἔς δὲ βῆσε*. "And into it caused to go." Consult note on verse 144.—*ἀνὰ δὲ εἶσεν ἄγων*. "And up (its side) conducting, seated (therein)." Observe the active force of *εἶσεν*, *sedere fecit*, or *collocavit*.—*ἐν δ' ἀρχὸς ἔβη*. "And in (it) went as commander."—*πολύμητις*. "The sagacious." A common epithet of Ulysses.

312-314. *ἀναβάντες*. "Having embarked." Literally, "having gone up (the vessel's sides)."—*ἐπέπλεον ὑγρά κέλευθα*. "Began to sail upon the watery ways," *i. e.*, the watery paths of ocean. Beck



maintains that *ύγρός* is not a general term for any thing liquid or watery, but that it means something in a tumid state, and which, if touched, will gently recede. If this be correct, *ύγρός* is the very adjective to be employed here. (*Beck, Comment. prima de Interpret. Lat. Scriptorum et Monum., &c., Lips., 1791, p. xviii.*)

ἀπολυμαίνεσθαι. “To purify themselves,” *i. e.*, to perform a lustration. The reference is to bodily ablutions, by which both a medical and religious end were answered. The washing of the person would be conducive to health, and would also be a symbol of expiation from sin. The Grecian host had become impure by contact with the bodies of the dead, and also by reason of the offence of Agamemnon; but, as the anger of Apollo had ceased with the submission of the monarch, the people were to be purified, partly as a sanitary measure, and partly that they might be able to engage in the solemn sacrifice to the god.—*καὶ εἰς ἅλα λύματ' ἔβαλλον*. “And cast the offscourings into the sea.” By *λύματα* is here meant the water by which the ablution of their persons had been effected. On the present occasion it was thrown into the sea. It was cus-

tomary also to cast it into rivers, and if neither sea nor river was near at hand, to dig a hole in the earth, and pour it in. (*Hase, Class. Alterthumsk*, vol. i., p. 94.)—ἐβαλλον. Observe the force of the imperfect in denoting an act done by many in succession.

315–317. ἔρδον. “They sacrificed.” Consult note on verse 147.—τεληέσσας ἑκατόμβας. “Perfect hecatombs,” i. e., of perfect and unblemished victims. Consult note on verse 66.—ἑκατόμβας. According to the common explanation, a hecatomb was an offering of a hundred oxen; but it was afterward used to express every solemn sacrifice at which several animals were slain. Thus, one hecatomb, mentioned in the *Iliad* (vi., 115: *ib.*, 308), consisted of twelve bulls. The hecatomb which Ulysses bore in his galley to Chrysa was probably a still smaller number. That vowed to the Sperchius consisted of fifty sheep. (*Hase, Public and Private Life of the Greeks*, p. 101.)

παρὰ θῖν’. “Along the shore.” Θῖν’ is here the accusative, and the action is so represented by this, as if the acting parties had spread themselves over the shore. *Qui sacra faciunt, non in litore sed per litus versantur.* (*Nägelsbach, ad loc.*)—κνίσῃ δ’ οὐρανὸν ἵκεν, κ. τ. λ. “And the savor went to the sky, whirling itself in the smoke round about it.” We have given here the interpretation of Nägelsbach, according to which ἐλίσσομένη is middle, not passive; and περί belongs to καπνῶ, not to the participle. As regards the middle meaning here assigned to ἐλίσσομένη, compare *Il.*, xxi., 11. So, again, with respect to the construction here given to περί, compare the phrase ἀμφὶ πυρὶ στήσαι (*Od.*, viii., 434).

318–325. τὰ πένοντο. “Were busily employed upon these things.” The reference is to the process of purification, and after that to the offering up of the hecatombs.—τὴν πρῶτον. “With which in the first instance.”—ἀλλ’ ὄγε. “This hero, on the contrary.”—τῷ οἱ ἔσαν. “Who were unto him.” τῷ for ὧ.—ὁτρηρῶ θεράποντε. “Active attendants.”

ἔρχεσθον κλισίην. “Go ye two unto the tent.” With verbs of going, coming, &c., the accusative of the place whither is often joined, without a preposition.—χειρὸς ἐλόντ’ ἀγέμεν. “Having taken by the hand, lead away.” Observe that ἐλόντ’ is for ἐλόντε, and that ἀγέμεν, the infinitive, has here the force of an imperative, instances of which often occur in the poets. (*Matthiæ*, § 546.) Some editors place a comma after Ἀχιλλῆος, and then make ἀγέμεν equivalent to ὥστε ἄγειν, but this wants spirit.—εἰ δέ κε μὴ δώσωιν, κ. τ. λ. Compare verse 137.—σὺν πλεόνεσσι. “With greater numbers.” Literally, “with more men.” Supply ἀνδράσι.—τό. For δ

326-330. *πρῶτει*. "He sent them onward." Compare note on *προΐαψε*, verse 3, and Gloss., verse 25.—*κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν*. Compare verse 25.—*ἀέκοντε*. "Reluctant."—*βάτην*. For *ἐβήτην*.—*Μυρμιδόνων*. Consult note on verse 180.—*ἐπὶ τε κλισίας, κ. τ. λ.* The adverb *ἐπὶ* serves here to determine with more precision the direction expressed by the accusative. (*Kühner*, § 545, 2.)—*τόν δ' εὖρον, κ. τ. λ.* Referring to Achilles.—*οὐδ' ἄρα τῶγε ἰδὼν, κ. τ. λ.* "Nor, in very truth, did Achilles rejoice on having seen these two."

331-333. *τῷ μὲν ταρβήσαντε, κ. τ. λ.* "They both stood, having become confused (the instant they beheld him), and continuing to regard the monarch with looks of reverence." Observe the change from the aorist to the present participle, and the peculiar force of each. The former has reference to what took place at the instant, the latter to what was continued.—*οὐδε τί μιν προσεφώνεον*. "Neither did they address aught unto him." Observe the double accusative in *τί μιν*, the latter term being for *αὐτόν*.—*ἔγνω ἧσιν ἐνὶ φρεσὶ*. "Knew in his own mind (the object of their coming)."

334-342. *χαίρετε*. "Hail," *i. e.*, joy be with ye. The common expression on either accosting or taking leave.—*Διὸς ἄγγελοι ἡδὲ καὶ ἀνδρῶν*. Heralds are called "messengers of Jove," because they are the interpreters of that which Jove has established on earth through the agency of kings. The epithet, therefore, has reference to the supporting of regal authority. So, again (*Il.*, viii., 517), they are called *Διὸ φίλοι*, inasmuch as they share in the honor rendered unto kings, which honor the latter derive, along with their power, from Jove.

μοι ἐπαίτιοι. "In fault toward me," *i. e.*, blamable in my eyes.—*δ*. For *δς*.—*Διογενὲς Πατρόκλεις*. "High-born Patroclus." Observe that proper names in *-κλος* are often declined like those in *-κλῆς*, and again, those in *-κλῆς* like those in *-κλος*. Hence *Πατρόκλεις*, for *Πάτροκλε*. (*Matthiæ*, § 92, 1.)—*σφωῖν*. The dative of the pronoun of the third person, differing from that of the second person in being always an enclitic. (*Thiersch*, § 204, 6.)—*τῷ δ' αὐτῷ μάρτυροι ἔστων, κ. τ. λ.* "And let these two themselves be witnesses both before the blessed gods," &c., *i. e.*, witnesses of the insult offered to Achilles by Agamemnon. Observe the peculiar force of *τῷ αὐτῷ*, not "these same persons," but "these very persons themselves," who are made the innocent instruments in carrying into execution the unjust mandates of another.—*καὶ πρὸς τοῦ βασιλῆος ἀπηνέος*. "And before that hard-hearted king."

εἴποτε δ' αἴτε. "If ever again hereafter." For *εἴποτε δὴ αὖτε*.

not δὲ αὐτε. These words are generally made to commence a new sentence, which is supposed to break off abruptly after τοῖς ἄλλοις by an aposiopesis. The reading of Wolf, however, which places a comma after ἀπηνέος, instead of a colon, and which we have adopted in our text, is decidedly preferable. According to this reading, the words εἵποτε δ' αὐτε κ. τ. λ. form the ending of the previous sentence, not the beginning of a new one. Wolf is followed by most of the recent editors of Homer.—ἀμῦναι. “For the purpose of warding off.” The infinitive is here employed to express the object or intent.—τοῖς ἄλλοις. Consult note on ἡμῖν in verse 67.

342–344. ἧ γὰρ ὅγ' ὀλοῇσι, κ. τ. λ. “For, in very truth, this man rages with destructive thoughts,” *i. e.*, intends, in his ungovernable excitement, to do things fraught with the most pernicious consequences.—οὐδέ τι οἶδε, κ. τ. λ. “Nor does he at all know how to observe at the same time the future and the past,” *i. e.*, to make the events of the past the lessons for the future.—σόοι. “In safety,” *i. e.*, so far as security can be found in the battle-field. Referring to the taking of all proper steps to secure success, both by personal prowess and sagacious plans.—μαχέωνται. We have followed here the conjecture of Schäffer. The common text has μαχέοιντο, but the subjunctive harmonises better with οἶδε that precedes. Thiersch proposes μαχέονται, *i. e.*, μαχέσονται. The common reading makes an hiatus before Ἀχαιοί.

346–351. ἐκ κλισίης. “Forth, out of the tent.” Observe the adverbial force of ἐκ.—δῶκε δ' ἄγειν. “And gave (her to them) to lead away.”—αὐτις ἵτην. “Went back.”—παρὰ νῆας. Consult note on ἐπὶ κλισίας in verse 328.—ἧ δὲ γυνή. “And she, the woman.”—αὐτὰρ Ἀχιλλεύς. The particle αὐτάρ, according to Kühner (§ 739, 3), generally expresses something unexpected, or surprising, &c. On the present occasion, when we should have looked for a calmer and more quiet deportment in the warrior, we are, as it were, taken by surprise on finding him suddenly burst into tears.

δακρύσας. “Having burst into tears.” These were tears, not of sorrow for the loss of Briseis, but of indignation for the insult which had been offered him in her abduction. Compare verse 355, *seq.*—ἐτάρων ἄφαρ ἔξετο, κ. τ. λ. “Forthwith, turned away from his companions, seated himself on the shore of the hoary sea, looking upon the dark-hued deep.” The genitive ἐτάρων depends on νόσφι λιασθείς, which may be more literally rendered, “having gone aside from.” (*Buttmann, Lexil.*, vol. i., p. 73.)

θῖν' ἔφ'. Observe here that θῖν' is by apostrophe for θῖνα, the accusative, and that it is erroneous to write θῖν', which would be for

θινί, the dative. The accusative *θῖνα* here depends, not on the adverbial *ἐπί*, nor yet on *ἔξετο* merely, but on the combined idea implied by both. (*Kühner*, § 619, *b*.—*Nägelsbach*, *ad loc.*)—*ἄλδος πολιῆς*. The reference here is to the sea near the shore, where the dark billows break into foam, the adjective *πολιός* denoting properly something that is of a gray color, or a mixture of dark and bright. Its root is found also in the Latin *pullus*, and *palleo*. (*Pott*, *Etymol. Forsch.*, vol. i., p. 120.)—*οἶνοπα πόντον*. Referring to the appearance of the main ocean, afar off from the land. Observe that *οἶνοπα* has here the force of *μέλανα*, the early wine, according to Eustathius, having been of a dark hue, approaching to black: *ὅτι ἔοικε τὸ παλαιὸν ὁ οἶνος μέλας εἶναι τὴν χροίαν*.

πολλὰ. “Earnestly.”—*χεῖρας ὀρεγνύς*. It was customary, in praying to a deity of ocean, to stretch out the hands in front.

352–356. *ἐπεὶ μὲν ἔτεκές γε, κ. τ. λ.* “Since thou didst indeed bring me forth, being very short-lived.” The particle *γέ* here serves to strengthen the idea expressed by the verb: Achilles addressed Thetis as *indeed* his mother. (*Hartung*, vol. i., p. 364.) Observe, moreover, that *πέρ* has here the force of *valde*, while in the succeeding clause it passes into the kindred meaning of *omnino*.—*τιμὴν πέρ μοι ὀφελλεν, κ. τ. λ.* “Olympian Jove, the lofty thunderer, ought by all means to have bestowed honor upon me. Now, however, he has honored me not even in a small degree,” *i. e.*, as matters now go, however, &c.

ἦ γάρ. “For in very truth.”—*αὐτὸς ἀπούρας*. “Having taken it away by his own authority.” These words form an epexegetis, or additional explanation, to *ἐλὼν*, which merely indicates the seizure without the additional idea implied in *αὐτός*.

357–361. *πότνια μήτηρ*. “His revered mother.”—*ἐν βένθεσσιν ἄλδος*. The sea-deities were supposed to dwell amid the depths of the sea.—*παρὰ πατρί γέροντι*. “By her aged sire.” Alluding to Nereus, one of the earliest of the sea-deities, and the eldest son of Pontus and Terra. He married Doris, and became by her the father of the Nereids, of whom Thetis was one.—*ἀνέδν*. “She emerged.”—*ἔδ' ὁμίχλῃ*. The comparison here refers merely to *ἀνέδν*, the idea expressed by *καρπαλίμως* being excluded.—*πᾶροιθ' αὐτοῖο*. “In front of him.” She seated herself in such a way as to be seen fully *from* the place where her son was sitting. Hence the genitive *αὐτοῖο*.—*χειρὶ τέ μιν κατέρεξ', κ. τ. λ.* “And she both soothed him with her hand, and said what she wished to say, and uttered it aloud.” Compare the version of *Nägelsbach*: “*Sie sagte, was sie zu sagen hatte, und sagte es völlig heraus*.” The words *ἔκ τ' ὀνόμαζεν* are often er-

roneously translated "and called him by name." The incorrectness of this version is sufficiently shown by what immediately follows.—Observe, that the comma must be removed from the ordinary text after *ἔφατ'*, because *ἔπος* is the object of both verbs.

362-363. *τί δέ σε φρένας ἔκετο πένθος*; "And why has grief come suddenly upon thee in thy mind?" i. e., upon thy mind. Observe the instantaneous action denoted by the aorist, and also the double accusative connected with the verb. The principle on which this construction is founded has been explained in the note on verse 236.—*ἔξάυδα, μὴ κεῖθε νόω*. The asyndeton, or absence of the copulative, shows the earnest character of the speech.—*ἵνα εἶδομεν ἄμφω*. "That we both may know." Observe the dual subject with the plural verb, and note also that *εἶδομεν* is for *εἶδωμεν*.

365-366. *οἶσθα*. "Thou knowest (already)." — *τίη ἀγορεύω*. "Why need I tell." Observe the force of the subjunctive.—*πάντ'*. Depending on *εἰδούην*.—*ῥήχόμεθ' ἐς Θήβην*. "We went to Thebe." The reference is to Thebe, a city of Mysia, north of Adramyttium, and called, for distinction' sake, *Hypoplacian*, because lying at the foot of Mount *Plakos* (*ὑπό* and *Πλάκος*). Eëtion was king of this city, and was slain in its defence, along with his sons, by Achilles. Eëtion was father of Andromache, the wife of Hector.—In the Venice edition of Homer, 27 lines, beginning with the 366th, are marked with an obelus, and a scholium on line 365 says that they are interpolated. Knight is of opinion that they were introduced into the text by some inattentive and ignorant rhapsodist, who confounded the city of Thebe, the native place of Andromache, with Chrysa, the native city of Chryseis. From a discussion of this kind, however, nothing satisfactory can ever be elicited. Chryseis might have been sojourning in Thebe at the time of its capture, or the city of Chrysa might have been sacked by the same force that plundered Thebe. Consult, also, note on verse 369.

ἱερὴν πόλιν. "Sacred city." Cities, regions, &c., are often termed "sacred" by the earlier poets, when nothing more appears to be meant than that they are under the protection of some deity or other. Heyne, however, regards *ἱερήν* here as equivalent to *præclaram*, just as *θεῖος* and *δῖος* are often used in speaking of any thing superior of its kind.

367-368. *τὴν δὲ*. "And this (city)." After the Trojans had shut themselves up within their walls, which they did very early in the war, the Greeks were compelled to ravage the adjacent countries in order to obtain subsistence for their numerous forces. In one of these plundering excursions the city of Thebe was sacked.—*καὶ τὰ*

μὲν εὖ διύσαντο, κ. τ. λ. "And these things the sons of the Greeks divided fairly among themselves." Observe that the accentuation here is μετὰ σφίσιν, not μετά σφισιν. Enclitic pronouns always become independent when orthotone prepositions precede them; retaining, then, their natural accent, because, by reason of the preposition, the pronoun is expressed independently, and with an emphasis. (*Göttling*, § 47, 3.)

369-370. ἐκ δ' ἔλον. "And out of them they selected," *i. e.*, as a peculiar reward, independently of his proper share of the booty. Princes and distinguished chieftains always received such. Compare *Od.*, xi., 534: Νεοπτόλεμος μοῖραν καὶ γέρας ἐσθλὸν ἔχων ἐπὶ νηὸς ἔβαινε.—Χρύσης δ' αὖθ', κ. τ. λ. The lines that follow this are a repetition of those that occur in the beginning of the poem. It seems probable, remarks Valpy, that these repetitions, so frequent in Homer, are derived from the detached manner in which his poems were scattered among the Greeks. Separate parts were doubtless sung at festivals and public entertainments; and therefore, to complete the sense, a necessity would frequently arise of fetching introductions and explanatory verses from preceding parts of the poem. The same solution, he adds, may be applied to the recurrence of many single verses at the beginning of speeches throughout the poem.

380-388. πάλιν ὤχετο. "Went back." Consult note on verse 59, as regards the Homeric force of πάλιν.—τοῖο δὲ εὐξαμένον, κ. τ. λ. "And this one, (on his) having prayed, Apollo heard." τοῖο for τοῦ, *i. e.*, τοῦτου.—ἦκε δ' ἐπ' Ἀργείοισι, κ. τ. λ. "And he sent a destructive shaft against the Greeks." Observe that the dative here depends on the verb, and that ἐπί merely marks the direction of the action. Consult *Nägelsbach*, *Excurs.*, xvii., p. 308.—οἱ δὲ νῦν λαοί. "And they, the forces, now." Observe the pronominal force of οἱ, approximating in our idiom to a personal more than a demonstrative meaning, but still radically the latter. Observe, also, the peculiar meaning of the particle νῦν, as if we were to say in a paraphrase, "one can now well imagine that the forces," &c.—ἐπασσύτεροι. "One after another." Compare the scholiast: Αἰολικὴ λέξις, τῇ ἐπαλληλία πικνότεροι, ἄλλεπαλληλοι, συνεχεῖς.

τὰ δὲ κῆλα θεοῖο. "But they, the arrows of the god."—πάντη. "In every direction." The *terminus ad quem*, which is still more fully explained by ἀνὰ στρατόν.—εὐρύν. "The wide," *i. e.*, widespread.—θεοπροπίας. Consult note on verse 87.—ἠπείλησεν μῦθον, κ. τ. λ. "He uttered a threat, which in very truth has been accomplished," *i. e.*, carried into effect. Literally, "he threatened a

speech," *i. e.*, uttered a threatening speech.—*δ*. Used for the relative *ὅς*.

389–392. *τὴν μὲν*. "The one (female)." Literally, "this (female), indeed." Referring to Chryseis.—*ἐλίκωπες*. Consult note on verse 98.—*πέμπουσιν*. "Are escorting."—*ἄνακτι*. "To the king," *i. e.*, to Apollo. Consult note on verse 36.—*τὴν δὲ κόρυην Βρισηῖος*. "While the other, the daughter of Brises." Literally, "but this one, the daughter," &c. Observe the latent demonstrative meaning in *τὴν μὲν* and *τὴν δέ*.—*νέον*. "But just now." Literally, "lately," or "recently."—*τῇ μοι δόσαν*. For *ἦν μοι δόσαν*.

393–398. *εἰ δύνασαι γε*. "If, at least, thou art able." The indicative here implies a strong belief on his part that she does possess this ability.—*περίσχεο παιδὸς ἔηος*. "Aid thy valiant son." We must write *ἔηος*, not *ἔηος*. It is the genitive of *ἐὺς*. This expression of self-praise on the part of Achilles is in full accordance with the habits, &c., of the heroic age. The form *ἔηος* is supposed to be the genitive of *ἐύς* or *ἐεύς*, a sister form of *έός*, and to have the meaning of "thy." But consult *Buttmann's Lexilogus*, *s. v.*

εἴ ποτε δῆ τι. Compare verse 40.—*ᾤνησας*. "Thou didst gratify."—*ἤε καὶ*. "Or even, also." *πολλάκι γὰρ σέο, κ. τ. λ.* "For often, in the halls of my father, have I heard thee boasting, when thou didst say that thou alone, among the immortals, didst ward off unseemly destruction from the dark-cloud-enveloped son of Saturn." Compare the analogous Latin form of expression: *audiebam ex te, quum diceres*.—*σέο*. Depending on *ἄκουσα*. The palace of Peleus is meant, not the ocean-abode of Nereus. Had this latter been intended, the Greek would have been *πατρὸς σοῖο*. Achilles had never been in the ocean-house of Nereus; and, besides, the separation of Thetis from Peleus is a posthomeric legend. The bard makes no mention of any such divorce. (Consult *Spitzner*, *ad loc.*)

κελαινεφεῖ. A striking epithet, applied to the god of rains and tempests, and describing him as enthroned amid darkest clouds, or, as Virgil expresses it, "*mediâ nimborum nocte*." (*Georg.*, i., 328.) Compare the explanation of Passow: "*in düstre Gewölke gekulden*." (*Lex.*, *s. v.*)—*οἷη*. Observe the employment of the nominative with the infinitive, the reference being to the same subject with the verb (*ἔφησθα*) that precedes.—As regards the literal force of the dative *Κρονίωνι*, consult note on verse 67.

400–404. *Παλλὰς Ἀθήνη*. Neptune and Juno, the latter more especially, were frequently brought into collision with Jove; but Minerva, the beloved daughter of Jupiter, seldom, if ever. Wolf, therefore, prefers the reading of Zenodotus, who gives *Φοῖβος Ἀπόλλων*.

λων instead of Παλλὰς Ἀθήνη.—τόν γ' ὑπελύσας δεσμῶν. "Didst rescue this same deity from bonds." Observe the force of γέ in conjunction with τόν: "this deity, indeed," "this particular deity," "this same deity." Observe, also, in ὑπελύσας the force of ὑπό in composition, "didst free him from falling *under* fetters," i. e., *under* the control of fetters.

ἑκατόγχειρον. "The hundred-handed one."—Βριάρεων. "Briareus." This name is supposed to mean "the powerful one," and is regarded as a derivative from the adjective βριαρός. It is worthy of observation, that, according to Ælian (V. H., 11), the Columns of Hercules were called, in the earliest poetry, αἱ στῆλαι Βριάρεω, "the Columns of Briareus."—καλέονσι θεοί. Homer often gives two names to objects, one of these being, according to him, the appellation used by the gods, and the other that employed by men. On all such occasions, the so-called language of the gods is supposed to give the oldest forms of expression, such, for example, as were employed in the earliest poetic legends, wherein the gods themselves were introduced as speakers, and which forms or names became, in process of time, more or less obsolete; whereas, by the language of men, he means the common or current idiom of his own day. Hence the remark of the scholiast: τὸ μὲν προγενέστερον ὄνομα εἰς τοὺς θεοὺς ἀναφέρει ὁ ποιητής. "The poet attributes the more ancient name to the gods."

ἄνδρες δέ τε πάντες Αἰγαίων'. "But all men also Ægæon." Observe here the peculiar force of τε. The gods named him Briareus; and men *also* gave him a name, *but* this latter was Ægæon.—Αἰγαίων'. The gigantic being here alluded to had fifty heads and a hundred hands. His brothers were Gyges and Cottus, each with the same number of heads and hands. With regard to the parentage of the three, however, ancient legends differ. Hesiod makes them the sons of Uranus and Gea; whereas Homer would seem to indicate Neptune as their father, an account in which the scholiast agrees, who, in speaking of Ægæon, remarks, τὸν πατέρα Ποσειδῶνα κατεβράβευεν. Many commentators, however, prefer the pedigree given by Hesiod, and make Neptune to have been merely the father-in-law of Ægæon, the latter having married his daughter Cymopoleia. (Wolf, *Vorles. ed. Ust.*, p. 145.) The three beings here mentioned are mere personifications of the extraordinary powers of nature, as developed in earthquakes, volcanic eruptions, and the like.

404—406. ὁ γὰρ αὐτε βίη, κ. τ. λ. "For this one in his turn, was better in strength than his sire." By πατρός Neptune is meant,

whether we are to regard him as the father or father-in-law of Ægæon. (Consult preceding note.)—γάρ. This particle refers back to καλέσσεσ', and assigns the reason why Thetis called on him for aid.—αὐτε. Neptune, in union with the other gods, was more powerful than Jupiter; but Briareus or Ægæon, *in his turn*, was stronger than Neptune.

ὅς ῥα. "Who, namely," *i. e.*, he, namely. We have here in Greek an instance of the construction so frequent in Latin, where the relative is introduced after one or more intermediate clauses, and takes the place of a personal or demonstrative pronoun. In such cases the particle ῥα or ᾗρα is added to the relative, in order to indicate recapitulation, and show that the thread of the narrative is resumed. (Kühner, § 800.) Compare *Cic., Phil.*, iv., 5: "*Virtus est una altissimis defixa radicibus: quæ (i. e., hæc enim) nunquam ullâ vi labefactari potest,*" &c.—κύδει γαίῳν. "Exulting in his high renown," *i. e.*, proud of the conspicuous part he was performing.

τὸν καὶ ὑπέδδεισαν, κ. τ. λ. "This one the blessed gods even dreaded, nor did they bind (Jove)." Literally, "nor did they also bind." Observe here the peculiar force of τε. As, on the one hand, they dreaded Briareus, so *also*, on the other, they bound not Jupiter: or, in the Latin idiom, "*ut illum metuebant, ita nec Jovem vinciebant.*" The legend partially detailed in the text is given more fully by one of the scholiasts. Jupiter, after having obtained the sovereignty of the skies, indulged in a tyrannical exercise of authority, and a sedition in consequence arose among the other gods, who formed thereupon a conspiracy to bind him. Thetis, however, having learned their intentions by means of Nereus, her prophetic sire, hastened to the aid of Jove, attended by Briareus, who terrified the gods from their purpose. Jupiter, as a punishment, suspended Juno by the wrists from the skies, and commanded Neptune and Apollo to work for Laomedon, and build the walls of Troy.

407—412. καὶ λαβὲ γούνων. "And take hold of him by the knees." Supply μιν. Observe in the genitive γούνων the reference to a *part* of the entire frame. The usual attitude of suppliants was to clasp the knees of the person addressed with one hand, and to touch his chin or beard with the other. Compare verse 500, *seq.*—αἶ κέν πως. "If, perchance, in any way." Observe the wish that this may happen, implied in the particle αἶ, and consult note on verse 66. —ἐπὶ Τρώεσσιν ἀρῆξαι. "To lend aid unto the Trojans." Here, as before, there is no tmesis, but the adverb ἐπί, though forming one blended idea with the verb, retains, nevertheless, its distinct adverbial signification.

τοὺς δὲ κατὰ πρύμνας, κ. τ. λ. "And to hem in those others, the Greeks, at their sterns, and round about the sea (shore), getting slaughtered (all the while)." As regards the force of ἔλσαι here, consult Buttmann, *Lexil.*, s. v. The sterns of the vessels, as these lay drawn up on the beach, were turned toward the inland parts, and their prows toward the sea. This was always customary after voyages. Achilles, therefore, wishes that the Greeks may be hemmed into the space between the first line of ships and the land. Compare note on verse 306.—ἐπαύρωνται. "May enjoy." Ironical.—ἦν ἄτην. "His evil folly." The term ἄτη appears to imply here a kind of judicial blindness, inflicted on erring mortals, under the influence of which they commit deeds which finally induce their own destruction. (Compare *Williams's Homer*, p. 82.)—ὅτ'. For ὅτε. "When." Not for ὅτι

413-416. κατὰ δάκρυ χέουσα. "Pouring down the tear." Observe the adverbial force of κατὰ.—τί νύ. "Why, indeed." Analogous to the Latin *quidnam*.—αἰνά. "Unhappily," i. e., in an evil hour. The neuter plural of the adjective is here employed adverbially, instead of the regular adverbial form αἰνῶς.

αἶθ' ὄφελος ἦσθαι. "Would that thou wast sitting." The scholiast refers ἦσθαι to an idle and inactive life (φῆσιν δὲ ὅτι προεθέμην ἂν σὲ ἄπρακτον βίον ζῆσαι). Not so, however. The spirit of the wish is contained in ἀδάκρυτον and ἀπήμονα.—ἐπεὶ νύ τοι, κ. τ. λ. "Since, indeed, the fated portion of existence unto thee is for a very short time, and not at all very long." In the old language the same idea is often expressed twice, once affirmatively, and immediately there after negatively.—μίνυνθα. The adverbs μίνυνθα and δῆν come in here with a sort of adjective force. So we have ὥς for ταῖος, in *Il.*, iv., 318, and elsewhere; χαλεπῶς for χαλεπόν, *Il.*, vii., 424, &c.—πέρ. Equivalent here to the Latin *valde*.

417-420. περὶ πάντων. "Above all." Compare verses 258 and 287.—ἐπλεο. "Thou art." Properly speaking, "thou wast and still art." The imperfect of πέλομαι has very commonly, as here, the force of a present.—τῷ. "Therefore." For τούτῳ, i. e., διὰ τοῦτο.—κακῇ αἵσῃ. "Unto an evil destiny."—τοὶ ἐρέουσα. "To communicate for thee," i. e., for thy gratification: τοὶ for σοι.—εἰμι αὐτή. "I myself will go." Compare, as regards the force of εἰμι here, the note on verse 169.

ἀγάννιφον. "The very snowy." Homer has here Olympus in view merely as a mountain, and therefore describes it as having its summit covered with snow. Modern travellers agree in this, and portray Olympus as never free from snow at the top. (*Dodwell*,

Class Tour, vol. ii., p. 105.) When, however, the poet has Olympus before his imagination as the abode of the gods, all is bright and clear, and no mention whatever is made of a snowy mountain. (Consult *Völcker, Hom. Geogr.*, p. 6.)

422-424. μήνι' Ἀχαιοῖσιν. "Indulge thy wrath against the Greeks." More literally, "be angry with the Greeks."—ἐς Ὀκεανόν, μετ' ἀμύμονας, &c. "To Oceanus, among the blameless Æthiopians, unto a banquet." As regards the distinction between ἐς and μετά, Voss correctly remarks, that these two prepositions, or rather adverbs, are frequently so employed in connection by Homer, that the former has reference to the place, the latter to the assemblage encountered there. (*Kr. Bl.*, i., p. 200.)

Ὀκεανόν. According to Homer, the earth is a circular plane, and Oceanus is an immense stream circling around it, and from which the different rivers run inland in the manner of bays. Homer terms the Oceanus ἀψόρροος, because it thus flowed back into itself.—Αἰθιοπῆας. Who the Homeric Æthiopians were is a matter of doubt. The poet elsewhere speaks of two divisions of them, one dwelling near the rising, the other near the setting of the sun, both having imbrowned visages, from their proximity to that luminary, and both leading a blissful existence, because living amid a flood of light; and, as a natural concomitant of a blissful existence, blameless, and pure, and free from every kind of moral defilement. By the Eastern Æthiopians, Homer is generally thought to mean the imbrowned natives of Southern Arabia, who brought their wares to Sidon; and by the Western Æthiopians the Libyans. *Völcker*, however, is in favor of making the legend of the Eastern Æthiopians to have arisen from some obscure acquaintance, on the part of the Greeks, with the land of Colchis. (*Homerische Geogr.*, p. 87, *seqq.*)

μετὰ δαῖτα. The gods here attend a banquet or great festival given by the blameless and pious race of the Æthiopians, but whether given by the Eastern or Western race is not stated by the poet.—The common text has μετὰ δαῖτα, as we have given it. Wolf and Heyne, however, following Aristarchus, give κατὰ δαῖτα, in order to avoid the double μετά. But κατὰ δαῖτα, as Spitzner remarks, can only signify *ad cibum sibi parandum*, which is certainly not the meaning here. Besides, that Homer is not averse to the repetition of prepositions, the following passages will abundantly show. *Il.*, xvii., 432: τῷ δ' οὐτ' ἄψ ἐπὶ νῆας ἐπὶ πλατὺν Ἑλλήσποντον ἠθέλετ' ἵεναι.—*Od.*, i., 183: πλέων ἐπὶ οἶνοπα πόντον ἐπ' ἄλλοθρόους ἀνθρώπους.—*Il.*, xxii., 503, *seq.*: εὐδεσκέ' ἐν λέκτροισιν, ἐν ἡγκαλίδεσσιν ἰθύνῃς, εὐνῇ ἐνι μαλακῇ, &c.

425-427. δωδεκάτῃ. Supply *ἡμέρα*, which is already implied in *χθιζός*.—*τοί*. "I assure thee." More literally, "for thee." In both this and the following line, *τοί* must be regarded, not as the ordinary particle, but as the dative of the pronoun, that is, *τοί* for *σοί*. (*Nägelsbach, Excurs.*, ii., p. 178.)—*καὶ τότε ἔπειτά τοι, κ. τ. λ.* "And then thereupon will I go, I promise thee, to the brazen-based mansion of Jove." Literally, "will I go for thee."—*μιν πείσεσθαι*. "That he will acquiesce." More literally, "that he will persuade himself (to listen to my prayer)."

429-430. *ἐϋζώνοιο γυναικός*. "On account of the well-cinctured female," *i. e.*, the female of graceful form. Observe here the employment of the genitive, to denote "in respect of," "on account of." There is no need whatever of supplying *ἐνεκα*.—*τήν ῥα βίῃ ἀέκοντος, κ. τ. λ.* "Whom, namely, they had taken away by force from him unwilling." More literally, however, "by force in respect of him unwilling," *i. e.*, exercised toward him unwilling. Observe that *τήν ῥα* is for *ἣν ῥα*, and consult note on verse 405.

431-435. *ἔκανε*. "Was proceeding, meanwhile." More literally, "was coming."—*οἱ δ' ὅτε δὴ ἔκοντο*. "And when these now were come."—*στείλαντο*. "They furled."—*θέσαν*. Supply *αὐτά*.—*ἰστοδὸν δ' ἰστοδόκη πέλασαν, κ. τ. λ.* "And the mast they brought to its receptacle, having lowered it quickly by ropes." By the *ἰστοδόκη* is meant the place for receiving the mast when lowered, while by the *πρότονοι* are indicated the ropes or main-stays passing over the head of the mast and secured at both the prow and stern. Hence, as the mast sank in one direction on being lowered, the stay in the other direction would keep it from descending too rapidly. (Consult *Terpstra, Antiq. Hom.*, p. 312.)

τὴν δ' εἰς ὄρμον προέρεσαν ἑρετμοῖς. "And they rowed her forward with oars into her moorage." We have given, with Spitzner, *προέρεσαν*, the reading of several grammarians, instead of the *προέρυσσαν* of the ordinary text. The verb *προερέειν* is not, to impel by means of oars, but, to drag forward or launch, as in verse 308. According to Eustathius (*ad Od.*, 9, 73), *προέρεσαν* was the reading also of Aristarchus. Consult Spitzner's remarks, in opposition to those of Heyne and Voss.

436-437. *εὐνάς*. "The sleepers." These were large stones thrown out on the shore, unto which the halsers were made fast from the stern of the ship. Anchors were not known in the heroic ages.—*κατὰ δὲ πρυμνήσι' ἔδησαν*. "And down thereunto they bound the stern-fasts." Observe the adverbial force of *κατά*.—*καὶ αὐτοί*. Compare the scholiast: *οὐ μόνον τὰς εὐνάς ἐξέβαλον, ἀλλὰ καὶ αὐτοί*

ἔξέβαινον.—βαῖνον The imperfect is here worthy of notice in the midst of so many aorists, and indicates a coming forth of several persons in succession. The victims, on the other hand, are driven out in a body; and so, again, Chryseis comes forth individually, where the aorist is again employed.—ἐπὶ ῥηγμῖνι. The adverbial ἐπὶ merely denotes the direction of the action that is executed, and as this action is continued, or, in other words, as they remain some time on the shore, the dative is employed.

438-441. βῆσαν. "They caused to go." Consult note on verse 310.—νηὸς ποντοπόροιο. "From the ocean-traversing ship."—τὴν μὲν ἔπειτ'. "This female thereupon."—πατρὶ φίλῳ ἐν χερσὶ. "In the hands of her father." Literally, "in the hands unto her father."

442-448. πρό μ' ἔπεμψεν. "Sent me forth." Compare note on verse 3, προΐαψεν, and on verse 195, πρὸ γὰρ ἦκε.—ῥέξαι. Consult note on verse 147.—ὄφρ' ἱλασόμεσθα. "In order that we may propitiate." The subjunctive, with the mood-vowel shortened.—νῦν. "Lately."—πολύστονα κήδε'. "Woes productive of many groans."—ὁ δὲ. "The other, thereupon." Consult note on verse 391.—τοὶ δ' ὤκα. "And they quickly." Literally, "and these quickly." τοὶ for οἱ.—ἐξείης. "In continued order."

449-450. χερνίψαντο δ' ἔπειτα. "And then they washed their hands." We now enter upon the details of a sacrifice, and the feast consequent thereon. Before the officiating personages touched any thing belonging to the sacrifice, they always washed their hands in lustral water, that is, water consecrated by a religious rite.—καὶ οὐλοχύτας ἀνέλοντο. "And took up the salted barley-meal." The head of the victim, before it was killed, was in most cases strewed with roasted barley-meal (οὐλόχυτα or οὐλοχύται) mixed with salt; answering to the *mola salsa* of the Latins.—τοῖσιν δὲ. Consult note on verse 58.—μεγάλ'. "Earnestly."

451-456. κλῦθί μεν, κ. τ. λ. Repeated from verse 37, &c.—ἤδη μὲν ποτε πάρος. "Already, on one occasion before this." We have retained here the common reading, with Heyne, Wolf, and Nägelsbach. Spitzner gives ἡ μὲν δὴ ποτε.—τίμησας μὲν ἐμέ. "Thou didst honor me, indeed." This line is in apposition with the one that precedes, and hence arises the asyndeton, or absence of the connecting conjunction. Observe, also, that τίμησας, as shown by the accentuation, and the presence of μὲν and δέ, is the aorist indicative, and not the participle. The latter would have been written τιμήσας, its final syllable being long.—ἡδ' ἔτι καὶ νῦν. "And now still farther, also." ἡδ' is for ἡδέ, not ἡδη.—ἡδη νῦν

"This very instant." More literally, "now, (even) now." The addition of *νῦν* to *ἤδη*, as Hoogeveen remarks, excludes all delay

458-463. *αὐτὰρ ἐπεὶ ῥα*. "But when then."—*καὶ οὐλοχύτας πρὸ βάλλοντο*. "And had cast forward the salted meal," *i. e.*, had sprinkled it on the head of the victim. They had held the salted meal in their upraised hands during the prayer of Chryses. Compare verse 449.—*ἀνέρυσαν μὲν πρῶτα*. "They first drew back (the neck)," *i. e.*, so as to turn the throat upward, the sacrifice being one to a celestial deity. When a victim was offered to a god of the lower world, the throat was turned downward.—*καὶ ἔσφαξαν καὶ ἔδειραν*. "And cut the throats, and flayed (the victims)."—*κατὰ τε κνίσῃ ἐκάλυψαν*. "And covered them completely with fat." Observe the peculiar force of the adverbial *κατὰ*. The primitive idea is "down," "down to the very bottom," and hence "completely," "thoroughly."—*δίπτυχα ποιήσαντες*. "Having made it double," *i. e.*, having placed upon them double pieces of fat. This was done in order to expedite the burning. Observe that *δίπτυχα* is here the accusative singular of *δίπτυξ*, agreeing with *κνίσῃν* understood. Compare *Bullmann's Lexil.*, p. 208, ed. *Fishlake*, and the note of the translator.

ἐπ' αὐτῶν δ' ὠμοθέτησαν. "And upon them placed raw pieces."—*ἐπὶ σχίζῃς*. "On sticks of cleft wood." *σχίζῃς* for *σχίζαις*.—*λείβε*. "Kept pouring a libation." Observe the change from the aorists to the imperfects *καῖε*, *λείβε*, *ἔχον*, &c., as denoting continuance of action.—*παρ' αὐτόν*. We should here expect *παρ' αὐτῷ*. The accusative, however, is correct enough, since a kind of motion is, in fact, implied. We translate *παρ' αὐτόν*, "beside him;" but the meaning properly is, "having come up to him and placed themselves by his side."

πεμπώβολα. "Five-pronged forks." With these they held down the more important entrails, or if any had, amid the action of the flames, escaped from their places, they restored them to these. This was done to prevent any part of the entrails from falling to the ground, which would have been a most inauspicious omen.

464-465. *αὐτὰρ, ἐπεὶ κατὰ μῆρ' ἐκάη, κ. τ. λ.* "But when the thighs were completely consumed, and they had tasted the entrails."—*σπλάγχνα*. By these are meant the lungs, liver, heart, &c., which were always tasted by those present, before the regular meal commenced on the roasted flesh of the victim.—*μίστυλλον ἄρα τᾶλλα, κ. τ. λ.* "They then both cut into small pieces the other parts, and pierced them through and through with spits." Observe the peculiar construction in *ἄμφ' ὕβελοῖσιν*—literally, "they pierced

them round about with spits," *i. e.*, they pierced them in such a way that the flesh covered the spit all around, or, in other words, lay all around the spit.

466–468. ἐρύσαντό τε πάντα. "And drew them all off," *i. e.*, off from the spits. Observe the middle voice: drew them off for themselves.—πόνον. "From their labor," *i. e.*, the toil connected with the details of the sacrifice, and more particularly the preparations for the banquet after the sacrifice.—οὐδέ τι θυμὸς ἐδέετο, κ. τ. λ. "Nor did the feelings (of any one) at all feel the want of an equal banquet," *i. e.*, the banquet was an equal one for all, and all took an equal share of it. (Compare *Voss, Kr. Bl.*, i., p. 207.) Nägelsbach gives a different, but less natural explanation: "Nor did the feelings (*i. e.*, the craving) of any one at all feel the want of food proportioned (to them)," *i. e.*, proportioned to that craving. In other words, the feast was an abundant one, and each one could satisfy his craving for food to his own content. According to this view, we must supply θυμῷ after ἐδέετο.

469–470. ἐπεὶ ἐξ ἔρον ἔντο. "When they had taken away from themselves the desire." Observe the force of the middle in ἔντο.—κρητῆρας ἐπεστέψαντο ποτοῖο. "They filled the mixers to the brim with drink." We have followed in this the explanation of Buttman (*Lcxil.*, i., p. 92). There is no allusion whatever to any crowning of the bowl, or encircling it with garlands, but the vessel is supposed to be filled as full as possible, the liquor rising slightly above the brim, and thus forming a kind of cover, or what may be called in poetic language a crown.—Observe that by κρητῆρας are meant, not drinking-cups, but large bowls in which the wine was *mixed* with water, and from which the liquor was then served to the guests. The ancients very seldom drank their wine pure.

471–473. νόμῃσαν δ' ἅοα πᾶσιν, κ. τ. λ. "And then they distributed unto all, having given a part (unto each) in cups." The expression ἐπαρξάμενοι δεπάεσσιν is commonly rendered, "having begun (from the left) in cups." But the erroneous nature of this version has been fully shown by Buttman, who gives ἐπαρξάμενοι the meaning which we have adopted, and deduces it from the peculiar force of ἄρχεσθαι, as regards religious ceremonies, namely, "to take away," "to take part of," "to take from." The preposition ἐπί, moreover, in combination with ἄρχεσθαι, indicates here the relation of the simple ἄρχεσθαι to the individuals *to* whom it is *given*, or *among* whom it is *divided*. (*Buttman, Lcxil.*, i., p. 110.)

οἱ δὲ, κοῦροι Ἀχαιῶν. "And they, the sons of the Greeks." Consult note on verse 2. — πανημέριοι. "All day long." Compare

ἑρίη, in verse 437.—*ἰλάσκοντο*. “Strove to propitiate.”—*καλὸν παιήονα*. “A beautiful pæan.” By “pæan” is meant a hymn or song, which was originally sung in honor of Apollo, and which seems to be as old as the worship of that deity.—Knight considers this verse, and the one that follows, spurious, because *παιήων* in Homer is not a pæan, but the name of the god of Medicine, who is distinct from Apollo. Heyne also inclines to the opinion that they were inserted by some rhapsodist at a later day, when the names *Παιήων* and *Παίαν* had become customary designations for Apollo.

475–478. *ἐπὶ ἦλθε*. “Had come on.”—*δὴ τότε κοιμήσαντο*, κ. τ. λ. “Then, indeed, they laid themselves down to sleep by the stern-fasts of the ship.” The expression *παρὰ πρυμνήσια* forms what is termed “*constructio prægans*,” an instance of which we have already had at verse 463: they *went to*, and laid themselves down to sleep *by*, &c.—*καὶ τότ’ ἔπειτ’ ἀνάγοντο*, κ. τ. λ. “Then, thereupon, also they began to get under weigh for the wide-spread army of the Greeks.” *Ἀνάγεσθαι* is a nautical term, and equivalent to *ἐκ τοῦ λιμένος ἀναπλέειν*, the opposite to which is *κατάγεσθαι*, “to sail into harbor from the main ocean.” With *ἀνάγοντο* we must supply *τὴν ναῦν*. Observe, also, that as the mast was not yet raised, and the sail not yet spread, the imperfect here denotes the “*conatus rei faciendæ*.”

480–487. *στήσαντ’*. “Set up.”—*ἀνὰ θ’ ἱστία λευκὰ πέτασσαν*. “And spread on high the white sails.” Observe the adverbial force of *ἀνά*.—*ἐν δ’ ἄνεμος πρῆσε*, κ. τ. λ. “And the wind streamed powerfully within, against the middle of the sail.” Observe here the peculiar adverbial force of *ἐν*: the wind streamed against the sail *in such a way that it was therein*.—*ἄμφι δὲ στείρη*. “While at the keel round about,” *i. e.*, round about the keel. Observe the adverbial force of *ἄμφι*, and note that *στείρη* is properly the locative case, indicating “at” or “in” a place.—*νηὸς ἰούσης*. “The ship proceeding on her way,” *i. e.*, as the ship proceeded.

ἔθεε κατὰ κύμα. “Ran along the wave.”—*μετὰ στρατόν*. A more correct reading than the common *κατὰ στρατόν*, and adopted by Spitzner. Ulysses and his companions came *to* the Grecian army, not *through* it.—*νηᾶ μὲν οἷγε μέλαιναν*, κ. τ. λ. “These same (standing) upon the shore drew the black ship high up on the sands.” Observe that *γέ* in *οἷγε* has here a recapitulating force.—The genitive *ἡπείροιο* denotes the spot to be reached, and *from* which, in the present instance, the motion of drawing commences, while the adverbial *ἐπὶ* indicates the direction of the vessel’s course toward the shore in obedience to that same motion. When the vessel has reached the

shore, the next thing to be done is to draw it *high up* on the sand : here *ἐπί* is again employed to denote direction, and we have now the *dative* in *ψαμάθοις*, because this is to be a *permanent resting-place* for the ship.—*ὑπὸ δ' ἔρματα μακρὰ τάνυσσαν*. “And they extended long props beneath.” These props were placed on each side of the vessel, in order to keep it upright. Grashof, however, thinks that they were long beams, placed lengthways, on each side of the vessel, in a line with the keel, and thus keeping the ship erect. This, as he thinks, would allow more space between the different vessels and more room for fighting. (*Das Schiff bei Homer und Hesiod*, p. 31.)—*ἑσκίδναντο*. “Scattered themselves.”

488–492. *αὐτὰρ ὁ μῆνιε*. “But that (other) one (meanwhile) kept cherishing his wrath.” Observe the demonstrative force of *ὁ*, as indicating Achilles, and the continued action expressed by the imperfect.—*ὠκυπόροισιν*. We have placed a comma after this word with Wolf, in order to bring in the next line with more force.—*Οὔτε ποτ' εἰς ἀγορὴν, κ. τ. λ.* “Neither at any time did he go to the assembly which makes men illustrious,” *i. e.*, where men have an opportunity of acquiring renown by their eloquence and wisdom.—*φθινύθεσκε φίλον κῆρ*. “He kept pining away (in) his heart.” The minor scholiast makes *φθινύθεσκε* transitive here, and equivalent to *ἐφθειρε*. It is more Homeric, however, to give it an intransitive signification, and to make *κῆρ* the accusative of nearer definition.

αὔθι μένων. “Remaining there (where he was).”—*ποθέεσκε ὁ ἀϋτήν, κ. τ. λ.* “And he longed for the battle-cry and the war,” *i. e.* he wished some engagement to take place, in order that his absence from the battle-field might be severely felt by the Greeks, especially by Agamemnon, since he firmly believed that they could not conquer without his aid.

493–497. *ἐκ τοῖο*. “From that time.” *τοῖο* for *τοῦ* (*i. e.*, *τούτου*), with an ellipsis of *χρόνον*.—*δυωδεκάτῃ*. Compare verse 425.—*καὶ τότε δῆ*. “Then, indeed, also.” Observe here the force of *καί* : not only the twelfth morning came, but the gods then *also* proceeded to Olympus.—*ἄμα*. “At the same time.”—*ἤρχε*. “Led the way.”—*ἀλλ' ἥγ' ἀνεδύσετο κῦμα θαλάσσης*. “But this same (goddess) came up unto the wave of the sea,” *i. e.*, unto the surface of the sea. We must be careful not to render *κῦμα θαλάσσης*, as some do, “from the wave of the sea;” this would require the genitive *κύματος*. Compare verse 359, *ἀνέδν πολιῆς ὕλός*, and *Od.*, v., 337, *ἀνεδύσετο λίμνης*, in both of which cases the genitive is rightly employed, for there the idea is that of emerging *from*. In the present

instance, however, Thetis comes forth from the deep waters, *unto* the waves on their surface (hence the accusative of motion toward), and then ascends to the skies. Consult *Nägelsbach, ad loc.*

ἡερίη δ' ἀνέβη. "And amid the mist of the morning she ascended." We have adopted the meaning given to *ἡερίη*, in this passage, by Voss: "Stieg sie in *neblichter Frühe*," &c., and which is adopted by *Nägelsbach*. The common translation is, "early in the morning;" but, if this be correct and *ἡερίη* be merely a designation of time, it ought to have been mentioned in the first clause, with *ἀνεδύσετο*, and not reserved for the second. According, however, to the explanation of Voss, *ἡερίη* can have nothing to do with *ἀνεδύσετο*, and belongs, therefore, rightly enough, to *ἀνέβη*. The passage, too, in this way, gains vastly in poetic beauty.—*οὐρανὸν, Οὐλύμπόν τε.* First she reaches the sky (*οὐρανός*), and then the summit of the fabled Olympus, which pierces the sky, and rises far upward on the other side of the vault of heaven, into the regions of eternal light.

498-502. *ἄτερ ἡμενον ἄλλων.* "Sitting apart from the rest."—*ἄκροτάτῃ κορυφῇ.* The palace of Jove was on the highest peak of the mountain.—*πολυδειράδος Οὐλύμποιο.* "Of the many-peaked Olympus." Compare the explanation of *πολυδειράδος*, as given by the scholiast: *πολλὰς ἐξοχὰς ἔχοντος.* In the language of poetry, Olympus had thrice three hundred summits assigned to it. Compare the scholiast: "*τρεῖς δὲ τριηκόσιαι κορυφαὶ νιφόεντος Ὀλύμπου.*"

ὑπ' ἀνθερεῶνος ἐλοῦσα. "Having taken him under the chin." In verse 407, mention is made of clasping or taking hold of the knees; to this is now added the touching of the chin. Hence Pliny remarks: "*Antiquis Græciæ, in supplicando, mentum attingere mos erat.* (*H. N.*, xi., 5, 103. Compare also *Eurip., Hec.*, 342.) The genitive *ἀνθερεῶνος* depends more on *ἐλοῦσα* than on the adverbial *ὑπό*. Thetis took Jove by the chin (hence *ἀνθερεῶνος*, the genitive of part) in such a way that her hand was extended *under* (*ὑπό*) the same.—*ἄνακτα.* "Monarch of the skies."

503-506. *εἰ ποτε δή.* Consult note on verse 40.—*μετ' ἀθανάτοισιν.* "Among the immortals."—*τίμησον.* "Honor." To be taken in a general sense, and equivalent to "make illustrious," "render conspicuous," "bestow favors upon," &c.—*ὠκυμωρώτατος ἄλλων ἔπλετ'.* "Is the most swift-fated of all." Equivalent, in fact, to *ὠκυμωρώτερος ἄλλων*, or *ὠκυμωρώτατος πάντων*. The literal meaning, "most swift-fated of others," would appear to us ungrammatical, and yet *ἄλλοι* merely excludes an individual of the same *kind* with the rest, though differing from them in *degree*, so that the same person may be said both to belong and not to belong to the class in question

We have an imitation of this construction in Tacitus (*Agric.*, 34): "*Hi ceterorum Britannorum fugacissimi.*"—ἐπλετ'. Equivalent here to ἐστί. Consult note on verse 418.—ἀτάρ. "For." A similar usage prevails in Latin, where *autem* sometimes has the force of *enim*. Thus we may say, as a paraphrase of the present passage, "*Honore filium orna; est autem nunc quidem ducis injuriâ privatus honore.*" (Nägelsbach, *ad loc.*)

508-510. ἀλλὰ σύ πέρ μιν τίσον. "Do thou, however, by all means honor him," *i. e.*, do thou certainly extend to him that honor which others have failed to render him.—μητίετα Ζεῦ. "Counseling Jove," *i. e.*, Jove, parent-source of all wise counsels.—ἐπὶ Τρώεσσι τίθει κράτος. "Bestow might upon the Trojans," *i. e.*, the might that leads to victory. The adverbial ἐπί here increases the idea of the continuance of that power. It is to be given to the Trojans, and to rest upon them for a time.—ὀφέλλωσί τε ἐ τιμῇ. "And may advance him in honor." Literally, "may increase him with honor." Compare the Latin, "*augere aliquem honore.*"

511-513. νεφεληγερέτα Ζεύς. "The cloud-collecting Jove."—ὥς ἦψατο γούνων, κ. τ. λ. "As she touched his knees, so she kept holding, having grown unto them (as it were)." With ἔχετο supply γούνων or αὐτῶν, though not required in the translation. We have here, in ἐμπεφυῖα, a singular but bold expression. She clung to the knees as firmly as if she had grown unto them and now formed part of the very frame of Jove. Virgil has a very feeble imitation of this in his "*genua amplexus hærebat.*" (*Æn.*, iii., 607.) It must be observed that, in a strict Homeric translation, the particle ὥς would be demonstrative here in both clauses: "*so she touched his knees, so she kept holding.*" Compare the German idiom, "*so viel Köpfe, so viel Sinne,*" and also the well-known passage in Virgil, "*ut vidi, ut perii, ut me malus abstulit error.*" (*Eclog.*, viii., 41.)

514-516. νημερτὲς μὲν δὴ μοι ὑπόσχεο. "Promise me now, indeed, for certain." Observe that μὲν is here for μῆν. The particle δὴ, on the other hand, intimates a wish that no farther delay take place, but that the request be granted at once.—καὶ κατάνευσον. "And ratify (that promise) with a nod," *i. e.*, and give me some outward sign of such promise.—ἐπεὶ οὐ τοι ἔπι δέος. "Since there is no cause for fear unto thee." Observe that δέος here is not *metus*, but *causa metuendi*.—ἐπι. For ἔπεστι.—ὅσσον. "How far," *i. e.*, in what degree.—ἀτιμοτάτη θεός. "The least honored deity."

517-519. μέγ' ὀχθήσας. "Greatly disturbed." According to Buttmann (*Lexil.*, s. v.), the verb ὀχθέω denotes, in general, every kind of violent emotion at events, actions, and words which strike the

mind unpleasantly.—*ἡ δὲ λοίγια ἔργ’*. Assuredly, now, (these will be) mischievous doings.” Supply *τάδ’ ἔσται*, not *ἐστί*, and compare verse 573, where the full form of expression is given.—*ὅτι*. “Since.”—*ὅτ’ ἂν μ’ ἐρέθῃσιν*. “When she shall provoke me.” The particle *ἂν* implies the possibility of such an event soon taking place, from the known character of Juno.

520–527. *ἡ δὲ καὶ αὐτως μ’ αἰὲν νεικεῖ*. “For she, even thus, is ever taunting me,” *i. e.*, even as in the present instance, without any provocation on my part, and in full accordance with her suspicious and haughty temper.—*καί τε φησι*. “And says, also.”—*αὐτὶς ἀπόστιχε*. “Go back again.”—*νοήσῃ*. “May perceive,” *i. e.*, may perceive thy visit to the skies.—*κε μελήσεται*. “Will be a care to me, if naught prevent.” Observe the force of the particle *κε* in lessening the certainty implied by the future.—*εἰ δ’ ἄγε*. Consult note on verse 302.—*ἐξ ἐμέθεν γε*. “From me, at least.” Implying that other gods may have other modes of giving a pledge, but that this is his.—*οὐ γὰρ ἐμὸν παλινάγρετον, κ. τ. λ.* “For that of mine is not revocable, neither accustomed to deceive, nor not to be accomplished, whatsoever I shall confirm by a nod with my head.”—*ὅτι*. Observe the comprehensive meaning of this term, “whatever it may be,” “of what kind soever,” &c. It is incorrect, therefore, to refer *ἐμὸν* to *τέκμωρ* merely. On the contrary, it relates to whatever comes from Jove, whatever is ordained by him.

528–530. *ἦ, καὶ κυανέησιν ἐπ’ ὀφρύσι, κ. τ. λ.* “The son of Saturn spoke, and nodded thereupon with his dark eyebrows.” When Phidias, the famous sculptor, was asked from what pattern he had framed his noble statue of the Olympian Jove, he answered, it was from the archetype which he found in this line of Homer. Virgil, remarks Valpy, gives us the nod of Jupiter with great magnificence: “*Annuït, et nutu totum tremefecit Olympum.*” But Homer, in describing the same thing, pictures the sable brows of Jupiter bent, and his ambrosial curls shaken at the moment when he gives the nod, and thereby renders the figure more natural and lively.—*ἐπεβρώσαντο*. “Streamed one upon the other.” Observe the force of *ἐπί*.—*μέγαν δ’ ἐλέλιξεν Ὀλυμπον*. “And he caused the mighty Olympus to tremble (to its base).” The verb *ἐλελίζω* here expresses a quick vibratory motion.

531–535. *διέτμαγεν*. “Separated.”—*Ζεὺς δὲ ἐὼν πρὸς δῶμα*. “But Jove (proceeded) to his own abode.” Supply *ἔβη*, which is to be elicited, in fact, out of *ἄλτο*.—*σφοῦ πατρὸς ἐναντίον*. “In the presence of their sire.” Observe the genitive here with *ἐναντίον*, the cause of motion, on the part of the assembled gods, coming from

the entrance of their sire.—*μεῖναι ἐπερχόμενον*. “To wait for him approaching.” More literally, “coming on.”—*ἀντίοι*. “Before him.”

536–539. ὥς. “Thus,” *i. e.*, under such circumstances.—*οὐδέ μιν Ἦρη ἡγνοίησεν*, κ. τ. λ. “Nor concerning him was Juno ignorant; having seen, how that,” &c.—*οἱ συμφράσσατο βουλὰς*. “Had just been concerting plans with him.” Observe the force of the aorist, in referring to what has just taken place.—*ἀλίοιο γέροντος*. “Of the old man of the sea,” *i. e.*, of the aged sea-god. Referring to Nereus.—*κερτομίοισι*. “In heart-cutting (words).” Supply *ἔπεσι*.

540–543. τίς δ' αὖ. “And who again.” δ' αὖ for δὲ αὖ. Nägelsbach, with less propriety, makes it to be for δὴ αὖ.—*δολομητα*. “Artful one.”—*συμφράσσατο βουλὰς*. “Concerted plans with thee a moment ago.”—*έόντα*. Observe the employment of the accusative here, *σέ* being understood, where we would expect the dative, agreeing with *σοί*. In Attic Greek this becomes a common usage.—*κρυπτάδια φρονέοντα δικαζέμεν*. “Revolving secret things in mind to come to decisions thereon,” *i. e.*, to make secret decisions, to decide on things apart from me.—*εἰπεῖν μοι ἔπος ὅττι νοήσης*. “To declare unto me any plan thou mayest have devised.” More literally, “to declare unto me a plan, whatsoever one thou mayest have devised.”

545–550. μὴ δὴ πάντας ἐμὸνς, κ. τ. λ. “Do not, indeed, build any hopes upon (this), that thou shalt become acquainted with all my determinations.” Observe the peculiar force of *ἐπί* in composition, and compare the explanation of Nägelsbach, “hoffe nicht *darauf*.”

χαλεποί τοι ἔσονται, κ. τ. λ. “They will prove burdensome unto thee, although thou art the partner of my couch,” *i. e.*, they will prove too burdensome for thy feebleness, as a female, although thou art my spouse. The scholiast makes *χαλεποί* equivalent here to *βλαβεροί*, “hurtful,” “injurious,” but in this way the words *ἀλόχω περ εἶσονται* lose all their force.

ἀλλ' ὃν μὲν κ' ἐπιεικὲς ἀκούμεν. “But whatever one, indeed, it may be fitting (for thee) to hear.” With *ὃν* supply *μῦθον*.—*κ' ἐπιεικὲς*. Supply *ἦ*, so that *κ' ἦ* becomes equivalent to the prose *ἂν ἦ*.—*πρότερος τόνγ' εἴσεται*. “Shall know this same one sooner (than thou).” Observe the recapitulating force of *γέ* in combination with the pronoun.—*μή τι σὺ ταῦτα ἕκαστα*, κ. τ. λ. “Do not thou at all interrogate respecting each of these things, nor be prying into them.” After *ὃν μὲν* we would expect *τοῦτον*, but *ταῦτα ἕκαστα* take its place, showing clearly that *ὃν* is to be taken collectively.

551–554. *βοῶπις πότνια Ἥρη*. “The large-eyed, revered Juno.”

In poetic language, and especially in epic phraseology, two or more epithets are often added to a single substantive, without any connecting conjunction, when these are merely ornamental epithets, and serve to point out the object more fully to the view. (*Kühner*, § 760, *m.*)—*βοῶπις*. A large, full eye was an important ingredient in Grecian beauty, and the epithet *βοῶπις* is well qualified to express this, signifying, literally, “ox-eyed,” *i. e.*, one who has large eyes like an ox. The term, moreover, is not confined in Homer to Juno merely, but is applied by him on one occasion to a Nereid (*Il.*, xviii., 40), and on two other occasions to two other females. (*Il.*, iii., 144; vii., 10.) Müller thinks that it had a special reference originally to the worship of the Argive Juno, and the legend of Io. (*Wissensch. Mythol.*, p. 263.)

αἰνότατε. “Most dread.”—*ποῖον τὸν μῦθον εἶπες*; “What kind of word is this thou hast just uttered?” Equivalent to *ποῖον εἶπες τοῦτον τὸν μῦθον*; “Of what kind hast thou uttered this very word?”—*καὶ λήην σε πάρος γ’, κ. τ. λ.* “Heretofore, at least, I even altogether neither interrogate thee, nor pry.” Observe here the employment of *καὶ λήην* (literally, “even very greatly”) to express a strong and positive assertion. It may be paraphrased by “even as much as thou thyself couldst wish.” (Consult *Nägelsbach*, *ad loc.*)—*εἶρομαι*. The present here, as well as in *μεταλλῶ* and *φράζεαι*, is not for the perfect, as some explain it, but is purposely employed to bring the whole range of the past before the eyes, and to denote long-continued habit.—*ἀλλὰ μάλ’ εὐκηλος, κ. τ. λ.* “But, very free from interruption on my part, thou meditatest on those things, whatsoever thou mayest wish.” The adjective *εὐκηλος* in Homer is nearly equivalent to “tranquil,” but only with the idea of freedom from all anxiety, interruption, danger, or other uncomfortable feelings. (*Buttmann*, *Lexil.*, i., p. 141.)—*ἄσος*. Observe that *ἄσσα* is for *ἅτινα*.

555–558. *σε παρείπη*. “May have persuaded thee wrong.” Observe here the force of *παρά*, as showing a deviation from the right way, as in *παρὰ μοῖραν, παρὰ δόξαν, παρὰ τὰ δίκαια*. Hence *σε παρείπη* may be literally rendered, “May have spoken unto thee by the side of what was right, and not in the same path with it.”—*τῇ σ’ ὅτω κατανεῦσαι ἐτήτυμον*. “Unto this one I imagine that thou didst nod assent for certain.”

561–564. *δαιμονίη*. “Strange one.” We have given here the meaning which appears to lie at the basis of *δαιμόνιος*. The ordinary translation, “madam,” carries with it a ludicrous air.—*αἰεὶ μὲν οἶται, οὐδέ σε λήθω*. “Thou art ever, indeed, imagining, nor do

I (at any time) escape thy observation.”—*δ’ ἔμπης*. “And yet, after all.” *ἔμπης* is equivalent to *ἐν πᾶσιν*.—*ἀλλ’ ἀπὸ θυμοῦ*, κ. τ. λ. “On the contrary, thou shalt be farther away from my bosom,” *i. e.*, more estranged than ever from my affections. Observe that *ἀπό* here is merely an adverb, “away,” and that “from” is implied by the case itself of *θυμοῦ*.—*τοὶ καὶ ῥίγιον*. “Even more unpleasant for thee.”—*οὕτω*. Referring to *ἀπὸ θυμοῦ ὑἷλλον ἐμοὶ ἔσσαι*.

566–567. *μὴ νύ τοι οὐ χραίσμωσιν*, κ. τ. λ. “Lest, in that event, as many gods as there are in Olympus prove in reality of no avail unto thee against me coming near, whenever I shall have laid my unapproachable hands upon thee.” Consult, as regards the form *μὴ νύ τοι*, the note on verse 28.—*ἄσσον ἰόνθ’*. More literally, “coming nearer,” *i. e.*, than I at present am. A difference of opinion exists with regard to *ἰόνθ’* in this passage. Buttmann (*Lexil.*, i., 1) maintains that it is not for the accusative singular *ἰόντα*, agreeing with *με* understood, but for *ἰόντε* the nominative dual, in the sense of the plural, and agreeing with *θεοί*. This, however, is opposed by Kühner, Spitzner, and others. Buttmann himself, on a previous occasion (*Ausfuhr. G. G.*, i., p. 136, note) was of the same way of thinking. The whole question turns on this, whether we can use after *χραιομεῖν* the accusative of the concrete object (person or thing) to be ward off, and not merely such general ideas as *ὄλεθρος*, *θάνατος*, &c. Buttmann insists that we cannot, but the opposite opinion appears the more correct one; and, besides, even supposing Buttmann’s position to be correct, still, in the present instance, *ἄσσον ἰόνθ’* is nothing more, in fact, than *ἐμὲ ὄλεθρον φέροντα*.

569–572. *καὶ ῥα*. “And accordingly.”—*ἐπιγνάμψασα φίλον κῆρ*. “Having bent her heart (to submission).”—*ᾧχθησαν*. “Were sore distressed.”—*κλυτοτέχνης*. “Illustrious artificer,” *i. e.*, famed for his skill in the manual arts. To Vulcan, the fire-god, and son of Jupiter and Juno, was ascribed in fable a perfect acquaintance with the working of metals, and with all the secrets of the mechanical arts.—*ἐπίηρα φέρων*. “Striving to gratify.” Literally, “bringing agreeable things.” We have retained *ἐπίηρα*, the commonly-received reading. Buttmann, however, adduces some strong reasons in favour of *ἐπὶ ἥρα φέρων*, making *ἥρα* the accusative of an obsolete nominative *ἥρ*. (*Lexil.*, i., p. 149.)

573–579. *ἦ δὴ λοίγια*, κ. τ. λ. Consult note on verse 518.—*ὦδε*. “Thus,” *i. e.*, even as you are now doing. Not, “so violently.” The Greek for this would be *τόσον*.—*κολῶδον ἐλαύνετον*. “Excite a disturbance.”—*δαιτὸς ἐσθλῆς ἡδός*. “Enjoyment of the goodly banquet.”—*ἐπεὶ τὰ χερεῖονα νικᾷ*. “Since these practices, which are

growing worse and worse, are gaining the ascendancy." Literally, "since these worse things conquer."—ὁ ἐγὼ παράφημι. "I recommend, therefore."—καὶ αὐτῇ περ νοεούσῃ. "Although she herself is possessed of intelligence," i. e., has mind of her own, and therefore needs no advice from me.—μὴ αὐτε νεικείῃσι. "May not again wrangle (with her)." Observe the force of αὐτε: "again," i. e., as he often before has done.—σὺν δ' ἡμῖν δαῖτα ταραύξῃ. "And disturb the banquet for us among ourselves," i. e., our common banquet. Observe the force of σὺν, "among ourselves" or "one another," a meaning arising from the ordinary signification, "together."

580-585. στυφελίξαι. "To hurl (us)." According to the pointing we have adopted, which is that of Heyne, Wolf, and Spitzner, there is an aposiopesis after στυφελίξαι, and we must add, in order to complete the sense, "he can easily do so." Some place a comma after ἐθέλῃσιν, and make στυφελίξαι the optative, but this weakens the force of the passage. According to our pointing, στυφελίξαι is governed by ἐθέλῃσιν.—φέρτατος. "The most powerful."—τόν γ' ἐπέεσσι καθάπτεσθαι μαλακοῖσιν. "Strive to soothe this same one with soft words." The infinitive is here used absolutely for the imperative, without our being under any necessity of having recourse to an ellipsis of μέμνησο or μνῆσαι. Consult note on verse 323.—αὐτίκ' ἔπειθ'. "Immediately thereupon."

καὶ ἀναΐξας, κ. τ. λ. "And, having started up, placed a double cup in the hand of his mother." Literally, "in the hand unto his mother." By δέπας ἀμφικύπελλον is meant a drinking vessel having a cup at both ends. That this was the form of the vessel in question is shown by a passage in Aristotle (*H. A.*, 9, 40), where he is describing the cells of bees as having two openings divided by a floor, like ἀμφικύπελλα.

586-589. τέτλαθι. "Endure it."—ἀνύσχεο. "Restrain thyself."—φίλῃν περ ἐοῦσαν. The particle πέρ is here equivalent to *valde*, whereas with κηδομένην, in the previous line, it has the meaning of "though."—ἐν ὀφθαλμοῖσιν. "With my own eyes." The adverbial ἐν, as Nägelsbach remarks, here denotes that the scene in question dwells, as it were, within his very eyes, and hence indicates the lasting impression which such a scene would naturally produce.—θεινομένην. "Getting beaten."—ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεσθαι. "Since the Olympian (king) is difficult to be opposed." More literally, "to be borne up against." Compare the explanation of Wolf: "*difficilis est, cui resistatur*." Some, less correctly, make ἀντιφέρεσθαι the middle voice.

590-591. ἤδη γὰρ καὶ ἄλλοτ'. "For before now also, on another

occasion."—ἀλεξέμεναι. "To aid (thee)."—ποδὸς τεταγών. "Having seized me by the foot." Observe in ποδός the genitive of a part. Eustathius says that Jove flung him from heaven, as one would fling a hare, or some other animal of the kind, having caught it, namely, by the leg!—The fall of Vulcan from the skies is supposed, by some, to be symbolical of the lightnings descending from the clouds; and he falls on the island of Lemnos, because it is a volcanic isle. The common fable, however, to which the poet here alludes, is told by the scholiast as follows: Hercules, having taken and sacked the city of Troy, was, on his return, driven to the island of Cos by a storm of Juno's raising. This goddess, who hated him bitterly, had contrived to cast Jupiter into a deep sleep, that he might not interrupt her purpose. Jupiter, on awakening, discovered the deception, and cast Juno into fetters; and Vulcan, on attempting to loosen these, was discovered by Jupiter, and cast headlong down to Lemnos.

592-594. πᾶν ἡμάρ. "All day long."—κάππεσον. "I fell down." For κατέπεσον.—ὀλίγος δ' ἔτι θυμὸς ἐνῆεν. "And but little life was yet in me."—Σίντιες ἄνδρες. "The Sintian men." According to the common account, the Sintians were a Thracian community, of rude and barbarous habits, who inhabited a district on the banks of the Strymon, north of the Siropæones. They once occupied, as is said, the island of Lemnos. Müller makes them Tyrrheni, which is the most probable supposition.—ἄφαρ κομίσαντο. "Immediately bore away," *i. e.*, bore to their homes and tended.

596-598. παιδὸς ἐδέξατο χειρὶ κύπελλον. "Received in her hand the cup from her son." Observe that παιδός is here the *Terminus a quo*.—ἐνδέξια. "In a direction from left to right." Consult Buttmann (*Lexil.*, i., p. 174), who shows that at a banquet there was always a fixed place where they began to pour out the wine, and from this the cup went round in a direction from left to right. Whatever else was done in rotation on these occasions, was done from superstitious motives in the same direction.—οἶνοχόει. "Kept pouring out," *i. e.*, the nectar.—κρητῆρος. The mixer on this occasion contains the pure, undiluted beverage of the gods. Compare Glossary, on ἀφύσσω, line 598.

599-604. ἄσβεστος δ' ἄρ' ἐνῶρτο, κ. τ. λ. "And inextinguishable laughter did thereupon arise among the blessed gods, when they saw Vulcan bustling about throughout the mansion." The verb ποιπνύω, in its original sense, meant "to be out of breath;" in Homer's time, however, it was softened down into the idea merely of great exertion. (Buttmann *Lexil.*, i., p. 176.) The gods laughed

at the clumsy attempt of the lame deity to imitate the graceful movements of a Hebe or a Ganymede.

οὐ μὲν φόρμιγγος περικαλλέος, κ. τ. λ. "Nor, indeed, of the very beautiful lyre, which Apollo held." The form οὐ μὲν (*i. e.*, οὐ μὴν) is equivalent to ἀλλ' οὐδέ here.—Μουσάων θ'. "Nor of the Muses." Literally, "and of the Muses."—ἀμειδόμεναι. "Responsive." More literally, "answering in turn."

606-611. κακκείοντες. "For the purpose of lying down."—οἰκόνδε. "To his home." Each deity had a separate palace on Olympus.—ἀμφιγυήεις. "Lame of both legs." This lameness was the consequence of his fall, when hurled from the skies by Jupiter.—ἰδύϊσι πραπίδεςσι. "With knowing mind," *i. e.*, skilful invention.—πρὸς δὲ λέχος. "To his own couch."—ἐνθα πάρος κοιμᾷθ'. "Where before he was wont to lie down."—ὅτε μιν γλυκὺς, κ. τ. λ. "As often as sweet sleep came upon him." Observe here the employment of ὅτε with the optative, to express what takes place repeatedly or customarily. (*Buttmann, G. G.*, § 139, 6.)—καθεῦδ'. "He lay down to repose." Observe that καθεῦδ' does not here mean "he slept," for he is described as still awake at the commencement of the second book, but only "he lay down in order to court repose."—παρὰ δέ. "And by his side." Knight rejects this last verse as spurious. He regards it as the interpolation of a rhapsodist, who wished to terminate the canto as a particular rhapsody. His argument against it is, that Jove is represented in the beginning of the second book as still awake. An answer to this is given above, in the note on καθεῦδ'.—χρυσόθρονος. "Of the golden throne," an epithet applied to Juno as the Queen of Heaven.

NOTES ON THE SECOND BOOK.

ARGUMENT.

THE DREAM.—THE TRIAL OF THE FEELINGS OF THE ARMY.—THE MUSTER AND CATALOGUE OF THE FORCES.

JUPITER, in accordance with the prayer of Thetis, determines to distress the Greeks, in order that he may do honor to Achilles, and make his absence from the battle-field more sensibly felt by the host. In pursuance of this resolve, he sends a deceptive vision to Agamemnon, persuading him to lead the army to battle. This leader, who is thus deluded with the hope of taking Troy without the aid of the son of Peleus, having feared lest the army might be discouraged by the absence of that warrior, and the recent plague, as well as by the long continuance of the siege, contrives to make trial of their feelings by a stratagem. He first communicates his design to the princes in council, informing them of his dream, and of his intention to propose a return to the soldiers, at the same time requesting the assembled leaders to stop the movements of the forces, in case his proposals were embraced by these. Then he assembles the whole multitude, and, on his recommending a return to Greece, they with one voice agree to it, and run to launch the ships. Ulysses, however, succeeds in detaining them, the assembly is recalled, several speeches are made on the occasion, and at length the advice of Nestor is followed, which was to make a general muster of the troops, and to divide them into their several nations, tribes, kindred, &c., before they proceeded to battle. This gives occasion to the poet to enumerate all the forces of the Greeks and Trojans in a long catalogue.

The time employed in this book consists of not quite one day. The scene lies at first in the Grecian camp, and upon the sea-shore: toward the close it changes to Troy.

1-4. Ἄλλοι μὲν ῥα, κ. τ. λ. “The rest, then, both gods and men who fight armed from chariots.” Observe that ἄλλοι is here equivalent to the later οἱ ἄλλοι. In Homer, we can only tell from the context when ἄλλοι is to be thus rendered, since the article as such is never employed by the poet.—ῥα. A particle here of continuation, and connecting the last line of the preceding book with the first line of the present one.—ἵπποκορνσταί. Compare the scholiast: ἀπὸ τῶν ἵππων μαχόμενοι. As fighting from on horseback was not practised in Homeric times, the expression ἀφ’ ἵππων is the same as ἀφ’ ἄρματος.

Δία δ’ οὐκ ἔχε νήδυμος ὕπνος. Compare the meaning assigned to καθεῦδ’ in the last line of the previous book. — ἀλλ’ ὅγε μερμήριζε. “But this same deity kept pondering.” Observe the recapitulating power of γέ.—ὥς Ἀχιλλῆα τιμήσῃ. “In what way he may honor Achilles, and destroy many at the ships of the Greeks.” Since a past tense, μερμήριζε, precedes, we would naturally expect an optative to follow. Instead of this mood, however, we have here the subjunctive, or what grammarians call “*conjunctivus deliberativus*.” Iove is supposed to say to himself, while deliberating on the objects to be accomplished by him, πῶς . . . τιμήσω; πῶς . . . ὀλέσω; and this same mood still remains in the narration, after the person is changed, and the direct interrogation altered to the oblique. The optatives τιμήσαι and ὀλέσαι, or, according to another form, τιμήσει, are here less correctly preferred by some.

5-7. ἦδε δέ. “The following, thereupon.”—βουλῇ. “Device.”—πέμψαι ἐπ’ Ἀτρεΐδῃ, κ. τ. λ. “To send upon Agamemnon, son of Atreus.” Observe that here Ἀτρεΐδῃ is the dative of disadvantage depending immediately upon the verb, and that the adverbial ἐπὶ merely indicates the direction of the action.—οὖλον ὄνειρον. “A pernicious dream.” Some read Ὀνειρον with a capital letter, as if the Dream-god himself were here meant. Not so, however. By ὄνειρον is to be understood merely a particular dream, to which, in common with dreams in general, a species of personal existence is here assigned, and which, from the nature of its destination in the present instance, is termed οὖλον, “pernicious” or “baneful.” The epithet οὖλος would be manifestly improper as a general designation for the god of dreams, and would make all dreams more or less pernicious in their nature.—καί μιν φωνήσας, κ. τ. λ. Observe that φωνήσας is here intransitive, and that μιν depends on προσηύδα.

8-10. Βάσκ’ ἴθι. “Go, speed thee.” More literally, “go, go.” An expression intended to mark haste. Hence Aulus Gellius (xiii., 24) remarks, “*Quis tam obtuso est ingenio, quin intelligat, βάσκ’ ἴθι.*”

οὐλε δνευρε, καὶ βύσκ' ἴθι Ἴρι ταχεῖα, *verba duo idem significantia non frustra posita esse ἐκ παραλλήλου, ut quidam putant, sed hortamentum esse acre imperatæ celeritatis.*—ἐλθὼν ἐς κλισίην. Observe the asyndeton here, occasioned by the absence of δέ. This is owing to the emphatic nature of the command. Hence the scholiast remarks, τὸ πρέπον ("the emphatic nature") τῆς ἐγκελεύσεως διὰ τοῦ ἀσυνδέτου φαίνεται.—ἀγορεύεμεν. "Utter." The infinitive for the imperative. Consult note on book i., verse 323.—ὡς ἐπιτέλλω. "As I enjoin."

11-15. θωρηῆσαι ἐ κέλευε, κ. τ. λ. "Bid him arm with all energy the long-haired Greeks." Long hair was regarded by the early Greeks as a mark of strength and valor. (*Schol. brev., ad loc.*); and hence the term *καρηκομόωντες* becomes in Homer a constant, and, at the same time, a sort of national epithet. Among the later Greeks it was the badge of a free condition, and was forbidden to slaves. (Compare *Xen., Rep. Laced.*, xi., 3; *Aristot., Rhet.*, i., 9.)—πανσυδίη. More literally, "with all his might." Compare the explanation of Wolf: "*cum omni impetu: mit voller Macht.*" Some translate it "in full force," and so the scholiast has it, πανστρατί. This, however, is rather the meaning which the word bears in later writers.

νῦν γάρ κεν ἔλοι. "For now will he probably take," *i. e.*, now has he a chance of taking. Observe that Jupiter does not, as some pretend, utter here a direct falsehood, and promise the capture of the city, when no such capture is about at the moment to take place. On the contrary, the language is purposely guarded, the particle *κέν* with the optative denoting mere contingency, and only as much is said as may lead Agamemnon into error; such being the design of Jove. Observe, also, that Jove addresses the dream in the *direct oratio*, and hence we have the indicative *φράζονται* in verse 14.—Had the future been employed instead of *κέν* with the optative, a certain promise would have been made, and Jove would then have been guilty of an untruth.

οὐ ἔτ' ἀμφὶς φράζονται. "No longer think dividedly." More literally, "no longer deliberate (all) around," *i. e.*, in detached groups, or separate parties, each of these differing in opinion from the rest. Observe the force of the middle voice in *φράζονται*.—ἐπέγναμψεῖν ἅπαντας. "Has bent all (to her will)."—Τρώεσσι ἐφῆπται. "Impend over the Trojans." Observe the continued action implied by the perfect, which gives it the force of a present.

16-22. τὸν μῦθον. "This mandate." Observe the demonstrative force of *τόν*.—βῆ δ' ἄρ' ἐπ'. "And then it repaired unto."—τὸν δ' "But this warrior."—περὶ δ' ἀμβρόσιος κέχυθ' ὕπνος "And ambro-

sial sleep was diffused around." By the epithet "ambrosial" is meant the strengthening, healing nature of sleep; and to express this the poet selects an epithet indicative of strengthening, eternalizing power borrowed from the food of the gods. (*Buttmann, Lexil.*, i., p. 134.)—*κέχυθ'*. Observe the continued action expressed here by the pluperfect, and which gives it the force of an imperfect: "had been diffused, and still continued diffused."—*ὑπὲρ κεφαλῆς* "Over his head," *i. e.*, at the head of the sleeper, and bending over him.

Νηληϊῶ νῦν ἐοικώς, Νέστορι. "Like to the son of Neleus, to Nestor." Literally, "to the Neleian son."—*τόν ῥα μάλιστα, κ. τ. λ.* "Whom, namely, Agamemnon was wont to honor most of the elder (chieftains)." Hence the dream assumed his form, in order that what it said might carry more weight with Agamemnon.

23-25. *εὐδεις Ἀτρείος νιῆ, κ. τ. λ.* "Sleepest thou, son of Atreus, the warrior, the tamer of steeds?" We have placed a comma before *δαΐφρονος*, thus giving each of the epithets a translation separate from the noun, a construction far more Homeric and spirited than the ordinary one.—Observe that Homer here makes Atreus the father of Agamemnon and Menelaus, whereas Apollodorus makes him their grandfather. (*Apollod.*, iii., 2, 2.)—*ἵπποδάμοιο*. A constant epithet in Homer for warriors, from their having so much to do with steeds. At this early period horses were scarce in Greece, and were possessed only by the opulent.—*ᾧ λαοί τ' ἐπιτετράφεται, κ. τ. λ.* "Unto whom both nations have been intrusted, and things of so much importance are a care." The term *λαοί* has reference here to the Grecian army, as composed of so many distinct tribes or communities.

26-34. *νῦν δ' ἐμέθεν ξύνες ὦκα* "Now, therefore, understand from me quickly," *i. e.*, quickly attend to me.—*Διὸς δέ τοι.* For *Διὸς γάρ σοι*.—*ἄνευθεν ἐών.* "Although away." More literally, "apart," *i. e.*, at a distance from thee.—*ἐλεαίρει.* Supply *σε*.—*θωρήξαι σε, κ. τ. λ.* The words of Jove are now repeated by the dream, with a change of person from the third to the second.

ἔχε. "Keep it," *i. e.*, what I have just told thee.—*μηδέ σε λήθη αἰρείτω.* "Nor let forgetfulness take thee unto itself." Observe the force of the active.—*εὖτ' ἄν.* For *ὅταν*.—*ἀνῆή.* "May have released thee (from its influence)." More literally, "may have sent thee away," *i. e.*, may have left thee.

35-36. *τὸν δ' ἔλιπ' αὐτοῦ, κ. τ. λ.* "And left that warrior there, pondering those things in mind which, namely, were not about to be accomplished." Observe that the verb is here in the plural (*ἐμελλον*).

where, from the ordinary rule respecting neuters plural, we would expect the singular number. Neuters plural take the verb in the singular when things, not persons, are referred to ; because things are regarded as forming merely one class, and as destitute of individuality ; whereas, when they refer to persons, the verb is put in the plural, because persons are considered separately, not classified together. In the present instance, however, each of the objects which Agamemnon expects to accomplish arises so distinctly and vividly on his view, that a kind of separate personality is given to them, and the verb with which they are connected becomes of the plural number.

37-40 *φῆ γὰρ δὲ αἰρήσειν*. "For he thought that he will take." More literally, "he said (within his own soul)." The verb *φημί* is often thus used in Homer. Observe, also, that no pronoun is expressed before *αἰρήσειν*, which shows that the reference is to the same person that forms the subject of the preceding verb.—*νήπιος*. "Child that he was." A constant expression in Homer to denote rashness and folly in coming to any conclusion.—*οὐδὲ τὰ ἤδη, κ. τ. λ.* "Nor did he know those deeds which Jove was really meditating." The more prosaic form of expression would be, *οὐδὲ ἤδη τὰ ἔργα ἃ ῥα Ζεὺς μῆδετο*.—*θήσειν ἔπ', κ. τ. λ.* "To inflict both sufferings and groans upon the Trojans as well as the Greeks." The adverbial *ἐπί* is to be taken in close construction with *θήσειν*.—*διὰ κρατερὰς ὑμίνας*. "Through mighty conflicts." Observe that *διὰ* is here equivalent to the Latin *per*, and does not, as the minor scholiast says, supply with the accusative the place of the genitive, namely, *διὰ ὑμίνων* for *διὰ ὑμίνων*.

41-42. *ἔγρετο*. "He awoke."—*θείη δέ μιν, κ. τ. λ.* "And the divine voice was diffused around him," i. e., the accents of the heaven-sent dream still rang in his ear.—*ὀρθωθείς*. "Erect." The literal translation of *ἔζετο ὀρθωθείς* would be, "having raised himself, he sat (in that posture)," *ὀρθωθείς* being used in a middle sense.—*ἐνδυνε*. "He put on." The literal meaning presents a much livelier image, "he got into."

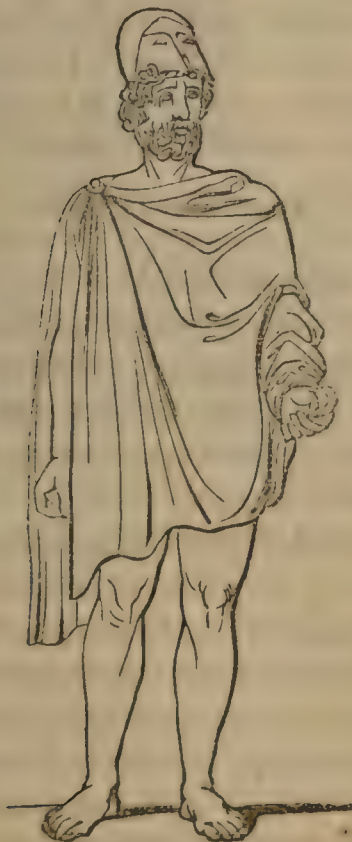
χιτῶνα. The tunic or *chitôn* was the only kind of *ἐνδυμα*, or under garment, worn by the Greeks. Of this there were two kinds, the Dorian and Ionian. The former, as worn by males, was a short woollen shirt without sleeves ; the Ionian was a long linen garment with sleeves. The Dorian seems to have been originally worn in the whole of Greece, and is the one referred to in the text.

43-44. *φῶρος*. The English term "cloak," though generally adopted as the translation of this term, conveys no accurate conception

of the form, material, or use of the garment which it denoted. This was always a rectangular piece of cloth, exactly, or, at least, nearly square. It was used in the very form in which it was taken from the loom, being made entirely by the weaver. The following cut shows the *φῆρος* wrapped around the body to defend it from cold. It is from a very ancient intaglio.



in the following, which represents a statue of Phocion, a more graceful and convenient mode of wearing this same garment is shown.



ποσσι δ' ὑπὸ λιπαροισίν, κ. τ. λ. "And under his white feet he bound the beautiful sandals." In the Homeric age, the sandal consisted of a wooden sole, fastened to the foot with thongs. In later times, however, the sandal must be distinguished from the ὑπόδημα, which was a simple sole bound under the foot, whereas the sandal was then a sole with a piece of leather covering the toes, so that it formed the transition from the ὑπόδημα to real shoes.

45-47. ἀμφὶ δ' ἄρ' ὤμοισιν, κ. τ. λ. "And then around his shoulders he cast the silver-studded sword," i. e., the belt from which hung suspended the sword. The belt was supported by the right shoulder, and hung obliquely over the breast, as may be seen in the following cut, taken from a cameo in the Florentine museum.



σκῆπτρον. Consult note on book i., verse 15.—πατρώϊον, ἄφθιτον αἰεί. "Hereditary, ever imperishable." These epithets are to be translated separately from the noun. Consult note on verse 23.—The sceptre is called πατρώϊον, because the family-sceptre of the line; and ἄφθιτον, because made by Vulcan. Compare verse 101, seqq.—κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων. "Down to the ships of the bronze-mailed Greeks." Literally, "of the Greeks arrayed in tunics of bronze."

48-55. Ἠὼς. Aurora, or Eos, the goddess of the dawn, dwelt with her spouse, Tithonus, on the eastern borders of the Oceanus-encompassed earth-plane. She precedes her brother Helios, the sun-god, in a two-horse car (*Od.*, xxiii., 245), and bends her course through the heavens, entering in at the eastern door of the skies, and passing out at the western; when, together with her brother,

she descends to the great stream of Oceanus, where a golden ship reconveys them both, with winged speed, to their Eastern home. Her approach to Olympus, as mentioned in the text, means, therefore, her drawing near to the eastern portal of the heavens. (*Voss, Kr. Bl.*, i., 234.)

ἐρέουσα. "To announce." Future participle.—αὐτὰρ δ. "But that warrior." Equivalent to ἐκεῖνος, and referring to Agamemnon as the chief person in the narrative.—οἱ μὲν τοὶ δέ. "These indeed but those."—βουλὴ δὲ πρῶτον ἔζε, κ. τ. λ. "And first a council of high-souled elders sat at the ship of Nestor, the Pylos-born king." A question arises here about the true reading. Zenodotus, one of the ancient grammarians, was in favor of βουλήν, making ἔζε βουλήν signify, "he caused a council to sit," the objection to βουλὴ being that ἔζω in the active means "to cause to sit," but ἕζομαι in the middle "to sit," and that βουλὴ ἔζε, therefore, would not make sense. In reply to this, it may be urged, that Homer uses ἔζω as well in the sense of "to sit" as "to cause to sit," and, indeed, in the former much more frequently than in the latter. The scholiasts, moreover, inform us that βουλή was the reading of Aristarchus, Aristophanes, and of the best copies; and it has been adopted, also, in modern days, by Heyne, Wolf, Spitzner, and others.

Πυλοιογενέος βασιλῆος. Observe the apposition between βασιλῆος and the genitive Νέστορος as implied in Νεστορέη. This species of apposition takes place in the case of adjectives derived from proper names, if the proper name contained in them is designed to include a definition. (*Matthiæ*, § 431, 1.)—πυκινὴν ἡρτύνετο βουλήν. "He arranged a skilful plan." Compare the explanation of Wolf: "*er spann den klugen Rath.*"

56-59. θεῖος ὄνειρος. "A divine dream," i. e., heaven-sent.—ἐνύπνιον. "In sleep." The neuter of the adjective taken adverbially, and equivalent to ἐνυπνίως.—ἀμβροσίην διὰ νύκτα. "During the ambrosial night." The epithet ἀμβροσίη here applied to νύξ is the same, in fact, as ἄμβροτος or ἄβρότη, and by "ambrosial night" is therefore meant, according to Buttmann, "divine," or "sacred night." (*Lexil.*, i., p. 134.)—μάλιστα δὲ Νέστορι δίω, κ. τ. λ. "And especially did it very closely resemble the noble Nestor, in both appearance as well as size and mien." Observe that μάλιστα here is equivalent to the Latin *potissimum*, and that ἄγχιςτα is to be taken in close connection with ἔφκει.—καί με πρὸς μῦθον ἔειπεν. Observe that the accusative here denotes the *terminus ad quem*, and depends in construction on the verb, not on the adverbial πρὸς. Consult *Nägelsbach, Excurs.*, xvi., p. 305.

71-75. ὄχετ' ἀποπτάμενος. "Flew quickly away." Literally, "departed, having flown away." The verb οἶχομαι is often used thus with a participle, and always, in this connection, indicates rapidity of movement. The meaning here is, that the moment the dream had thus spoken it flew away.—ἀνῆκεν. Consult note on ἀνήη, verse 34.—ἀλλ' ἄγετ'. "But come, (let us try)." Supply πειρώμεθα. In strictness, however, there is no ellipsis here, but πειρώμεθα, or some thing analogous, is implied in the context.—θωρήξομεν. "We may arm." For θωρήξωμεν, the subjunctive with the mood-vowel shortened.

πρῶτα δ' ἐγὼν, κ. τ. λ. "I, therefore, will first, as it is right, try them with words," *i. e.*, I will do this first in order, as it is right that a commander should, and do you then follow me in this. We have given ῆ, with Buttmann and Spitzner. The more usual accentuation is ῆ̃, but this has in the epic language, as Buttmann remarks, a reference merely to place, namely, "whither," "where," and cannot mean, as some pretend, "as far as."—Agamemnon is apprehensive lest his treatment of Achilles may have alienated from himself the feelings of the host, and diminished their ardor in the prosecution of the war. In order, therefore, to try their minds, and ascertain how they stood affected toward himself and the enterprise, he intends to propose a return home, and looks to the other chieftains to prevent its actually taking place, by their influence and expostulations, should the army really feel inclined to depart.

σὺν νηυσὶ πολυκλήϊσι. "With their many-benched ships," *i. e.*, of many banks of oars, or benches of rowers.—ὑμεῖς ἄλλοθεν ἄλλος, κ. τ. λ. "But do you, one from one quarter, another from another, restrain them by your words," *i. e.*, do you, visiting different parts of the host, etc. Observe that ἐρητύειν is the infinitive for the imperative. Consult note on book i., verse 323.

77-78. ὅς ῥα Πύλοιο, κ. τ. λ. "Who was king, namely, of sandy Pylos." The particle ῥά has here an explanatory power. Compare note on book i., verse 56.—ἡμαθόεντος. Toward the coast, the soil of Elis becomes sandy. A broad line of sand stretches along the sea, nearly as far as the Triphylian Pylos, which from this circumstance is frequently spoken of by Homer as "sandy." (*Müller's Dorians* vol. i., p. 84.)—ὃ σφιν ἐϋφρονέων, κ. τ. λ. Consult note on book i., verse 73.

81-82. ψευδός κεν φαῖμεν, κ. τ. λ. "We would, in all likelihood, pronounce it a falsehood, and rather turn from (than believe) it." Observe the force of κέν with the optative.—μᾶλλον. Nägelsbach, following Nitsch (*ad Od.*, i., 331), makes μᾶλλον here signify "the

more," or "so much the more." This, however, cannot be correct, since it would imply that there already existed some degree of aversion, on the part of Nestor and his colleagues, to the very narrative of Agamemnon, and a want of full reliance on its accuracy.—ὃς μέγ' ἄριστος εὐχεται εἶναι. Consult note on book i., verse 91. The rank and standing of Agamemnon preclude, according to Nestor, all possibility of deception on his part.

84–86. ἤρχε νέεσθαι. "He began to depart."—οἱ δ' ἐπανεστήσαν, κ. τ. λ. "And they, the sceptre-bearing kings, thereupon arose and proceeded to obey the shepherd of the tribes." Observe the demonstrative force of οἱ, though partially concealed in our idiom under the form of the personal pronoun. (Consult note on book i., verse 1. — πείθοντο. The rising was an instantaneous act, but the execution of the orders a continued one. Hence in the former case we have the aorist, in the latter the imperfect.—ποιμένι λαῶν. Agamemnon, not Nestor.—ἐπεσσεύοντο. "Came rushing toward them." The tribes, seeing their leaders gathering together, came thronging to the spot. Compare the scholiast: ὁρῶντες ἤδη συνίοντας τοὺς ἐν τέλει καὶ αὐτοὶ ἠκολούθουν ἅμα.

87–90. ἥντε ἔθνεα εἰσι, κ. τ. λ. "Even as go the swarms of the closely-thronging bees." Literally, "the nations." The term ἔθνεα is purposely employed here to keep up the comparison, though requiring to be softened down in an English version.—εἰσι. Observe here the singular verb with the neuter plural; and also that εἰμι is here used in the present with a present, and not with a future meaning. In Homer this is not unfrequent; but, in Ionic prose and Attic prose and poetry, εἰμι as a future regularly occurs, and the exceptions are very rare. (*Passow, s. v.*)—μελισσῶν ἀδινῶν. Observe the similarity of termination in these words, and also in ἐρχομενῶν. The object of this is to make the sound an echo to the sense, and to express at once the loud buzzing and the numbers of the bees.

νέον. "Afresh," i. e., in fresh numbers. The spirit of the comparison lies in this. As the bees came forth continually in fresh numbers, so fresh bands of Greeks keep continually pouring forth from the ships and tents. It is worthy of note, that this is the first simile in Homer.—βοτρυδόν. "In clusters." Literally, "cluster-like."—ἐπ' ἀνθεσιν εἰαρινοῖσιν. "Unto the vernal flowers." Commonly, but erroneously rendered, "over the vernal flowers." The dative here denotes direction, and the adverbial ἐπί increases its force. (*Stadelmann, ad loc.*—*Kühner, § 612, b.*)—αἱ μὲν τ' ἐνθα ἄλις, κ. τ. λ. "Some have sped their flight in crowds in this direction, others in that." Observe here the peculiar force of the per-

fect in denoting rapidity of movement. Before one swarm of bees has been long observed, it has passed away, and a fresh swarm has taken its place, to be as rapidly succeeded by another.

91-94. ὥς τῶν ἔθνεα πολλὰ. "So the numerous nations of these," *i. e.*, of the Greeks.—ἡϊόνοσ προπάροιθε, κ. τ. λ. "Kept marching in squadrons, in front of the deep shore, to the place of assembly." By the "deep shore" appears to be here meant one of wide extent, or, in other words, extending far inward to the land. Nägelsbach, with less propriety, makes it refer to the deep sand of the sea-shore, "tief sandig."

*Οσσα δεδήει. "Blazed Rumor," *i. e.*, rumor was rife. A surmise had arisen among the troops that Agamemnon intended to return home, and a rumor, founded upon this, was now travelling in hot haste throughout the numerous host. This is what the poet means when he says that "Rumor blazed," more literally, "burned among them." Rumor, moreover, is here personified, and made the messenger of Jove, since rumors, the origin of which oftentimes no one could trace, were wont to be ascribed to the special interposition of the deity.—ὁτρύνουσ' ἰέναι. The rumor made them all anxious to attend the assembly, in order to ascertain its truth.—οἱ δ' ἀγέροντο. "And they kept gathering themselves together." Observe the force of the middle voice.

95-98. τετρήχει. "Was tumultuous." Observe the use of the pluperfect in an imperfect sense. The assembly had been previously tumultuous, and still remained so. The peculiar meaning of this tense will plainly appear, when we contrast it with κινήθη at verse 144. There the passive aorist is employed to express the moment of transition from calm to tumult, whereas here τετρήχει marks the continuance of the agitation. (*Buttmann's Lexilogus*, p. 509, *ed. Fishlake*.)—λαῶν ἰζόντων. "As the tribes seated themselves." Genitive absolute, not depending on the adverbial ὑπό.

ἐρήτνον. "Strove to restrain." The imperfect is here employed to express the *conatus rei faciendæ*, as the grammarians term it. (*Kühner*, § 438, 2.)—εἰ ποτ' ἀϋτῆς σχοίατ'. "If, at length, they would refrain from clamor," *i. e.*, in order that they might at length refrain, &c.—Διοτρεφέων. A standing epithet in Homer for kings, as being under the constant and special care of Jove and the other gods.

99-101. σπονδῇ. "With difficulty." Commonly, but erroneously, rendered "in haste." Compare the scholiast: (ἰστέον) ὅτι σπονδῇ λέγει (ποιητῆς) οὐχ ὅλον (λέγεται), ἐν τάχει, ἀλλὰ μόγις καὶ δυσχερῶς ὡς τὸ, ὥς ἄρ' ἄτερ σπονδῆς τάνντην μέγα τόξον Ὀδυσσεύς. (*Od.*, *xxi.*

409.)--ἐρήτυθεν δὲ καθ' ἑδρας. "And were restrained in their respective divisions of seats." Observe that by ἑδραι are here meant, not the individual seats of each, but the divisions of seats assigned to a particular number. Compare *Od.*, iii., 7: ἐννέα δ' ἑδραι ἔσαν, πεντηκόσιοι δ' ἐν ἐκάστη εἶατο. The adverbial κατά, therefore, has here not a local, but a distributive force. (Consult *Nägelsbach*, *ad loc.*)

ἀνὰ δὲ. "Up, then."--σκηπτρον ἔχων. "Holding his sceptre." The sceptre is here the symbol of dominion. This dominion was bestowed on Pelops by Jove, and, as a sign of this bestowal, he received the sceptre in question from Hermes or Mercury, the messenger of the gods. Consult note on book i., verse 15.--τὸ μὲν Ἡφαιστος κάμε τεύχων. "Which Vulcan, fabricating, had bestowed labor upon," i. e., which Vulcan had toiled at making. Observe that τό is here for ὅ.

102-109.--Ἡφαιστος μὲν. "Vulcan, in the first instance." Observe the force of μέν in the protasis.--αὐτὰρ ἄρα Ζεὺς, κ. τ. λ. "But Jupiter hereupon gave it to his messenger, the slayer of Argus." Mercury slew the many-eyed Argus, who had been placed by Juno as a keeper over Io, after the latter had been transformed into a heifer. Observe the force of ἄρα in continuing the heads of a narrative. It may be more freely rendered "still farther," or "next in turn." (Consult *Nägelsbach*, *Excurs.*, iii., § 14, 15.)--Ἑρμείας δὲ ἄναξ. "And King Mercury next."--αὐτὰρ ὁ αὖτε Πέλοψ. "But he, again, Pelops." More literally, "but this one, again, Pelops."

Θυέστ'. For Θυέστα. The nominative. Masculine words retain α unaltered in the nominative, where euphony or versification requires it: otherwise σ is added to the root, and the α is lengthened into η. The form in α remained peculiar to the Æolic dialect, the form in ης to the Attic and common language. (*Thiersch*, § 178.)--πολλῇσι νήσοισι, κ. τ. λ. "To rule over many islands, and all Argos." By Argos is here meant either the whole Peloponnesus, as Heyne and Voss maintain, or else a very large portion of the same. I was so called from the powerful kingdom of the Persidæ, which Atreus obtained after the death of Eurystheus. The city of Argos, it must be remembered, was at this period under the sovereignty of Diomedes. The islands referred to in the text are supposed to have been those in the Argolic and Saronic Gulfs. It is more than probable, however, that others also are meant.

ἐρεισάμενος. "Having leaned." Literally, "having supported himself."--ἔπε' Ἀργεῖοισι μετηύδα. "Spoke words (as follows) among the Greeks."

110-113. θεράποντες Ἄρηος. "Servants of Mars." A very ap-

propriate term for warriors, who, as worshippers, figuratively, of the god Mars, are called his attendants, ministers, or servants. The ministers or attendants of any deity were called, in common parlance, the *θεράποντες* of that deity.—*με μέγα ἄτη ἐνέδησε βαρείη*. “Has greatly entangled me in a heavy misfortune.” More literally, “has greatly bound me in,” &c. Observe that *μέγα* is taken adverbially, and qualifies *ἐνέδησε*.

σχέτλιος. “Cruel one,” *i. e.*, cruel deity.—*πρὶν*. “In former days,” *i. e.*, in the earlier stages of the war.—*Ἴλιον ἐκπέρσαντ’*, κ. τ. λ. “That I should depart after having sacked the well-walled Ilium.” Observe that *ἐκπέρσαντ’* is here for *ἐκπέρσαντα*, and agrees with *με* understood before *ἀπονέεσθαι*. We must not, as some do, make it stand for the dative *ἐκπέρσαντι*, and refer it back to *μοι*.

114–118. *νῦν δὲ κακὴν ἀπάτην βουλευσατο*. “Now, however, he has resolved upon an evil deceit.” Observe the employment of *βουλευσατο* with an accusative, a construction not frequently met with.—*δυσκλέα*. “Inglorious.” This term properly denotes one who has been unfortunate in acquiring renown.—*ἐπεὶ ὤλεσα*. “After I have lost.”—*οὕτω που Διὶ μέλλει*, κ. τ. λ. “In this way, I suppose, is it likely to prove pleasing to Jove, superior in might.” Observe here the force of the indefinite *που* in softening down an assertion, and subserving at the same time the purposes of sarcastic complaint. It is equivalent to the Latin *ni fallor*.—*ὅς δῃ*. “Who before now.”—*ἥδ’ ἔτι καὶ*. “And still also.”—*τοῦ γὰρ κράτος*, κ. τ. λ. “For the power of this one is very great,” *i. e.*, is supreme.

119–122. *αἰσχροὺν γὰρ*. The particle *γάρ* refers back to *δυσκλέα*, and the context shows in what this inglorious posture of affairs consisted.—*καὶ ἐσσομένοισι πυνθέσθαι*. “Even for posterity to learn.” Literally, “even for those about to be.” The meaning is that the disgrace of the Greeks will not be confined to the present age, but will be heard of by posterity also.—*μὴψ οὕτω πολεμίζειν*. “Are thus to no purpose waging.” Observe that *οὕτω* here is to be connected in construction with *μάψ*, not with *τοιόνδε*. Such an expression as *οὕτω τοιόσδε* would not be Greek.—*πανροτέροισι*. “Fewer in number (than themselves).”—*τέλος δέ*, κ. τ. λ. “For no end has as yet appeared,” *i. e.*, no effectual result has yet been made to appear. Observe that *δέ* is here equivalent to *γάρ*, and that we have in this clause a repetition, *cr*, rather, enlargement of the idea contained in *μάψ*.

124–130. *ὄρκια πιστὰ ταμόντες*. “Having struck a faithful league.” According to Buttmann (*Lexil.*, p. 439, *ed. Fishl.*), *ὄρκια* means properly a contract or agreement on oath; and as this is concluded by

a sacrifice of lambs, the throats of which are cut by the contracting parties (*Il.*, iii., 292), this is sufficient to explain the meaning of ὄρκια ταμεῖν, without the necessity of supposing that ὄρκια was used in this single phrase in another sense, namely, as an adjective, ὄρκια, *scil.* ἱερεῖα : particularly as the analogy of the Roman custom, and of the Latin language in the formula *ferire fœdus*, agrees with it so decidedly ; for *ferire fœdus* is nothing more than *feriendâ hostiâ facere fœdus*.

Τρῶας μὲν λέξασθαι, κ. τ. λ. "To select the Trojans, on the one hand, as many as are inhabitants of the city ; and if we Greeks, on the other hand, should be distributed in order into decads," &c. Observe the force of the middle in λέξασθαι, "to select for our selves," *i. e.*, for the purpose of a comparison with ourselves as regards number.—ἐφ' ἑστίοι. Referring to those who have a domestic hearth (ἐστίαν ἔχουσι) in the city, or, in other words, are inhabitants of the same, not mere transient sojourners.—ἡμεῖς δ' ἐς δεκάδας, κ. τ. λ. The construction changes here, and is no longer dependent on εἶπερ κ' ἐθέλομεν. Properly speaking, the sentence ought to have run on as follows : εἶπερ γάρ κ' ἐθέλομεν ἀριθμηθῆμεναι ἄμφω, (καὶ) Τρῶας μὲν λέξασθαι, ἡμεῖς δὲ διακοσμηθῆμεναι, . . . Τρώων δὲ ἕκαστον ἐλέσθαι . . . ? πολλάί κεν, κ. τ. λ.

οἶνοχοεῦειν. "To pour out wine (for us)."—κεν. "In that event." —τόσσον ἐγὼ φημι, κ. τ. λ. Reckoning the Greeks at 120,000, or, with Aristarchus, at 140,000, and taking the statement in the text for our guide, namely, that the Greeks were to the Trojans in point of numbers as more than ten to one, we shall find the number of Trojans who were inhabitants of the city to have been less than 12,000 or (if we take Aristarchus's estimate) than 14,000. To these we are to add 38,000 allies, making in the whole less than 50,000. The Greeks, therefore, were more than twice as numerous as the combined forces of their opponents ; and hence the disgrace of a superior army retiring home from before an inferior one.

131–135. ἐγχεσπαλοι ἄνδρες. In apposition with ἐπίκουροι.—ἔασιν. Equivalent to the Latin *adsunt*. —οἳ με μέγα πλάζουσι. "Who cause me to wander widely (from my intended purpose)," *i. e.*, who prevent me from achieving the conquest of the city.—ἐθέλοντα. "Though desirous."

δὴ βεβάασι. "Have already gone by."—Διὸς μεγάλου ἐνιαυτοί. Jove sends all things unto men, even the circles of the year. The ἐνιαυτοί here meant are the then usual ones of ten months each. (*Wolf, ad loc.*)—καὶ δὴ δοῦρα σέσηπε νεῶν, κ. τ. λ. "And by this time the timbers of the ships have rotted, and the ropes have become un-

twisted." Observe the art of the speaker. In addition to the disgrace of returning home without having accomplished their purpose, the danger is hinted at of their attempting to recross the sea in the present decayed state of their shipping.

σπάρτα. By this term are properly meant ropes made of Spanish broom (*Spartum scoparium*, Linn.), the *genista* of Pliny. The ancients, however, applied the name to various other plants, also, of a similar kind; and hence the objection of Varro falls to the ground, who maintained that the Greeks in Homer's time, having no intercourse with Spain, were unacquainted, of course, with the *spartum*, and that, therefore, in the text of Homer, we must read, not σπάρτα, but σπαρτά, "*res sativæ*." (*Aul. Gell.*, xvii., 3.)—λέλυνται. Observe here the plural verb after a plural neuter, according to the earlier usage of the Greek tongue, although in σέσηπε we have the singular. Nägelsbach thinks that this is done merely on metrical grounds. (*Excurs.*, xxi., p. 338.) In this opinion Kühner coincides (§ 424, 4).

136-139. αἱ δέ που, κ. τ. λ. "While they, most probably, both our wives and infant children, sit in our homes expecting (us)." For ἡμέτεραι ἄλοχοί τε καὶ νήπια τέκνα.—αὐτως ἀκράαντον. "Is thus unfinished."—πειθώμεθα πάντες. "(So) let us all obey." The whole speech of Agamemnon is so managed as, under the appearance of recommending a return home, to depict actually in striking colors the difficulty and danger of the undertaking.

142-146. τοῖσι δὲ θυμὸν ἐνὶ στήθεσσιν, κ. τ. λ. "And he aroused a strong feeling in their breasts unto these, unto all among the throng, as many as had not heard of his scheme," i. e., as many as were not privy to the design which he had avowed before the council of elders.—θαλάσσης, πόντου Ἰκαρίοιο. "Of the sea, the Icarian deep." The first of these genitives (θαλάσσης) has a general reference; the second, a more special one. Both, however, are in mutual apposition.—By the "Icarian deep" is meant the sea around Icaria, a small island near Samos. It was a stormy and dangerous part of the Ægean, especially the strait between the two islands just named. (*Tournefort*, ii., p. 139, *Germ. transl.*)

τὰ μὲν τ', κ. τ. λ. "Which, indeed, even both the southeast wind and the south are wont to raise." The particle τε is often joined, as here, to the relative clause, in order to show more clearly the agreement between two members of a comparison. Hence we may render more freely, in the present instance, "Ay, and these, in truth," for μὲν is here merely the shortened form of μῆν.—ᾧρορ'. Observe the force of the aorist in denoting what is customary or usual

147-148. *κινήση*. We have given here, with Spitzner, the reading of the Venice manuscript. The common text has *κινήσει*, but the propriety of employing the future in a comparison is extremely doubtful. — *Ζέφυρος*. This is commonly translated “the West-wind,” but the *Ζέφυρος* of Homer, in the *Iliad*, is evidently the North-northwest, and hence he makes it come, along with Boreas, from the regions of Thrace. (*Il.*, ix., 5.) To the inhabitants of Asia Minor, therefore, the Homeric Zephyrus was a cold and stormy wind, since it came to them from the Thracian and Macedonian mountains. In the *Odyssey*, on the other hand, the wind *Ζέφυρος* is considered, at one time, as tempestuous; at another, as mild, and favoring vegetation. (*Montbel, ad loc.*)

βαθὺ λήϊον. “The thick-standing corn.” — *λάβρος ἐπαιγίζων*. “Rushing down upon it impetuous.” This serves as a kind of epexegetis to *ἐλθών*. Some editions incorrectly read *ἐλθὼν λάβρος*, disuniting *λάβρος* from *ἐπαιγίζων*. — *ἐπὶ τ’ ἡμύει ἀσταχύεσσιν*. “And it bends unto (the blast) with its ears.” Observe the force of the adverbial *ἐπὶ*. The subject of *ἡμύει* is not *Ζέφυρος*, but *λήϊον*. So sudden a change of subjects, however, is unusual in Homer. The poet, in the two similitudes here given, has judiciously made choice. remarks an anonymous commentator, of the two most wavering and inconstant things in nature to compare with the multitude—the waves and the ears of corn. The first alludes to the noise and tumult of the people, in the breaking and rolling of the billows; the second, to their taking the same course, like corn bending one way; and both to the ease with which they are moved by every breath.

149-154. *ἀλαλητῶ*. “With shouting.” Dative of the manner. — *ἔσσεύοντο*. “Began to rush.” — *ποδῶν δ’ ὑπένερθε, κ. τ. λ.* Construe as follows: *κονίη δ’ ἴστατο, ἀειρομένη ὑπένερθε ποδῶν*. — *ἄπτεσθαι*. “To lay hold of.” — *ἄλλα δῖαν*. Consult note on B. I, v. 141. — *οὐρούς τ’ ἐξεκάθαιρον*. “And they began to clean out the trenches.” These received the keels of the galleys, and served to guide them in their descent to the water. — *οἴκαδε ἱεμένων*. “Of them desiring to return home.” Literally, “of them sending themselves homeward.” Observe the force of the middle voice, and compare the remark of Heyne: *ἱεμένων est de cupientibus οἴκαδε ἵεναι*. — *ὑπὸ νηῶν*. “From under the ships.” — *ἔρματα*. Consult note on book i., verse 486.

155-156. *ἔνθα κεν Ἀργείοισιν, κ. τ. λ.* “Then would a return have been effected for the Greeks, contrary to fate.” The decrees of destiny, according to the Homeric notion, can be put off by human agency, though they can never be finally averted. In the present

case, the fates had decreed that Troy should fall; the time, however, for bringing this to pass could have been deferred by the premature departure of the Greeks, and this the poet calls *ὑπέρμορα*.—*εἰ μὴ Ἀθηναίην, κ. τ. λ.* Construe *εἰ Ἥρη μὴ εἶπεν μῦθον πρὸς Ἀθηναίην*.

157–165. Ὡ πόποι. Consult note on book i., verse 254.—*τέκος*. We have placed a comma after this word, with Spitzner, thus separating it from Ἀτρυτώνη. According to the common punctuation, Ἀτρυτώνη agrees with *τέκος* by synesis. This, however, is harsh.—Ἀτρυτώνη. “Unwearied one.” A fine epithet to apply to the goddess of intellect, and indicative of the indomitable energies of the mind.—*οὔτω δῆ*. Equivalent to the Latin *siccine jam*.—*ἐπ’ εὐρέα νῶτα*. “Over the wide surface.” More literally, “upon the broad back.”—*καὶ δέ κεν εὐχολήν, κ. τ. λ.* “And can they leave behind the Grecian Helen, as a boast unto Priam and the Trojans?” Κάδ is here for *κάτ*, the final consonant being assimilated to the initial one in the following word; and *κάτ* is an old form for *κατά*.—*κεν λίποιεν*. Observe the peculiar force here of *κεν* with the optative, equivalent to “might (*i. e.*, can) they by any possibility leave,” &c.—*φίλης ἀπὸ πατρίδος αἴης*. “Away from their native land.” Compare book i., verse 562: *ἀπὸ θυμοῦ*.

ἀλλ’ ἴθι νῦν, κ. τ. λ. Before *ἀλλά* we must supply here, in translating, the negative, “No.”—*κατὰ λαὸν*. “Throughout the people.”—*σοῖς δ’ ἀγανοῖς ἐπέεσσιν*. “With thy own mild words.” Observe the emphatic power of *σοῖς*.—*μηδ’ εἶα*. “Nor suffer (them).” We have read *εἶα*, with Thiersch, for reasons given in the Metrical Index. The common lection *εἶα* vitiates the line.—*ἀμφιελίσσας*. “Impelled on both sides by oars,” but v. Glossary.

166–171. *γλανκῶπις*. Consult note on book i., verse 206.—*κατ’ αἶξασα*. “Having rushed down.”—*καρπαλίμως δ’ ἔκανε*. This verse is omitted in some manuscripts.—*Διὶ μῆτιν ἀτάλαντον*. “Equal in counsel to Jove,” *i. e.*, a counselor equal in prudence to Jove.—*ἄπτετ’*. Consult note on verse 152.—*ἐπεὶ μιν ἄχος, κ. τ. λ.* “Since indignant grief was come upon him in heart and soul.” Observe the double accusative with *ἔκανε*, and compare note on book i., verse 362.

173–79. *πολυμήχαν’*. “Of many expedients,” *i. e.*, inventive, expedient-inventing.—*πεσόντες*. “Having tumultuously embarked.” More literally, “having fallen,” *i. e.*, having rushed in dense numbers.—*μήδ’ ἔτ’ ἐρώει*. “Nor any longer delay.” The common text has *μήδε τ’ ἐρώει*, “nor at all delay.” In this latter reading, *τ’* is for *τὸ*.

182–186. *ξυνέηκε*. “Recognized.” More literally, “understood.” — *βῆ δὲ θέειν*. “And he stepped forth to run.” The infinitive here denotes the aim or object, and answers to the Latin supine. (*Kühner*, § 642, *c.*)—*χλαῖναν*. “His woolen cloak.” This was a cloak of twice the ordinary thickness, shaggy on both sides, and worn generally over the pallium for the sake of warmth.—*βάλε*. Observe throughout this whole account the employment of the aorist, to indicate rapidity of movement.—*ἐκόμισσε*. “Took care of,” *i. e.*, took up after it had fallen to the ground, in order that it might not be lost.—*Εὐρυβάτης*. Consult *Od.*, xix., 244, &c., where mention is made of him. Agamemnon had also a herald of the same name *Il.*, i., 320 ; ix., 170.

ἀντίος. “Into the presence of.”—*δέξατό οἱ*. “Received at his hands,” *i. e.*, from him. The common construction is *δέχεσθαι τι παρά τινος* ; here, however, we have the dative, by what *Kühner* calls a poetic construction. It is, in fact, a branch of the *dativus commodi*, the act being done for the benefit, or sake of Agamemnon, in order to prevent the return of the Grecian forces to their homes (*Kühner*, § 579, 3.)—*σκῆπτρον πατρώϊον*. Compare verse 101.

188–189. *ὅντινα μὲν βασιλῆα, κ. τ. λ.* “Whatsoever king, indeed, and distinguished chieftain he chanced to find,” *i. e.*, as often as he met with any king, &c. The optative with the relative is used to indicate the recurrence or repetition of an act. (*Kühner*, § 831, 4.)—*τὸν δ'*. “This one, thereupon.” Observe that *δέ* here is not in the apodosis to *μὲν* in the preceding clause. This apodosis occurs in *ὃν δ' αὖ δῆμον*, verse 198.—*ἐρητύσασκε*. “He checked,” *i. e.*, he detained while in the act of hurrying to embark.

190–195. *Δαιμόνι'*. “Strange man !” The term *δαιμόνιος* always carries with it, in Homer, some degree of objurgation, and is to be translated according to the rank or condition of the party addressed. In the present instance, *δαιμόνιε* is rendered by some “Noble sir !” by others, “my good sir !” by others, again, “foolish man !” We have preferred giving it its primitive force, which comprehends, in fact, all these meanings.—*κακὸν ὦς*. “Coward like.” Observe the accentuation of *ὦς*, coming, as it does, after the word on which it depends.—*δειδίσσεσθαι*. “To be terrified.” In this place alone does this verb occur in a passive sense. Every where else Homer uses it as an active transitive verb, “to terrify.” On the present occasion it means to be troubled, and tumultuously to prepare for flight.

ὁλος νόος. “What is the intention.” Supply *ἐστί*.—*πειράται*. “He is making trial of.”—*τάχα δ' ἵψεται*. “But soon will he smite.” The allusion, says an anonymous commentator, is to a

man first feeling the veins of a horse, when going to bleed him, and then striking the lancet into him!—*ἐν βουλῇ δ' οὐ πάντες, κ. τ. λ.* Construe *οὐ πάντες δὲ ἀκούσαμεν οἶον ἔειπεν ἐν βουλῇ*.—*μή τι χολώσμενος, κ. τ. λ.* “(Take care) lest he, having become incensed, do some injury to the sons of the Greeks.” Supply *ὄρα*, or some equivalent term. We have given *μή τι*, with Spitzner, from a Venice manuscript. The common text has *μήτι* as one word.

196-197. *θυμὸς δὲ*. “For the wrath.” The particle *δέ* is here equivalent to *γάρ*.—*διοτρεφέος*. Consult note on book i., verse 176.—*τιμὴ δὲ*. “His high office, too.”—*φιλεῖ δέ*. *κ. τ. λ.* “And counseling Jove loves him.”—Observe in these two verses the different meanings borne by the particle *δέ*.

198-206. *δήμον*. “Of the common people.”—*βοόωντα*. “Crying aloud,” *i. e.*, expressing by loud cries his joy at the idea of returning home.—*Δαιμόνι*. “Fellow.” Consult note on verse 190.—*ἀτρέμας ἦσο*. “Sit quietly,” *i. e.*, sit down and be quiet.—*σὺ δὲ*. “For thou art.” Supply *εἰς*.—*οὔτέ ποτ' ἐν πολέμῳ, κ. τ. λ.* “Neither at any time counted in war nor in council,” *i. e.*, counted among the brave in war, nor admitted to the council of chieftains.—*πῶς*. “By any means.”—*οὐκ ἀγαθὸν πολυκοιρανίη*. “The government of the many is not a good thing,” *i. e.*, a plurality of rulers. Observe that *ἀγαθόν*, by a common Greek idiom, in place of agreeing with *πολυκοιρανίη*, agrees with *χρῆμα* understood. In other words, when the subjects, whether masculine or feminine, express not any particular individual of a class, but merely the general notion, the predicative adjective stands in the neuter singular.

Κρόνου παῖς ἀγκυλομήτεω. “The son of crafty Saturn,” *i. e.*, Jupiter. The epithet *ἀγκυλομήτης* means, more literally, “of crooked counsel,” and as *Κρόνος* is nothing more than time (*Χρόνος*), it has reference merely to time as concealing within itself the secrets of the future, and hiding them in the *crooked* and devious recesses whither no human knowledge or skill can reach. The scholiast however, merely refers the epithet to his having overreached his father Uranus.

θέμιστας. “Privileges,” *i. e.*, regal authority.—*σφίσιν*. “Among them.” Referring to the *Ἀχαιοί* in verse 203. It requires but a glance to perceive that *σφίσιν* here is extremely awkward, and not needed in the sentence. Indeed, the probability is that the whole line is spurious, since it is wanting in several manuscripts. If it be thrown out, we must supply *βασιλεύειν* with *ἔδωκε* in the previous verse. In a metrical point of view, moreover, the line is objectionable, as may be seen by consulting the Metrical Index.

207-210. ὥς. "Thus." Observe the accentuation.--κοιρανέων. "Acting as chief," *i. e.*, discharging the duties of commander, Agamemnon having confided his sceptre to him for the time being.—διέπε. "Was arranging." Equivalent to διέτασσε.—ἐπεσσεύοντο. Consult note on verse 86.—ἡχῇ. "With a tumult."—ὥς ὅτε. "As when." For a literal translation we must supply a clause after ὥς, namely, "as (is the tumult) when."—πολυφλοίσβοιο. Consult note on book i., verse 34.—σμεαραγεῖ δέ τε πόντος. "And the deep even echoes again."

211-215. ἐρήτυθεν δὲ καθ' ἑδρας. Consult note on verse 99.—Θερσίτης δ' ἔτι μούνος, κ. τ. λ. "But Thersites alone, intemperate of speech, was still loudly clamorous." More literally, "still kept chattering." The verb properly refers to the cries of daws or rooks.—ἀμετροεπής. The true force of this epithet appears from the next line, ὅς ῥ' ἔπεα φρεσὶν, κ. τ. λ, which is, in fact, an explanation of its meaning. It is, therefore, not ὁ πολλὰ, but ὁ ἄκοσμά τε καὶ πολλὰ ἔπη εἰδώς.

ὅς ῥ' ἔπεα φρεσὶν, κ. τ. λ. "Who, namely, knew in his own mind words, both indecorous and many in number, for contending idly, and not according to order, with kings, but (for uttering) whatever might seem to him a subject of laughter to the Greeks." With regard to the expression ὅς ῥα, consult note on book i., verse 405.—ἔπεα ἦδη. This expression, as here employed, does not refer to a mere theoretic knowledge, but implies, also, an actual use of the terms in question. A similar usage frequently occurs in Homer. Thus, in place of saying "this man is just," the poet has "this man knows what is just." So ἄγρια εἰδέναι, "to know what is savage," *i. e.*, to be savage; ἀθεμίστια εἰδέναι, "to know what is lawless," *i. e.*, to be lawless, &c.—ἐριζέμεναι. This is merely stated as one of the many results of his being ἀμετροεπής.—ἀλλά. Depending on οὐ κατὰ κόσμον. In translating, supply λαλεῖν, which is in fact, however, implied in ἐριζέμεναι.—εἴσαιτο. The optative here denotes repetition, so that the clause, when more freely rendered, will be, "to speak out, as often as any thing appeared to him calculated to excite a laugh among the Greeks."

216-219. αἰσχιστος δὲ ἀνὴρ, κ. τ. λ. "He came, moreover, the ugliest man beneath (the walls of) Troy." More freely, "he was, moreover, the ugliest man that came beneath the walls of Troy."—φορκὸς. "Bandy-legged." Buttmann has discussed the meaning of this term with his usual ability, and has shown that the ordinary signification of "squint-eyed" is utterly untenable. It is most improbable, as he justly remarks, that a poet, particularly one of na-

ture, should begin a long description with "he squinted, and was lame in one foot," as if these two things belonged to, and were connected with each other; and that at the end of it he should pass to the head, introducing it with an *αὐτὰρ ὑπερθεν*. (*Lexil.*, s. v.)

κυρτῶ. "(Were) crooked."—*ἐπὶ στῆθος συνοχωκότε*. "Drawn together toward his breast."—*φοξὸς*. "Pointed." The term means an unusual pointedness of the upper part of the head, but whether more toward the front or back is uncertain. (*Buttmann, Lexil.*, s. v.)
—*ψεδνὴ δ' ἐπενήνοθε λάχνη*. "And thin woolly hair lay upon it." Buttmann has well explained the meaning of *ἐπενήνοθε* here. Compare also the Homeric Lexicon of Apollonius: *ἐπενήνοθεν*. *ἐπὶ νῦν, ἐπέκειτο*.—Thersites must not be regarded as a mere creation of the poet's. He had an actual existence, and was sprung from no mean ancestors, having been the son of Agrius, who was the brother of Oeneus. He was, consequently, a relation of Diomedes's. (*Schol. Brev. ad Il.*, ii., 212; *Eustath.*, p. 204; *Quint. Cal.*, i., 764.) According to the minor scholia, he assisted at the chase of the Calydonian boar, but acted cowardly on that occasion, and being pursued, in consequence, by Meleager, fell from a rock, and was reduced to the condition in which he is described by Homer. According to Quintus Calaber, he was slain by Achilles, for ridiculing the sorrow expressed by that hero for the fallen Penthesilea.

220-224. *ἐχθιστος δὲ μάλιστ' ἦν*. "Especially was he most hateful."—*νεικέεισκε*. "He was wont to revile." Observe the iterative force of the imperfect, as explaining the cause of his being *ἐχθιστος*.
—*τότ' αὖτ' Ἀγαμέμνονι δίψ, κ. τ. λ.* "On this occasion, however, having cried out in sharp, shrill accents, he kept uttering abuses against the noble Agamemnon." Some of the ancient critics maintained that the verb *λέγειν* does not occur in Homer in the sense of "to say," "to speak," but rather "to reckon up," "to relate," and, from this, "to announce," "to tell." Buttmann inclines to the same opinion. The only passage where the word at all agrees with the later usage of it is the present one. But as it is used, in every other passage of Homer, in the sense of enumerating, it appears to be selected here to express the long string of abuses which Thersites immediately afterward repeats against Agamemnon. (*Lexil.*, p. 401, *Fishlake's transl.*)

ἐκπάγλως κοτέοντο. "Were vehemently incensed (as usual)." The imperfect here denotes what was customary on the part of the Greeks toward Thersites, and also more or less continued.—*νεμέσσηθέν τ.* "And were filled with sudden indignation." The aorist here expresses a sudden feeling which arose in the breasts of the

Greeks the moment that Thersites began to speak, and which was superadded, in consequence of the attack on so distinguished a chieftain as Agamemnon, to the usual feeling of anger with which his speeches were received.—*αὐτάρ* *ὁ*. “He, however.” The particle *αὐτάρ* here marks opposition to what immediately precedes. Thersites went on, *notwithstanding* the anger of the Greeks.

225–234. *τέο δ' αὐτ' ἐπιμέμφαι*, κ. τ. λ. “And what, again, art thou complaining of and wanting?” The train of ideas in this speech of Thersites is as follows: What more wilt thou have, son of Atreus? Have we not already given thee booty enough? Must we procure for thee still more at the risk of our persons and lives? Certainly not! (v. 233). A prince must not expose his people to danger, merely to gratify his own cupidity. Let not, then, this man O ye spiritless Greeks, deprive you of a return to your homes, &c.

ἐξαίρετοι. “Selected from the rest.”—*δίδομεν*. “Are wont to give.” In thus translating the present here, we have followed Nägelsbach. Stadelmann, however, regards it merely as expressing certainty; and refers to Kühner, § 437, *b*.—*πρωτίστῳ*. “First of all.” This strengthened form of the superlative is not unfrequent in Homer.—*ἤ ἔτι καὶ χρυσοῦ*, κ. τ. λ. “Or art thou, (amid all these possessions), still in want of gold also?”—*κὲ οἴσει*. “Shall, perchance, bring.” Observe the hypothetic meaning of this clause. “shall, in all likelihood, bring, if we remain here as thou wishest.”—*ὅν κεν ἐγὼ*, κ. τ. λ. The ridiculous vaunt of a coward.—*κεν ἀγάγω*. “May have led away (captive).”—*γυναιῖκα νέην*. Supply *ποθεῖς*.

ἦν τ' αὐτὸς ἀπονόσφι, κ. τ. λ. “And whom thou thyself mayest retain apart (from the rest).” With *ἀπονόσφι* supply *τῶν ἄλλων*. Observe that *κατίσχεαι* is the subjunctive with the mood-vowel shortened.—*οὐ μέν*. For *οὐ μὴν*.—*ἀρχὸν ἐόντα*. Supply *σε*.—*κακῶν ἐπιθασκόμεν*, κ. τ. λ. “To lead into evils the sons of the Greeks.” More literally, “to make the sons of the Greeks tread (or walk) upon evils.” *βαίνω*, in the Ionic dialect, and in the poets, has, besides its ordinary meaning, the causative signification of “I make to go,” *i. e.*, bring, lead, involve, carry, &c., a meaning which otherwise belongs to *βιβάζω*. The epic sister-form *βάσκω* has also both senses. Hence the signification of *ἐπιθασκόμεν* in the present passage.

235–238. *ὧ πέπονες*, κ. τ. λ. “O ye faint-hearted ones; foul reproaches (to manhood); Grecian women, no longer Grecian men.” In *ἐλέγχεα* we have the abstract for the concrete, like the Latin *probrum*. The poets are fond of this usage, since it imparts dignity

and animation to the style.—'Αχαιῖδες, οὐκέτ' 'Αχαιοί. Imitated by Virgil: "*O vere Phrygia, neque enim Phryges!*" (*Æn*, ix., 617.)—Οἴκαδ' ἐπερ. The particle ἐπερ is here strongly emphatic. Kühner (§ 702, 3) renders the words of the text, "*durchaus nach Hause* (nicht bloss hier sitzend)," or, as we would say in English, "to our *own* home (not staying here)." Nägelsbach, however, with more spirit translates "Home, home!"

τόνδε. Pointing at Agamemnon.—αὐτοῦ ἐν Τροίῃ, κ. τ. λ. "Here in the plain of Troy, to enjoy undisturbed his prizes." Compare the explanation of Passow (*Handwört.*, s. v.): "*Sie in ungestörter Ruhe, und Behäglichkeit, geniessen.*"—γέρα. Alluding particularly to the prize which he had just wrested from Achilles, namely, Briseis.—ἢ ῥά τι οἱ χ' ἡμεῖς, κ. τ. λ. "Whether, then, we also aid him in any respect or not." We have followed Nägelsbach here, in making χ' to be, by apostrophe, for καί. Editors generally regard it, indeed, as apostrophized from κε, but this will give a very inferior sense. The true meaning appears to be this: If we Greeks return to our homes, Agamemnon will be left behind with only his immediate followers and friends, and then will be able to see whether these latter form his chief strength, or whether we *also* have, up to the present time, been of some assistance to him in the prosecution of the war. That he thinks, however, we are of no value to him for the purposes of the present expedition, is plainly shown by his treatment of Achilles, a far braver man than himself, &c.

239-245. καὶ νῦν. "Even but just now."—ἔο. "Than himself."—μέγ' ἀμείνονα φῶτα. Thersites here shows himself in the true character of a worthless demagogue; for he only praises Achilles, whom he hates in heart, in order to subserve his own base ends.—ἐλὼν γὰρ ἔχει γέρας, κ. τ. λ. Compare book i., verse 356.—ἀλλὰ μάλ' οὐκ 'Αχιλλῆϊ, κ. τ. λ. "But there is not at all any anger in the mind of Achilles; on the contrary, he is careless (of what concerns himself)." Literally, "in mind unto Achilles." Observe that μάλα is here employed to strengthen the negation.—ἦ γὰρ ἂν 'Ατρεΐδῃ, κ. τ. λ. Compare book i., verse 232.

νεικείων. "Railing at."—τῷ δ' ὦκα παρίστατο, κ. τ. λ. "But quickly for him the noble Ulysses was standing by his side." Observe the beautiful use of the imperfect.—χαλεπῷ ἠνίπαπε μύθῳ. "Rebuked him in severe speech."

246-251. Θερσίτ' ἀκριτόμυνθε. "Thersites, reckless babblers." The term ἀκριτόμυνθος properly denotes a random talker, one who utters things more or less disconnected, and on which he has bestowed no manner of reflection. Consult Wolf, *Vorles.*, ed. *Ust.*, ii., p. 40.—λινυς

περ ἐὼν ἀγορητής. "Noisy declaimer though thou art." More literally, "very shrill-toned haranguer though thou art." Observe the force of *περ* in strengthening the meaning of the adjective, and compare book i., verse 131. Observe, also, that what is elsewhere the language of praise (book i., verse 248), is here converted into that of censure.—*ἰσχεο*. Compare book i., verse 214.—*οὐ φημί*. Like the Latin *nego*.—*χεριώτερον*. "Baser."—*ὅσοι*. "Of as many as" For *τόσων ὅσοι*.

τῷ. "On this account." Equivalent to *διὰ τοῦτο*.—*οὐκ ἂν βασιλῆας ἀνὰ στόμ', κ. τ. λ.* "Thou shouldst not harangue, having kings (continually) in thy mouth," *i. e.*, always talking of kings. The optative with *ἂν* is often used as a milder expression of command than the regular imperative or subjunctive.—*νόστον τε φυλάσσοις*. "And be on the watch for a return." Literally, "and be watching a return."

252–256. *ὅπως ἔσται τάδε ἔργα*. "How these things are going to be," *i. e.*, how these affairs are going to turn out; whether well or ill.—*εὖ, ἢ κακῶς*. "Under favorable, or adverse circumstances."—*τῷ νῦν Ἀτρεΐδῃ Ἀγαμέμνονι, κ. τ. λ.* Wolf encloses this line and the two that follow within brackets, as an interpolation, and he is evidently correct in his opinion. Spitzner follows his example. The lines in question contain nothing but what has been said before, and, besides, the *τῷ* at the commencement of verse 254 comes in very awkwardly. Some of the ancient grammarians rejected from verse 252 to 256, both inclusive. Nägelsbach thinks that he sees in the text, as it at present stands, the traces of a double recension, and is of opinion that one of these recensions has the lines arranged as follow :

οὐ γὰρ ἐγὼ σέο φημὶ χεριώτερον βροτὸν ἄλλον
ἔμμεναι, ὅσοι ἄμ' Ἀτρεΐδης ὑπὸ Ἴλιον ἦλθον.
Τῷ νῦν Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν,
ἦσαι ὄνειδίζων, ὅτι οἱ μάλα πολλὰ διδοῦσιν
ἥρωες Δαναοί· σὺ δὲ κερτομέων ἀγορεύεις.
Οὐδέ τί πω σάφα ἴδμεν, ὅπως ἔσται τάδε ἔργα,
ἦ εὖ, ἢ κακῶς νοστήσομεν νῆες Ἀχαιῶν.
ἀλλ' ἔκ τοι ἐοίω.—

ἦσαι ὄνειδίζων. Observe that *ἦσαι*, though to be rendered here "thou sittest," is not to be taken in too literal a sense, since Ther sites was standing at the time. Compare *Od.*, viii., 506; xi., 82–84. Some, however, make this a ground for rejecting the entire verse. (*Crusius, ad loc.*)

257-264. ἀλλ' ἐκ τοι ἐρέω. "But I will declare to thee plainly. Observe the force of the adverbial ἐκ.—εἴ κ' ἔτι σ' ἀφραίνοντα, κ. τ. λ. "If I shall catch thee any longer playing the fool." More freely, "acting senselessly." It is doubtful whether κηχῆσομαι be here the future indicative, or the aorist subjunctive with the shortened mood-vowel. (Compare *Herm. Opusc.*, iv., 29.) Thiersch is in favor of the latter; but the former appears the more natural.—ὥς νύ περ ὦδε. "Just as thou art now in this way (doing)." The particle πέρ qualifies ὥς, not νῦν.—ἐπείη. The optative here expresses a wish; and so, also, in κεκλημένος εἶην.

εἰ μὴ ἐγὼ σε λαβὼν, κ. τ. λ. "If I do not, having seized thee, strip off thy vestments." Observe the adverbial force of ἀπό.—δύσω. Future indicative.—τά τ' αἰδῶ ἀμφικαλύπτει. "And those which cover thy nakedness." The allusion is to the μίτρα (*mitra*), a broad belt or band, worn next to the body, so as to cover the lower part of the abdomen.—αὐτὸν δὲ ἀφήσω. "And send away thyself." Observe the reflexive force of αὐτόν, as beginning a sentence or clause; and consult note on book 1., verse 4.—πεπληγῶς ἀγορήθην. "Having whipped (thee) from the assembly." The perfect πέπληγα has always an active meaning in Homer.

265-271. ὦς. For οὔτως.—σκήπτρῳ δὲ μετάφρενον, κ. τ. λ. The reference here is merely to a single blow on the back.—ὁ δ' ἰδνῶθη. "The other, thereupon, bent back." More freely, "cowering, bent." He contracted his back, and withdrew himself from under the blow. Compare the Homeric Lexicon of Apollonius: εἰς τοῦπίσω ἐκάμφθη.—θαλερὸν δέ οἱ ἔκπεσε δάκρυ. "And the gushing tear fell from him." More literally, "fell out for him." The adjective θαλερόν carries with it here the idea of a full and gushing tear. The reference to something forcible or strong likewise appears in other instances. Thus, the hair is called θαλερή, when standing thick and full. So θαλερὸς γόος, "strong lamentation" (*Od.*, x., 457); θαλερὴ φωνή, "a strong voice." (*Il.*, 17, 439.)

σμῶδιξ δ' αἵματόεσσα, κ. τ. λ. "And a bloody weal rose up from his back, beneath the (blow of the) golden sceptre." Observe the force of ἐξ and ὑπό, in combination with the verb. The swelling came out of his back under the blow; and the meaning of ὑπό is immediately explained epexegetically by the words σκήπτρου ὑπὸ χουσεόν.—ἀλγήσας δ'. "And having suffered pain."—ἄχρεϊον ἰδών. "Having looked foolishly." More freely, "like a fool." The neuter of the adjective is here taken adverbially. In such cases, however, the adjective has not exactly the mere force of the adverb, but rather expresses the result of a species of action. Hence ἄχρεϊον ἰδών.

properly means, having displayed, by the contortions of his countenance, a silly and puzzled look, as if uncertain what to do, or how to comport himself under the chastisement which he had received. Bernhardt, not unaptly, translates it, "*schofel blickend*," or, as we would say, "looking miserably."

ἀχνύμενοί περ. Namely, because they were not to return home, as they had hoped.—ἐπ' αὐτῷ ἡδὺν γέλασαν. "Laughed heartily at his mishap." More literally, "on his account." As regards the peculiar force of ἡδύ, consult note on ἀχρεῖον ἰδών.—τις. "One." Equivalent, in fact, to "many a one."—ἐς πλησίον ἄλλον. "To another near him," i. e., to his neighbor.

272-276. ὧ πόποι. Consult note on book i., verse 254.—μυρί' ἐσθλά. "Ten thousand good things."—τ' ἐξάρχων. "In both originating." —πόλεμόν τε κορύσσων. "And in arousing the war." Equivalent to the Latin "*pugnam excitans*." This is Köppen's explanation, and is adopted by Stadelmann. Wolf, on the other hand, makes the phrase in question the same as *bellum adornans*, and regards πόλεμος as standing for ἄρης. The literal meaning, however, "arming the war," accords better with Köppen's idea, and πόλεμον will then be the same as πολεμοῦντας.

νῦν δὲ τόδε μέγ' ἄριστον, κ. τ. λ. "Now, however, he has done this, by far the best thing among the Greeks," i. e., in doing this, he has achieved his greatest work. Equivalent to νῦν δὲ τόδε ῥέξας, μέγ' ἄριστον ἔρεξεν.—ὅς. "In that he."—τὸν. As before, for τοῦτον.—ἀγοράων. "From his harangues."—θῆν. "Assuredly." In Homer, θῆν is always ironical, as in Attic δήπου. It is very frequently joined with οὐ, as in the present instance.—θυμὸς ἀγῆνωρ. "His insolent spirit."

278-283. ὥς φάσαν ἡ πληθύς. "Thus spoke they, the throng." Observe that ἡ, though apparently the same with the later article, is, in fact, the pronoun, and is brought in to mark opposition. (Consult Nägelsbach, *Excurs.*, xix., 7, c.) Observe, also, that πληθύς is taken collectively, and has the verb in the plural.—ἀνὰ δὲ ἔστη. "Up, thereupon, stood." Observe the adverbial force of ἀνά.—παρα δὲ. "And by his side."—εἰδομένη. "Making herself like."—σιωπᾶν. More correct than σιωπᾶν with the subscript iota. Consult Wolf, *Anal. Lit.*, ii., p. 49, seq.; Buttman, *Ausf. Gr. Sp.*, § 105, *Ann.*, 17; and Spitzner, *ad loc.*

ὥς ἅμα θ' οἱ πρῶτοι, κ. τ. λ. "In order that the sons of the Greeks, both in front and in the rear, might at the same time hear his speech, and understand his counsel." Wolf regards οἱ as unnecessary here, and an instance of irregularity in the use of the article.

Not so, by any means. It is rather the digammated dative of *οὐ* 'The *οὐ*', however, before it, is quite unnecessary, and appears to have been thrust in through ignorance, in order to avoid the apparent hiatus in *ἅμα οἱ*, which hiatus, however, is removed by the digamma. The literal translation will therefore be, "might hear his speech for him." (*Nägelsbach, ad loc.*)—*ὁ σφιν ἐϋφρονέων, κ. τ. λ* Compare book i., verse 73, and observe that this line is more immediately connected with verse 278.

284–290. *Ἀτρεΐδῃ, νῦν δὴ σε, ἄναξ, κ. τ. λ.* "Monarch, son of Atreus, the Greeks just now desire to make thee the most disgraced among all articulate-speaking mortals." Observe the force of *δὴ*, as applied, in its sense of exactness, to *νῦν*, the adverb of time, and compare *Kühner, § 720, 2, ed. Jelf.*—*παῖσιν ἐλέγχιστον*. We have given here the explanation of *Nägelsbach*, which appears to be the only true one.—*ἥνπερ ὑπέσταν*. "Which they undertook," *i. e.*, which they took upon themselves. In such constructions as the present, where the particle *πέρ* is appended to the relative, it has the same force in reality as in *καίπερ*, or with the participle. Hence *ἥνπερ ὑπέσταν* is the same in effect as *ὑποστάντες περ.*—*ἐκπέρσαντ'* Supply *σε*, with which this participle agrees.

ἦ παῖδες νεαροὶ, χῆραί τε γυναῖκες. Observe here that *τε* follows after *ἦ*, a construction of which instances are found not only among the poets, but also in the prose writers. In antithetical clauses *τέ* approaches in sense to *ἦ*, and hence they are interchanged; either *ἦ-τέ*, or *τε-ἦ*. (*Kühner, § 734, 3, ed. Jelf.*)—*ἀλλήλοισιν ὀδύρονται οἰκόνδε νέεσθαι*. "Do they wail unto one another to return home." The infinitive is here employed as the object. This takes place on several occasions, and, among others, with verbs signifying any sensual or mental energy of the subject, or some expression of such energy. (*Kühner, § 637.*)

291–294. *ἦ μὲν καὶ πόνος ἐστὶ, κ. τ. λ.* "It is certainly a hard thing (so) to return, after having been exposed to many privations," *i. e.*, to return without having accomplished our object, and after having endured many a hardship. More literally, "for one (so) to return," &c., *τινά* being understood with *ἀνιθέντα*. The meaning of this much-contested passage turns entirely on *νέεσθαι*, which, being repeated from the previous line, becomes, in fact, equivalent to *οὕτω ποιεῖν*, the idea of returning without accomplishing the object of the expedition being implied in the first *νέεσθαι*. Observe, also, that *ἦ μὲν* stands opposed to *ἀλλὰ καὶ ἔμπης* in verse 297.

καὶ γάρ. "And (no wonder) for."—*οὐρ ἓνα μῆνα*. "Even a single month."—*οὐν νηὶ πολυζίγῳ*. The preposition *οὐν* is here made by

some equivalent to *παρά*, and this latter was even formerly the reading usually given in editions, until Wolf brought back *σύν* into the text. It is very evident that *παρά* must have arisen from a mere interpretation of *σύν*. On the whole, however, Wolf's explanation is the best, which connects *σύν νηϊ πολυζύγω* in construction with *υένων*.—*εἰλέωσιν*. "May be hemming in." Consult *Buttmann Lexil.*, s. v.—*εἰλεῖν*. The prose form of expression would be *ἀν εἰλῶσιν*.

295-300. *ἡμῖν δε εἵνατός ἐστι, κ. τ. λ.* "To us, however, while remaining here, it is the ninth revolving year." Observe that *περιτροπέων* is here merely an epithet of *ἐνιαυτός*, and that *ἐστι περιτροπέων* is not to be regarded as a mere circumlocution for the present indicative. The cæsura of the verse is directly opposed to such an idea.—*τῷ*. "On this account."—*ἀλλὰ καὶ ἔμπης, κ. τ. λ.* "But it is, nevertheless, also certainly disgraceful." Observe that *τοι* is here employed in the confirmative sense of the Latin *sane*, namely, "certainly," "verily," "of a truth." (*Kühner*, § 736, ed. *Jelf.*)—*κενεόν*. "Empty handed," i. e., without booty and without success.

τλήτε. "Be patient." More literally, "endure."—*ἐπὶ χρόνον*. "For a time," i. e., a little while longer—*μαντεύεται*. "Divines." Observe here the force of the present. Calchas has not retracted the prediction which he made nine years before this, and, therefore, it is said of him here that he still "divines."

302-307. *μάρτυροι*. "Witnesses of it," i. e., of the truth of what I am going to say.—*οὓς μὴ Κῆρες, κ. τ. λ.* "Whom the Fates of death went not bearing away," i. e., whom the fates have not taken off. The expression *ἔβαν φέρουσαι* is a species of circumlocution for *ἦνεγκον*, i. e., *ἀνήρπαξαν*.—*χθιζά τε καὶ πρόω*. "Both yesterday and the day before." A proverbial form of expression, and equivalent, in fact, to "very lately." The reference does not appear to be so much to the past years of the war, which would be a harsh explanation, as to the recent pestilence. Consult *Heyne*, *ad loc.*

ἐς Αὐλίδα. "At Aulis." Literally, "into Aulis," i. e., into the harbor of Aulis. The Grecian fleet was detained here a considerable time by adverse winds, until the memorable sacrifice of Iphigenia to the offended Diana.—*ἀμφὶ περὶ*. "Round about." We often find two prepositions thus joined together in poetry to give a fullness to the expression. Consult *Kühner*, § 618, 3.—*τελήεσσας ἐκατόμβας*. Consult note on book i., verse 315.—*ἀγλαὸν ὕδωρ*. "A limpid stream." The plane tree stood at a fountain-head or spring, and the water bubbled up from beneath the tree.

308-313. *μέγα ἦμα*. "A great sign," i. e., a great omen of the

future fortunes of the expedition.—ἐπὶ νῶτα δαφονός. “All blood red upon the back.” A type of the bloody conflict that was approaching. Observe the intensive force of *δα* in *δαφονός*.—τόν ῥ’ αὐτὸς Ὀλύμπιος, κ. τ. λ. “Which, namely, the Olympian himself had sent forth into the light.” By the epithet Ὀλύμπιος Jove is meant, and αὐτός is added to increase the emphasis.—ὑπαΐζας. “Having glided from under.”—ῥα. “Thereupon.”—ἐνθα δ’. “And there,” *i. e.*, in the plane-tree.—νήπια τέκνα. “An infant brood.” Literally, “infant offspring.”—ὑποπεπτηῶτες. “Cowering beneath.”—ὀκτώ. “Eight in number.”

314-319. ἐλεεινὰ τετριγῶτας. “Twittering piteously.” Some connect ἐλεεινά with κατήσθιε, but this is far inferior.—ἀμφεποῦτο. “Kept flying around.”—τὴν δ’ ἐλελιζάμενος, κ. τ. λ. “And then, having formed himself into a coil, he seized her (also) by the wing, making a loud cry round about.” The serpent wound itself into a coil, and then raising its head, and the upper part of its body, made a sudden spring at the parent bird, and caught it by the wing. Observe the force of the middle voice in ἐλελιζάμενος.—πτέρυγος. The reference to a part requires the genitive.

κατὰ ἔφαγε. “He had eaten up.” Observe the adverbial force of κατὰ.—τὸν μὲν ἀρίζηλον, κ. τ. λ. “The god who had displayed him to view, rendered him very conspicuous, for the son of the crafty Saturn made him a stone,” *i. e.*, Jupiter made the serpent very conspicuous as a monument of the occurrence, for he changed him into stone. We have given here the reading of the common text, namely, ἀρίζηλον, equivalent to ἀρίδηλον. It is very doubtful, however, whether this be the true reading. Buttmann opposes it with great ability, and thinks that we ought to have some term in its place, meaning “invisible,” especially on account of the opposition implied in ὅσπερ ἔφηνεν. This would also be in accordance with Cicero’s paraphrase of the present passage (*de Divin.*, ii., 30):

“Qui luci ediderat, genitor Saturnius, idem
Abdidit, et duro firmavit tegmina saxo.”

But, then, a new difficulty arises. If we read ἀίζηλον (*i. e.*, ἀίδηλον), we have a term, the analogy that produced which is extremely doubtful. If we write ἀίδηλον at once, we have a form contrary to common usage, which does not allow of a long *ι* in forms coming from εἶδω. And, lastly, if we take ἀείδηλον, we can not show that Homer ever did use this form. As for ἀειδέλιον, which is Homeric, it is too different from any of the readings that have come down to us to allow of its being adopted. The whole question affords a striking example, as Buttmann remarks, how almost impossible it

is in Homeric criticism, with all our best wishes and exertions, to surmount the difficulties of the standing text. And although it is very evident that ἀρίζηλος was not originally in this passage in Homer's verse, still we must retain this reading, as the only one which has come down to us grounded on authentic documents. (*Lexil.*, s. v. αἰδηλος). It remains but to add, that Knight regards verses 317, 318, and 319 as spurious, and the interpolation of some rhapsodist.

320-323. οἶον ἐτύχθη. "At what had been done," *i. e.*, had taken place. Οἶον is here equivalent to ὅτι τοῖον.—ὥς οὖν δεινὰ πέλωρα, κ. τ. λ. "When, then, dreadful prodigies had come in the midst of the hecatombs of the gods," *i. e.*, had occurred in the very midst of the sacrifice. Observe that θεῶν must be construed with ἐκατόμβας, not with πέλωρα, the victims being regarded as the property of the gods.—Κάλχας δ' αὐτίκ' ἔπειτα. "Calchas, then, thereupon straightway."—θεοπροπέων. "Revealing the signs from on high."—τίπτ' ἀνέω ἐγένεσθε. "Why, then, have ye become mute?" We have given ἀνέω, with Spitzner and Buttmann (*Lexil.*, s. v.), instead of the common reading, ἀνέφ. It is not an adjective, but an adverb, like οὕτω, &c. ; and it was so regarded by Aristarchus, as Apollonius informs us: (*De Adverb.*, p. 555, 15, seq.)

324-332. ἡμῖν μὲν. "For us, indeed," *i. e.*, for our special instruction. Observe that μὲν is here for μῆν.—ὄψιμον, ὀψιτέλεστον. The absence of the copulative conjunction renders the clause more emphatic.—ὅον. "Of which." An epic form of οὗ, arising, according to the ancient grammarians, from a diæresis. (*Etymol. Mag* p. 614, 34.—*Spitzner*, ad loc.)—κλέος. Referring to the mention of this prodigy among posterity.—ὥς ἡμεῖς. "So we."—τοσσαῦτ' ἔτεα. Nine years are meant.—τῷ δεκάτῳ. Supply ἔτει.—τελεῖται. "Are on the eve of being accomplished."—αὐτοῦ. "Here."—εἰσόκει ἐλωμεν. "Until we may have taken." More literally, "until what time we may have taken." Observe that εἰσόκεν is for εἰς ὃ κεν, and compare the Latin idiom: "*usque ad id tempus, quo capiamus,*" &c.

334-336. σμερδαλέον κονάβησαν, κ. τ. λ. "Resounded fearfully in consequence of the shouting of the Greeks." More literally, "under (*i. e.*, by reason of) the Greeks having shouted." The common text has a comma after κονάβησαν, which we have removed, as interfering with the sense.—Γερήνιος ἱππότα Νέστωρ. "The Gerenian Nestor, the ruler of steeds." Nestor was called "Gerenian" from a city of Messenia, where he was brought up, after Pylos, probably, had been destroyed by Hercules. This place is styled Γέρηνον in a fragment of Hesiod; Γέρονα, by Strabo; Γερηνία, by Pausanias; and

ἡ Γέρηνος by the scholiast.—*ἰππότα*. For *ἰππότης*, a common epithet for heroes. Observe the absence of the copula between this word and *Γεράνιος*. The reason is that the term *Γεράνιος* is more of an individual, the other more of a general appellation.

337–339. ὦ πόποι. Consult note on book i., verse 254.—ἦ δὴ παῖσιν ἐοικότες, κ. τ. λ. “Assuredly, now, ye are haranguing like infant children,” *i. e.*, your conduct, in thus wasting time with idle harangues, resembles that of mere children. The epexegetic clause, οἷς οὕτι μέλει, κ. τ. λ., shows in what the resemblance actually consists.—πῇ δὲ συνθεσίου τε, κ. τ. λ. “Whither, then, will go for us both agreements and sworn pledges?” *i. e.*, what, then, will become of our agreements? &c. According to Buttmann (*Lexil.*, p. 439, *ed. Fishl.*), ὄρκιον properly signifies a contract or agreement on oath. As it is here, however, joined with *συνθεσίου*, it appears to refer rather to a pledge connected with an oath.

340–341. ἐν πυρὶ δὴ, κ. τ. λ. “Into the fire, now, may both the counsels and plans of heroes have come, and the unmixed libations, and the right hands on which we relied,” *i. e.*, away, now, into the fire with the counsels and plans of heroes, &c. We have given here the explanation of Nägelsbach, who regards this passage as a species of unwilling or reluctant wish; and in this opinion the reviewer of Crusius’s edition of the *Iliad* concurs. (*Jahrb. für Phil. und Päd.*, vol. xxxiv., p. 367.) The train of ideas appears to be as follows: Away with the counsels, &c., into the fire; for they help us no more; since, in place of acting up to our previous engagements, we are wasting our time in idle talking, &c. This expression of a wish certainly suits better the optative (*γενοίαιτο*), without the hypothetic *κε*, than if we place an interrogation at the end of verse 341, as is done by Wolf, Heyne, and Voss, and render the optative by a future.—Observe that the expression *ἐν πυρὶ γενοίαιτο* is merely of a proverbial character, to denote utter destruction.

σπονδαὶ ἄκρατοι. Libations most commonly consisted of unmixed wine; but sometimes, also, of milk, honey, and other fluids, either pure or diluted with water.

342–349. αὐτως. “To no purpose.”—σὺ δὲ. “Do thou, therefore.”—ἔτι. “Still, as before.”—ἀστεμφέα βουλὴν. “An unshaken resolve.”—τούσδε δ’ ἕα φθινύθειν, κ. τ. λ. “And suffer those to perish, one, and (at farthest) two, whoever may be deliberating apart from the Greeks (there shall be no accomplishment, however, of their designs) to return to Argos, before that we even know,” &c. Compare with *τοί κεν* the Latin *si qui*. Achilles appears to be hinted at.—Διὸς. Governed by *ὑπόσχεσις*.

350-356. *κατανεῦσαι*. "Nodded assent."—*ἡματι τῷ*. "On that day." Observe the demonstrative force of *τῷ*, equivalent here to *ἐκείνῳ*.—*ἐβαινον ἐπ'*. "Were going on board of."—*Κῆρα*. "Fate." Better with the initial capital, as we have given it, and indicating not so much destruction itself, as a being carrying destruction along with her.—*ἀστράπτων ἐπιδέξι'*. "By flashing forth lightning to the right."—*φαίνων*. "By displaying."—Verse 353 explains what is meant by *κατανεῦσαι* in v. 350.

τῷ. "Therefore."—*τίσασθαι δ' Ἑλένης, κ. τ. λ.* "And (before) he has avenged the vexations and the groans (that have been his) on account of Helen." Buttman (*Lexil.*, p. 439, *seqq. ed. Fishl.*) makes *Ἑλένης* here the genitive of the subject, and refers the words of the passage to the vexations and sighs of the repentant Helen. We have preferred, however, to follow Nägelsbach and Stadelmann, in regarding *Ἑλένης* as the objective or causal genitive. The reference is to the toils and privations endured by the Greeks during this long-protracted war, and the idea is well expressed by the scholiast in the Venice MS., as follows: *τιμωρίαν λαβεῖν ἀνθ' ὧν ἔστυνάζαμεν καὶ ἡμεριμνήσαμεν περὶ Ἑλένης*.

358-361. *ἀπτέσθω*. "Let him lay hold of," *i. e.*, for the purpose of dragging it down to the sea.—*θάνατον καὶ πότμον*. "Death and fate." Often united by Homer; as also *θάνατος* and *μόρος*.—*αὐτὸς τ' εὖ μῆδεο*. "Both deliberate well thyself." Passow translates this "*fasse selbst wohl einen Beschluss*," *i. e.*, form a resolve thyself. This, however, is inconsistent with *πεῖθός τ' ἄλλω*.—*ὅττι κεν εἴπω*. Not equivalent to *ἐάν τι εἴπω*, but "whatsoever I shall say (if thou permit)."

362-363. *κρῖν' ἄνδρας κατὰ φύλα, κ. τ. λ.* "Separate, Agamemnon, the men by tribes, by families." By *φύλα* are here meant tribes or clans, proceeding each from one common progenitor; by *φρήτραι*, on the other hand, the several families or kindreds composing a tribe. Hence Heyne remarks: "*Per populos et gentes dispositi pugnarunt haud dubie et antea; nunc autem in ipsis populis novum discrimen fit secundum genera seu stirpes ab eodem auctore deductas; et in his iterum sunt familiæ*."—*ὥς φρήτρη φρήτρηφιν, κ. τ. λ.* The object of this new arrangement is mutual support, the members of the same family and clan aiding one another with the greater zeal, on account of the ties of kindred.—*καὶ τοι πείθωνται Ἀχαιοί*. "And (if) the Greeks shall obey thee (in this)," *i. e.*, shall carry this plan of thine into full effect.—*ὅς θ' ἡγεμόνων κακός*. "Both what one of the leaders is cowardly." Supply *ἐστί*.—*κ' ἔησι*. "May be."—*κατὰ σφέας*. "By themselves," *i. e.*, each clan by itself, and each family of the clan also by itself.

γνώσεαι δέ. "And thou wilt farther know." Observe the emphatic usage of δέ, after γνώση ἔπειθ' in verse 365.—εἰ καὶ θεσπεσίῃ, κ. τ. λ. "Whether thou art even not going to sack the city by the Divine will, or by the cowardice of men, and their inexperience in war." With θεσπεσίῃ supply βούλην or μοίρα.

370-373. ἢ μὲν αὐτ', κ. τ. λ. "Of a truth, aged warrior, thou again, in the gathering of the people, surpasses (in sage counsel) the sons of the Greeks." More literally, "in the assembly," *i. e.*, of the forces. Observe the force of αὐτε: thou surpasses in the public assembly, after having surpassed in the private conclave of the Grecian princes.—αἶ γάρ, Ζεῦ τε πάτερ, κ. τ. λ. "For would that, both father Jove, &c., there were to me," &c., *i. e.*, would to Jove, &c., I had.—τῷ. "In that event." More literally, "by that means."—ἡμύσειε. The verb ἡμύω, when thus applied to cities, refers to their sinking in ruins.

375-379. ἄλγε' ἔδωκεν. Compare book i., verse 96.—ὃς με μετὰ βάλλει. "Who hurls me into the midst of." (Compare Kühner, § 614, iii.) More freely, "who keeps continually involving me in."—ἔγω δ' ἥρχον χαλεπαίνων. "And I was the first to become angry." Observe here the use of the participle for the infinitive. This construction is regular with verbs of beginning, ceasing, &c. Observe, also, that ἄρχεσθαι is used with the infinitive, when the notion of the dependant verb is only in intention, not in act. Thus, *Thucyd.*, i., 107, ἤρξαντο καὶ τὰ μακρὰ τεῖχη Ἀθηναῖοι οἰκοδομεῖν: but οἰκοδομοῦντες when it is actually begun. (Kühner, § 688, vi., p. 317, *ed. Jelf.*)

ἔς γε μίαν βουλευόμεν. "We shall come to the same determination." With μίαν supply βουλήν, and compare the explanation of Nägelsbach: "*ita consultare ut sententiæ in unum conspirent.*" The reference is to their becoming reconciled to one another.

381-384. ἐπὶ δεῖπνον. "To your meal." The morning meal is here meant. In Homer, the word ἄριστον uniformly means the early, as δόρπον does the late meal; but δεῖπνον, on the other hand, is used for either, apparently without any reference to time.—ἵνα ξυνάγωμεν Ἀρηα. "In order that we may join battle." A concise form of expression, for ἵνα ξυνάγοντες τοὺς λαοὺς ἐγείρωμεν Ἀρηα.—εὖ δὲ θέσθω. "And get ready well," *i. e.*, have it in good order, and ready for action. Compare Passow, Wörterb., s. v. τίθημι, b. ii., c.—εὖ ἄρματος ἀμφὶς ἰδὼν. "Having looked well about his chariot," *i. e.*, round about it; having carefully examined it on all sides. We have given ἀμφὶς ἰδὼν with Spitzner. Heyne, however, who is followed by Buttmann (*Lexil.*, p. 104, *ed. Fishl.*), is in favor of ἀμφοιδῶν.

386-393. οὐ μετέσσειται. "Shall not ensue." More literally, "shall not intervene."—διακρινέει μένος ἀνδρῶν. "Shall part the wrath of the combatants."—ἰδρώσει μὲν τευ τελαμῶν, κ. τ. λ. "The strap of the man-protecting shield around the breast of each one shall be moist with sweat; and (each one) shall be fatigued as to his hand round about the spear." More literally, "on the spear round about." The Greek warrior had two straps or belts passing over his breast, from the shoulder downward; not, however, crossing each other, but both on the same, that is, on the left side. One of these straps supported the sword; the other, which was larger and broader, the shield. This second strap or belt lay over the former.—καμεῖται. Observe the employment of the middle in a passive sense. In reality, however, a middle meaning still lurks here: "shall cause himself to toil." Compare Kühner, § 364, *ed. Jelf*.

μιμνάζειν ἐθέλοντα. "Wishing to linger."—οὐ οἱ ἔπειτα ἄρκιον ἐσσεῖται, κ. τ. λ. "There shall be nothing thereupon on which he can rely for escaping from the dogs and birds," *i. e.*, there shall be nothing to give him any well-grounded hope of escaping, &c. We have rendered ἄρκιον here in accordance with the explanation given to it by Buttmann (*Lexil.*, *s. v.*). It appears to be equivalent in some degree to ἔτοιμον.

394-397. Ἀργεῖοι δὲ μέγ' ἰαχον, κ. τ. λ. "The Greeks, thereupon, began to shout loudly, as when a wave (roars) against a lofty shore, when the south wind, having come, shall put it in motion, against some projecting rock." Observe the ellipsis in κύμα, which is to be supplied by ἰάχει. Observe also the peculiar boldness of the personification, when a literal translation is given: "as when a wave shouts."—προβλήτι σκοπέλω. This is merely a more special definition of the idea contained in ἀκτῇ ἐφ' ὑψηλῇ, and is epexegetical to that clause.—As regards ὅτε κινήσῃ, compare book i., verse 80.

τὸν δ' οὐποτε κύματα λείπει παντοίων ἀνέμων, κ. τ. λ. "For this the billows raised by all kinds of winds never leave, when they arise in this quarter or in that," *i. e.*, the billows raised by every wind, no matter from what point it comes. The comma after λείπει, which appears in the ordinary text, must be removed, since κύματα is to be joined in construction with παντοίων ἀνέμων. So we have νέφεα ἀργεστέο Νότοιο (*Il.*, xi., 305); and ἄλλαι παντοίων ἀνέμων (*Od.*, v., 304). If we retain the common pointing, παντοίων ἀνέμων becomes the genitive absolute, and must be rendered, "during all kinds of winds," there being then an ellipsis of ὄντων. This, however, is decidedly inferior.—γένονται. Referring, of course, to the winds, not to κύματα. In this latter case, the reading would have

been γένηται, which some appear to have given anciently, but which the scholiast very properly condemns.

398-400. ὀρέοντο. "They made a rush." The imperfect of ὀρέομαι, and not from ὀρνυμι. Nägelsbach removes the comma after this word, and connects it closely in construction with κεδασθέντες, so as to imply a rushing onward in scattered order. This, however, is quite unnecessary.—κεδασθέντες κατὰ νῆας. "Having dispersed themselves in an instant among the ships." Observe the force of the aorist, and the employment of the passive participle in a middle sense.—νῆας. The ships, it will be remembered, were drawn up on shore, and the huts were in their immediate vicinity.—κατὰ κλισίας. "Throughout the tents."—ἔρξε. "Began to offer sacrifice." Supply ἱερά. The full form occurs in book i., verse 147. Compare Virgil (*Eclog.*, iii., 77), "*Cum faciam vitulâ pro frugibus.*"—ἄλλος δ' ἄλλω. The meaning is, that each kindred sacrificed to its own tutelary deity.

402-410. ὁ ἀναξ ἀνδρῶν Ἀγαμέμνων. "He, the king of men, Agamemnon."—πενταέτηρον. "Five years old." And, therefore, in full vigour.—κίκλησεν δὲ. "And he invited (to the sacrifice)."—Παναχαιῶν. "Of all the Greeks." The name Ἀχαιοί has a wider Homeric meaning than either Ἀργεῖοι or Δαναοί.—πρώτιστα. "First of all."—Αἴαντε δύω. "The two Ajaxes." Ajax, the son of Telamon, who led the Salaminians; and Ajax, the son of Oileus, who commanded the Locrians.—Τυδέος υἱόν. Diomedes.

αὐτόματος. "Of his own accord." He came, according to Crusius, uninvited, because he was the brother of the monarch, and needed, therefore, no special summons. Not so. He came of his own accord to aid his brother in the preparations for the sacrifice and the attendant banquet.—βοῆν ἀγαθός. "Good at the battle-shout," i. e., brave in battle.—ᾔδεε γὰρ κατὰ θυμὸν, κ. τ. λ. "For he knew in his mind how his brother was toiling," i. e., toiling in the preparations. Literally, "he knew his brother how he was toiling." A well-known Greek idiom.—οὐλοχύτας ἀνέλοντο. Compare book i., verse 449.

412-418. κελαινεφές. "Black-cloud-collecting deity."—αἰθέρι νηέων. Words indicative of residence are commonly used in the dative without a preposition, since this case has for its fundamental signification the idea of space, in which activity, or the power of action, abides.—μὴ πρὶν ἔπ' ἡέλιον δύναι, κ. τ. λ. "Grant that the sun may not go down, and darkness come on, before that I have cast down headlong Priam's palace, wrapped in flames," &c. In these forms of invocation there appears to be an ellipsis of δός, or

ποίησον, or γέναιτο.—ἐπ' ἥελιον δῦναι. The expression ἐπὶ δῦναι occurs here for the only time in Homer with reference to the setting sun; and, as ἐπὶ in this passage is not easy to explain, Nägelsbach recommends that we read ὑπ' ἥελιον δῦναι, and he compares *Od.*, iii., 335, and *Od.*, x., 191.—πυρὸς δηίοιο. “With hostile fire.” Observe here the genitive of the source whence the action arises, and compare *Kühner*, § 484, p. 126, *ed. Jelf*.

Ἐκτόρεον δὲ χιτῶνα, κ. τ. λ. “And have severed around his breast the tunic of Hector, rent by my brazen spear.” Literally, “rent by the brass.” The expression χαλκῷ ῥωγαλέον serves still farther to explain the meaning of δαΐξαι.—πρηνέες ἐν κονίῃσιν. “Prone in the dust,” *i. e.*, stretched out on their faces in the dust.

419–432. οὐδ' ἄρα πῶ, κ. τ. λ. “But not yet, thereupon, was the son of Saturn accomplishing it for him.” Observe that ἐπεκράαινε stands here without an object, which, when supplied, is generally ἐέλδωρ. Compare book i., verse 41.—πόνον δ' ἀμέγαρτον ὄφελλεν “But increased their severe toil.”

The ensuing lines (421–432) have already occurred in book i., verse 458, *scqq.*, with the exception of a few forms of expression.—ἀμπεύραντες. “Having spitted.”—ὑπείρεχον Ἡφαίστοιο. “They held them over the fire.” Observe the continued action expressed by the imperfect.

433–440. Γερήνιος ἱππότα Νέστωρ. Consult note on verse 336.—μηκέτι δὴ νῦν αὖθι λεγόμεθα. “No longer, at this very time, let us be talking here.” Nestor rises from table, at which there had naturally been some conversation, and interrupts the speakers by these words. It will be perceived, therefore, that λεγόμεθα is here taken absolutely. We have rejected the common reading, μηκέτι νῦν δηθ' αὖθι λεγόμεθα, and have adopted that of Callistratus from the scholia, as making the best sense. The form δηθ' (δηθά) is not Epic (*Hartung*, i., 305; *Kühner*, § 693), whereas δὴ νῦν is both an Homeric position of the particles, and gives more force to μηκέτι. Buttmann recommends ταῦτα in place of αὖθι, from a comparison of other passages of Homer; but he is answered by Spitzner, who shows that in these passages ταῦτα refers to actual conversations preceding, whereas on the present occasion no previous remarks have been detailed. (*Lexil.*, p. 398, *ed. Fischl.*—*Spitzner, ad loc.*)—It remains but to add, that some translate λεγόμεθα here, “let us lie,” *i. e.*, let us be sitting, or be resting; but in the whole range of Epic poetry, there never occur in this sense any other parts of λέγω except the aorists ἔλεξε, ἐλέξατο, ἔλεκτο. (*Buttmann, Lexil.*, *l. c.*)

ἔργον “The work,” *i. e.*, the work of battle.—ἐγγυαλίζει. “Puts

into our hands." The present shows certainty, and a firm belief that Heaven is on their side. It is recommended by the scholiast on the authority of Aristarchus and Aristophanes. The future ἐγναλίξει, given in some editions, is inferior.—κῆρυκες μὲν. Opposed to ἡμεῖς δὲ.—χαλκοχιτώνων. Consult Gloss. on book 1., verse 371.—ἀγειρόντων. For ἀγειρέτωσαν.—ἄθροοι ὧδε. "Thus assembled as we are." Equivalent to ὥσπερ ἔχομεν ἄθροοι.—ἴομεν. For ἴωμεν, with the shortened mood-vowel. So ἐγείρομεν for ἐγείρωμεν.—ὄξυν Ἄρηα. "The sharp conflict." Literally, "sharp Mars."

443-447. κηρύσσειν πολεμόνδε. "To summon to the conflict."—καρηκομώντας Ἀχαιοὺς. Consult note on verse 11.—οἱ μὲν ἐκῆρυσσον, κ. τ. λ. Compare verse 52.—οἱ δ' ἀμφὶ Ἀτρεΐωνα, κ. τ. λ. "But they, the Jove-nurtured kings, around the son of Atreus, kept moving to and fro, separating (the forces)," i. e., the Jove-nurtured kings in attendance at the time on Agamemnon, kept moving rapidly about, and separating the people into tribes and families, according to the suggestion of Nestor.—μετὰ δὲ. "And among them."

αἰγίδ' ἔχουσ'. The ægis, properly speaking, was the hide of the goat Amalthea, the animal that had suckled Jupiter. It was, in strictness, peculiar to Jove, but was worn on different occasions by both Apollo and Minerva. The skins of various quadrupeds having been used by the most ancient inhabitants of Greece for clothing



and defence, we can not wonder that the goatskin was employed in the same manner; and the particular application of it which we have now to consider will be understood from the fact, that the shields of the ancient Greeks were in part supported by a belt or strap, passing over the right shoulder, and, when not elevated with the shield, descending transversely to the left hip. In order that a goatskin might serve this purpose, two of its legs would probably be tied over the right shoulder of the wearer, the other extremity being fastened to the inside of the shield. In combat, the left arm would be passed under the hide, and would raise it, together with the shield, as is shown in a marble statue of Minerva preserved in the museum at Naples, which, from its style of art, may be reckoned among the most ancient in existence.

Other statues of Minerva, also of very high antiquity, and derived, no doubt, from some still more ancient type, represent her in a state of repose, and with the goatskin falling obliquely from its loose fastening over her right shoulder, so as to pass round the body under the left arm. The annexed figure is taken from a colossal statue of Minerva at Dresden.



By a figure of speech, Homer uses the term *ægis* to denote not only the goatskin, which it properly signified, but, together with it, the shield to which it belonged. By thus understanding the word, it is easy to comprehend both why Minerva is said to throw her father's *ægis* around her shoulders (*Il.*, v., 738 ; xviii., 204) ; and why, on one occasion, Apollo is said to hold it in his hand, and to shake it so as to terrify and confound the Greeks (*Il.*, xv., 229, 307, *seqq.*) ;

and, on another occasion, to cover with it the dead body of Hector, in order to protect it from insult.—By the later poets and artists, the original conception of the ægis appears to have been forgotten or disregarded. They represent it as a breastplate covered with metal in the form of scales, not used to support the shield, but extending equally on both sides, from shoulder to shoulder, as may be seen in the figure on page 150, taken from a statue at Florence: the Gorgon's head occupies the centre, whereas, in the other figures, the serpents of this head are transferred to the border of the skin.

448–450. τῆς ἑκατὸν θύσανοι, κ. τ. λ. “From this a hundred tassels, all-golden, hang waving in air, all well twisted, and each of the value of a hundred oxen.” More literally, “a hundred tassels, &c., are suspended.” Observe the force of the present in ἡερέθονται, as indicating a constant attribute of the ægis, and not merely one confined to the occasion of which the poet is speaking. The tense is properly, therefore, the present aorist, and denotes what is always the case. The grammarian Zenodotus, not perceiving the peculiar force of this tense, wrote ἡερέθοντο, in the imperfect; but, as the scholiast remarks, the imperfect here οὐχ ἀρμόζει ἐπὶ ἀθανάτων.—As the Greeks prided themselves greatly on the rich and splendid ornaments of their shields, they supposed the ægis to be adorned in a style corresponding to the might and majesty of the father of the gods. Hence the golden tassels, which, besides answering the purposes of ornament, would serve also to strike terror by their dazzling motion.

σὺν τῇ παιφάσσουσα, κ. τ. λ. “With which, looking fiercely around, she moved rapidly through the people of the Greeks.” We have given παιφάσσουσα here the meaning assigned to it by Passow. The scholiast, indeed, explains it by ἐνθουσιῶσα, ὀρμῶσα, but this is the meaning which it has with later writers.

451–453. ἐκάστῳ καρδίῃ. “Unto each one in heart,” i. e., in the heart of each one.—ἄλληκτον. “Without ceasing.”—ἄφαρ. Compare book i., verse 594.—νέεσθαι. Taking the place of a substantive, though without any article prefixed.

455–458. ἥντε πῦρ αἰδηλον, κ. τ. λ. “As a destructive fire consumes an immense forest.” We have given αἰδηλον here the meaning which Buttmann assigns to it (*Lexil.*, s. v.), and in which he is followed by Passow. The literal signification of αἰδηλος is “invisible,” whence, with a causative force, we have “making invisible,” and, from this, “destroying,” “destructive.”—ἐπιφλέγει. The point of the comparison (*summa comparationis*) does not lie in ἐπιφλέγει, but in φαίνεται αὐγή, the flashing of the rays of light from the armor

of the Greeks being likened to the glare thrown forth by the burning of some vast forest on a mountain-top.

ὦς τῶν ἐρχομένων, κ. τ. λ. "So, as these moved along, an all-resplendent brilliance from their admirable brazen armor went to the heavens through the upper air." Observe that τῶν ἐρχομένων is the genitive absolute.—χαλκοῦ. We have rendered this by the term "brass," in accordance with common usage. The χαλκός of the ancients, however, consisted of copper and tin, whereas the modern brass is a combination of copper and zinc.—ἵκεν. Observe the employment of the aorist to denote a rapid flashing upward of rays of light.

459-461. τῶν δ', ὥστ' ὀρνίθων, κ. τ. λ. "And of these—just as the numerous nations of winged fowl." Observe the anacoluthon in τῶν δέ, the construction being broken off after these words, and resumed at verse 464, when ὦς τῶν takes the place of the τῶν δέ with which the sentence opened.—ἔθνεα πολλά. Observe the beautiful personification here, instead of the prosaic "many flocks." We have now a second comparison, the point of which lies in the noise and various movements both of the numerous flocks of birds, before they alight in order on the ground, and of the Greeks before they can range themselves in battle array. Modern critics much admire the rapid accumulation of figures in the text, no less than five similes following one another in an unbroken series. Wolf, however, considers all but the first of these to be mere additions on the part of later rhapsodists, and not in good taste.

Ἀσίῳ ἐν λειμῶνι. "In the Asian mead." This meadow or marsh was in Lydia, formed by the river Caÿster near its mouth, and was a favorite haunt for water-fowl.—We have given here the usual reading, which is defended by Hermann (*ad Hymn. in Apoll.*, 250), Buttmann (*Mythol.*, vol. ii., p. 175), and others. Wolf, however, is in favor of Ἀσίῳ, as a genitive of Ἀσιος or Ἀσίας, and makes the allusion to be to Asius or Asias, a prince who, in early times, reigned over the country around the Caÿster, and from whom the mead, according to him, derived its name. Consult, however, the remarks of Hermann, *l. c.*

462-463. ἀγαλλόμενα. "Exulting," *i. e.*, making a loud flapping. We have given here the neuter form, the reading of Aristarchus, which is found also in several good manuscripts, that of Venice among the rest, and likewise in the *Editio Princeps*. It agrees with ἔθνεα, and certainly harmonizes much better with προκαθίζοντων than ἀγαλλόμεναι, the reading of Spitzner and the ordinary text, would. Besides, ὄρνις is much more frequently masculine than

feminine, and when it does appear with the latter gender, **some** special reason lies at the bottom of it, which can not certainly be found here.—*κλαγγηδὸν προκαθίζοντων*. “They setting themselves forward with a loud noise.” Supply *αὐτων*. We have regarded this as the genitive absolute, and a parenthetic clause. This is certainly far more natural than the construction given by some of the scholiasts, and adopted by Nägelsbach and others; namely, *ἔθνεα πολλὰ ὀρνίθων*, &c., *κλαγγηδὸν προκαθίζοντων*, *ποτῶνται ἔνθα καὶ ἔνθα*, &c. This latter mode of construing connects *προκαθίζοντων* at once with *ὀρνίθων*.

464–468. *ὧς τῶν ἔθνεα πολλὰ*. “So the numerous nations of these,” *i. e.*; of the Greeks.—*προχέοντο*. “Kept pouring forth.” Observe the force of the imperfect.—*πεδίον Σκαμάνδριον*. By the “Scamandrian plain” is here meant the plain that lay between the rivers Scamander and Simois, and wherein most of the battles were fought between the Greeks and Trojans. The River Scamander rose in the high grounds at the foot of Mount Ida, and after receiving the Simois, emptied into the Hellespont. Troy stood near the sources of the Scamander.

αὐτὰρ ὑπὸ χθών, κ. τ. λ. “While the earth beneath resounded fearfully, from the feet of both them and their horses.” Observe here the adverbial force of *ὑπὸ*, and also that *ποδῶν* is not governed by it, but is the genitive of the *terminus a quo*, with a causal signification.—*μυρίοι, ὅσσα τε φύλλα, κ. τ. λ.* “Innumerable, as many as both the leaves and flowers are produced in the spring.” Observe that *ὥρῃ* here means, literally, “in their season.” The full expression is given in verse 471, *ὥρῃ ἐν εἰαρινῇ*. The point of the previous comparison was the noise made by the numerous host in arranging themselves in order. In the present one, however, which makes the third, the *tertium comparationis* is the number of the army.

469–473. *μυιάων ἀδινάων*. “Of the thickly-swarming flies.” Observe here the similarity of ending, as if the sound were meant to be an echo to the sense.—*κατὰ σταθμὸν ποιμνήϊον*. “At some shepherd’s pen.” The preposition here properly implies a moving up and down, and throughout.—*ὥρῃ ἐν εἰαρινῇ*. “In the spring season.” Consult note on verse 468.—*ὅτε τε*. “And when.” More literally, “when, also.”—*ἐπὶ Τρώεσσι*. “Against the Trojans.”—*διὰρραῖσαι μεμαῶτες*. The point of the comparison lies in these words. As the swarms of flies in the shepherd’s pen move rapidly about, desirous of access to the milk through the coverings of the pails, so did the Greeks take their station in the plain, desirous of breaking through the ranks of the Trojans, and, as it were, tasting their

blood. Hence we must render διαρραῖσαι μεμαῶτες, "desirous of breaking through (their lines)."

474-479. τοὺς δὲ. "And these." Observe that τοὺς stands here without any government, an anacoluthon taking place similar to the one mentioned in the note on verse 459.—αἰπόλια πλατέ. "Widespread flocks of goats." The reference is to flocks feeding in scattered order. Compare the scholiast: ὅτι διασκεδασμένα νέμονται. As regards the expression αἰπόλια αἰγῶν, compare συν συνόσια (*Od.*, xiv., 101).—ὧς τοὺς. "So these."—μετὰ δὲ. "And among them," *i. e.*, Agamemnon was busily employed among the rest in arranging the forces.—ῥομφαία καὶ κεφαλὴν. Alluding to his majestic look and bearing.—Ἀρεὶ δὲ ζώνην. The term ζώνη, here, does not, as some suppose, refer to the entire armor, but merely to the belt. An expression of strength about the flanks was peculiar to the war-god. (*Nägelsbach, ad loc.*—Compare *Müller, Archæol. der Kunst*, p. 544, *seqq.*)—στέρνον δὲ Ποσειδάωνι. To Neptune was assigned by the ancient artists a great breadth of chest, as the god of the broad Ocean. (Compare *Müller*, p. 503, *seqq.*)

480-483. ἥντε βοῦς ἀγέληφι, κ. τ. λ. "As a bull in a herd is greatly eminent above all, for he is even conspicuous among the collected cattle." The term βοῦς denotes a bull or cow, the animal in general. Homer here adds ταῦρος to it, to denote especially the bull. Compare σῦς κίπρος (*Il.*, xvii., 21).—ἐν πολλοῖσι. Not to be connected in construction with ἡρώεσσι. Such an arrangement would be un-Homeric.

486-493. ἡμεῖς δὲ κλέος οἶον, κ. τ. λ. "We, on the other hand, hear report alone, nor know we any thing (for certain)." By κλέος is here meant the voice of tradition merely as heard in the songs of bards.—οὐκ ἂν ἐγὼ μυθήσομαι. "I could not tell." Some regard μυθήσομαι here as the aorist subjunctive, with the shortened mood-vowel, because ὀνομήνω comes after. This, however, is incorrect. The future μυθήσομαι expresses certainty under existing circumstances (ἂν) that the poet will not be able to tell the whole number of the mighty host; whereas οὐδ' ὀνομήνω ("nor do I think I can even name") implies less of certainty, and the existence merely of a reasonable doubt, the naming being, in fact, an easier task than the actual enumeration of the strength of the army.

ἄρρηκτος. "Not to be broken," *i. e.*, not to be wearied.—χάλκεον δέ μοι, κ. τ. λ. "And though there were within me a brazen breast." Passow, less correctly, renders ἤτορ here "heart." We have followed Stadelmann.—μνησαίαθ'. "Should mention." For μνήσαιντο.—ἀρχαὺς αὖ, κ. τ. λ. "Hereupon I will tell," &c. Observe that

αὖ has here the force of *δή*. (*Hermann, ad Vig.*, v. 626, *ed. Glasg.*) Observe, moreover, that the poet enters at once upon the task of enumeration and naming, without apprizing us whether the Muses have heard his prayer, and have bestowed upon him the requisite powers for the attempt. This seems to be implied as a matter of course.

NOTES ON THE THIRD BOOK.

ARGUMENT.

THE OATHS.—THE VIEW FROM THE TROJAN RAMPARTS.—THE SINGLE COMBAT BETWEEN PARIS AND MENELAUS.

THE armies being ready to engage, a single combat is agreed upon between Paris and Menelaus, for the determination of the war. Iris is sent to call Helen to behold the fight; and, under the guise of a Trojan princess, leads her to the walls of Troy, where Priam is sitting with his counselors, observing the Grecian leaders, on the plain below. At his request, Helen gives the aged monarch an account of the most distinguished of these warriors. The kings, on either side, take, after this, a solemn oath to observe the conditions of the truce. The single combat then commences, and Paris is worsted; but when he is on the point of being dragged away alive by his antagonist into the Grecian lines, Venus comes to his aid, snatches him away in a cloud, and transports him to his own apartment. She then calls Helen from the walls, and brings the lovers together. Agamemnon, on the part of the Greeks, demands meanwhile, the restoration of Helen, and the performance of the articles of the truce, and the book concludes.

The day, of which a part was occupied with the events of the previous book, still continues throughout the present one. The scene is sometimes in the plain before Troy, and sometimes in Troy itself.

1-2. *αὐτὰρ ἐπεὶ κόσμηθεν, κ. τ. λ.* "But when they were arranged, each (army) along with their leaders." By *ἕκαστοι* are here meant the respective armies, Grecian and Trojan, as enumerated in the catalogue at the end of the preceding book.—*Τρῶες μὲν κλαγγῇ.*

κ. τ. λ. "The Trojans, on their part, moved along with both a clamor and battle-cry." The term *κλαγγή* here refers to the various noises made among themselves by a host composed of various nations coming on in tumultuous march; whereas *ἐνοπή* denotes the battle-cry, in which they all, from time to time, join.—The march of the Trojans, it will be perceived, is a noisy one; that of the Greeks, on the other hand, silent and orderly. We must not, however, infer from this, that the poet means to represent the Trojans as a barbarian race; a mistake into which some of the ancient commentators have fallen. On the contrary, the people of Priam were far more civilized than their opponents, as appears from the language of Homer himself in other parts of the poem.

ὄρνιθες ὥς. The point of comparison is in *κλαγγῇ*, not in any allusion to the swiftness of the feathered race, as some erroneously suppose.—Observe the accent in *ὥς*, as coming after the word (*ὄρνιθες*) on which it depends. Literally, "birds-like." It would be, otherwise, *ὥς ὄρνιθες*.

3-6. *ἥντε περ κλαγγῇ, κ. τ. λ.* "As is the clamor of cranes in front of the sky," *i. e.*, high in air; just this side of the vault of heaven. Compare the scholiast: *ἐν τῷ ὑπὸ τὰ νέφη τόπω*. The suffix *θι*, when appended to nouns, as is at times the case in the Epic language, forms, with the noun, a species of genitive, as in the present instance, and sometimes an instrumental dative. Hence *οὐρανόθι πρό* is equivalent here, in some degree, to the later *πρὸ οὐρανοῦ*. (*Kühner*, § 377, 2, 7.)—*αἶτ'*. An anacoluthon. This nominative has no verb with which to agree, since its place is supplied by *ταίγε* in the succeeding line.—*χειμῶνα*. "The wintry-storm," *i. e.*, the cold and stormy season of winter. The reference is to the migration of the cranes to southern climes, at the approach of winter.

κλαγγῇ ταίγε πέτονται, κ. τ. λ. "With a clamor do these wing their way toward the waters of Oceanus." The genitive is employed after verbs signifying a rapid motion toward some object, a construction often met with in Homer. The adverbial *ἐπί* is merely added here to mark more specifically the line of direction. So in later Greek, where the prepositions have their proper force as governing words, we find the following: *πλεῖν ἐπὶ Σάμου* (*Thucyd.*, i., 116); *ἐπὶ Σάρδεων φεύγειν* (*Xen., Cyrop.*, viii., 2, 1). Compare *Kühner*, § 507, and 633, 1, *ed. Jelf.*—*Ὠκεανοῖο ῥοάων*. Homer's Oceanus is a large river encircling the round plane of the earth (Consult note on verse 423, book i.) As the flight of the cranes is here from the wintry storm, their line of direction is toward the regions of the south.

ἀνδράσι Πυγμαίοισι, κ. τ. λ. The warfare between the Pygmies and the Cranes is a well-known fable, respecting which, consult Anthon's *Class. Dict.*, s. v. Pygmæi. — φόνον καὶ Κῆρα φέρουσαι. Compare book ii., verse 352.

7-9. ἡέριαι δ' ἄρα ταίγε, κ. τ. λ. "And so they bear onward before them, early in the morning, pernicious strife." We have given ἡέριαι here the meaning for which Buttman contends, on the authority of the ancient grammarians. (*Lexil.*, s. v. ἀήρ, ἡέριος.) The common, but erroneous, translation is, "through the air." Voss renders it, "in the hazy dawn of morning;" respecting which, consult Buttman, *l. c.*—προφέρονται. Observe the force of the middle.

οἱ δ' ἄρ' ἴσαν, κ. τ. λ. "But the others thereupon, the Greeks, (namely), went along in silence, breathing rage." Observe the pronominal force of οἱ, with which word Ἀχαιοί is in apposition. Aulus Gellius, in his explanation of this passage, refers σιγῇ το μένεα πνείνοντες, which Heyne very justly condemns. (*Aul. Gell.*, i., 11.)—μεμαῶτες. This participle occurs here without any copula, since it is merely explanatory of πνείνοντες, &c.

10-14. εὔτε Νότος κατέχευεν. "As the south wind is wont to spread." Literally, "is wont to pour." Observe the force of the aorist in denoting what is wont to happen. Observe, also, that εὔτε stands here for the more ordinary ἥῃτε. This, indeed, is denied by Buttman, who makes εὔτε the adverb of time, and equivalent to ὅτε, but ἥῃτε the adverb of comparison, and asserts that they are never used for one another. He therefore proposes to read ἥῃτ' ὄρεος, making ἥῃτ', in scanning, one syllable by synizesis. Spitzner, however, successfully defends the common reading εὔτε in the sense of ἥῃτε, and denies, from Apollonius (*De Adv.*, p. 560, 1, *seqq.*), that ἥῃτε can be contracted into two syllables.

κλέπτῃ δέ τε νυκτὸς ἀμείνω. "But better to the thief than even the night." Because he can steal with a better chance of success amid the mist, since the flocks and herds are at large during the daytime, but shut up during the night.—τόσσον τίς τ' ἐπιλεύσει, κ. τ. λ. "And one looks over (only) as great a space as he even throws a stone over," i. e., and one only sees before him to the distance of a stone's throw. Observe the peculiar force of ἐπί here, both in composition and out of it. Literally, "upon."

ὧς ἄρα τῶν ὑπὸ, κ. τ. λ. "Just so, beneath the feet of these, as they came onward, the eddying dust kept rising," i. e., the dust rose in clouds from beneath their feet as they moved along. There is considerable doubt whether we ought to read here ἀελλής or ἀέλλης, the former being the adjective, the latter the genitive of ἀελλα

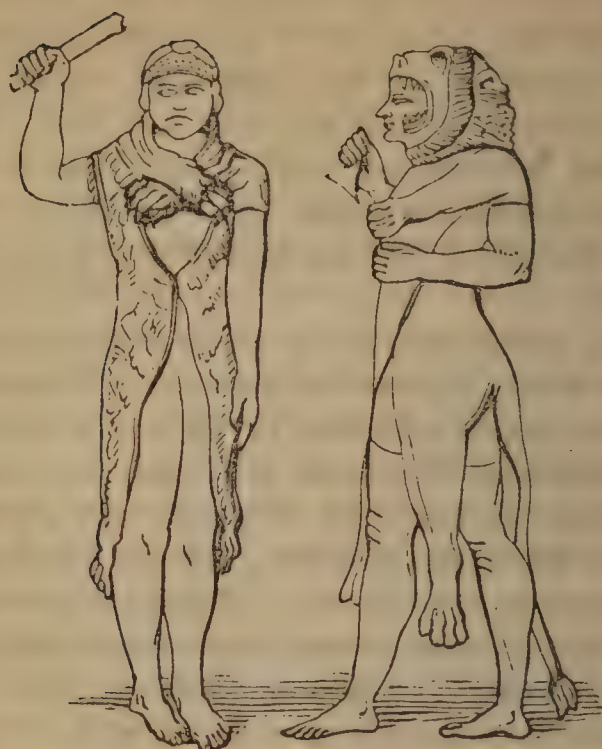
The adjective occurs nowhere else; while the expression *κονίσσαλος ἀέλλης*, "the dust of an eddy," *i. e.*, eddying dust, can easily be endured. Buttmann, on the other hand, writes *ἀέλλῃς*, contracted from *ἀέλλῃεις*. (*Ausf. Gr.*, i., p. 172, *not.*) We have retained, however, the common reading with Spitzner and others, though it is an extremely suspicious one.—*κονίσσαλος*. The common form is *κονίσσαλος*, which we have altered with Heyne, Wolf, Spitzner, and others.

πεδίοιο. The genitive of place is almost wholly confined to poetry. The place in this construction seems to be conceived of by the speaker as a necessary condition to the notion of the verb, and therefore antecedent to it, whence it in some sort arose. Hence, especially in Epic, we find verbs of motion with a genitive of the way over which the motion proceeds, and which is conceived of as a necessary condition of the motion. There are various other ways of explaining this very difficult construction, one of which is to take the genitive as a partitive. (*Kühner*, § 522, *ed. Jelf.*)

16–20. *Τρῶσιν μὲν προμάχιζεν*, κ. τ. λ. "For the Trojans, indeed, the godlike Alexander advanced to battle among the foremost combatants." Paris appears on this occasion as a *πρόμαχος*, or *πρόμος*, a name given to one who fights in the foremost rank. Paris was not without valor, but he was easily intimidated by an opponent.—*Ἀλέξανδρος*. Paris had the name of Alexander given him by the shepherds of Ida, while himself a shepherd, from his defending them against the attacks of robbers. (*Ἀλέξανδρος*, "man-defender," from *ἀλέξω*, "to defend," and *άνήρ*, "a man.") He had been exposed, when an infant, on Mount Ida, in consequence of a dream which his mother Hecuba had while pregnant of him, and was saved and brought up by one of the shepherds of the mountain. Hecuba dreamed that she had been delivered of a blazing torch, which wrapped in flames both Troy and the woods of Ida.

παρδαλέην. "A panther's skin." Properly an adjective, with *δοράν* understood. As regards the *πάρδαλις*, consult *Dictionary of Antiquities*, p. 733.—We have here a remnant of an early, and, at one time, very general custom, namely, that of wearing skins or hides for defensive armor. The mode of wearing the lion's skin, for example, is shown in two small bronzes of very high antiquity, and which are copied in the woodcut on the next page.

καμπύλα τόξα. The plural of excellence, or the plural for the singular, with the accompanying idea of goodness of quality, and strength.—*ἀντὰρ δ*. "But he," *i. e.*, he, moreover. The particle *ἀντὰρ* is here employed in the beginning of a sentence, to express a rapid



continuation of the subject, and to serve as a connecting link between προμάχιζεν and προκαλίζετο.—κεκορνυθμένα χαλκῷ. “Heaven with brass.” More literally, “tipped with brass.” Consult note on book ii., verse 457.—προκαλίζετο. “Kept challenging.”—ἀντίβιον. “Face to face.”

21-29. Ἀρητίφιλος. “Dear to Mars.”¹ An Homeric epithet for a valiant warrior.—μακρὰ βιβῶντα. “Striding with long steps.”—ὥστε λέων ἐχάρη, κ. τ. λ. “Even as a lion is wont to rejoice, having lighted upon a large carcass.” Observe the force of the aorist in ἐχάρη, as denoting what is habitual or customary. The lion never touches a dead carcass unless driven thereto by severe hunger. Hence the propriety of πεινάων in the text, since, according to the scholiast, Homer uses σῶμα in speaking of dead bodies only, the Homeric term for a living one being δέμας.—πεινάων. “In his hunger.” Literally, “being hungry.” The term πεινάων not only explains why he touches the dead carcass, but also why he cares not for hounds or hunters.

μάλα. “Greedily.”—εἴπερ ἂν αὐτὸν, κ. τ. λ. “Even though both swift dogs and vigorous youths bestir themselves after him.” Observe the force of the middle, in first indicating reflexive action, and then governing an external object, the accusative αὐτόν expressing with reference to what this bestirring of themselves takes place.—ὥς ἐχάρη Μενέλαος. “So Menelaus was rejoiced.”—φάτο γὰρ τίσεσθαι ἀλείτην. “For he thought that he would take vengeance on the

wicked one. Observe the force of the middle in *φάτο*: literally, "he said unto himself," *i. e.*, he said within his own breast.—*τίσεσθαι*. We have given this reading with Wolf, Heyne, Spitzner, and others, in place of the earlier one *τίσασθαι*. It is doubtful, however, after all, whether this last ought not to be retained; for the aorist like the perfect, is used to express future events which must certainly happen in the opinion of the speaker or actor. Compare *Kühner*, § 403, 2, *ed. Jelf*.—*ἐξ ὀχέων*. "From his chariot."

30-32. *Τὸν*. "This warrior."—*ἐν πορομάχοισι*. "Among the foremost combatants." Consult note on verse 16.—*κατεπλήγη*. In the compounds of *πλήσσω*, having the sense of "to strike with dismay or astonishment," the second aorist is written with *ᾱ* in the penult. Here, however, the poet, for the sake of the metre, has *η* instead of *α*. (*Buttmann's Irregular Verbs*, p. 216, *ed. Fishlake*.)—*ἔθνος*. "The throng."—*ἐχάζετο*. "He began to retreat."

33-36. *ὥς δ' ὅτε*. "And as when."—*παλίνορρος ἀπέστη*. "Springing back, removes out of the way." Observe the aorist here employed to express what usually happens in such cases, and, therefore, as on previous occasions, rendered by the present.—*ὑπό τε τρόμος ἔλλαβε γυῖα*. "And trembling seizes on his limbs beneath." Here, as often before, there is nothing that compels us to have recourse to a tmesis. Compare *Kühner*, § 619, *a*.—*ἄψ τ' ἀνεχώρησεν*. "Back he both retreats." This enlarges on *ἀπέστη*, where it was merely said that he removes out of the way. Now, however, he makes a full retreat.—*μιν εἶλε παρειάς*. On this construction, consult note on book i., verse 236.

αὐτίς ἔδν. "Plunged back."—*Τρώων ἀγερῶχων*. "Of the haughty Trojans." Buttmann regards this term as indicating that love for external display which was so characteristic of the Asiatic nations, the word being principally used by Homer as an epithet of Asiatics. (*Lexil.*, *s. v.* *ἀγέρωχος*.)

39-40. *Δύσπαρι*. "Evil-bringing Paris," *i. e.*, Paris, source of evil unto thee and thine. The prefix *δύς* here denotes something hateful, and to be viewed with more or less of aversion and abhorrence. Hence the translation of "unhappy Paris," given to the term in question by most editors, does not convey the true and full meaning of the word. Compare *Eurip.*, *Orest.*, 1388, *Δυσσελένας*, and *Lobeck, Par.*, p. 545.

αἶθ' ὄφελες ἄγονός τ' ἔμμεναι, κ. τ. λ. "Would that either thou wert unborn, or hadst perished unmarried." More literally, "Oh how thou oughtest to be either unborn or to have perished unmarried." Observe that *ὄφελον* (with the augment *ὄφελον*) is only employ-

ed where one wishes for a thing which *has* not taken place, *is* not *now* taking place, and is not *about* to take place. (*Herm. ad Viger.*, p. 756.)—*ἄγονος*. Some make this term equivalent here to “*ad prolem generandum inhabilis*.” Such a meaning, however, can hardly suit the context. The more usual force of *ἄγονος* is *ὁ μὴ γεννῶν*, or *ἄτεκνος*, *i. e.*, “childless,” a meaning which Augustus gave it, who is said to have often quoted the line, with a slight change, as applicable to his own domestic troubles: *αἰθ’ ὄφελον ἄγαμός τ’ ἔμεναι, ἄγονός τ’ ἀπολέσθαι*. Compare *Sueton., Vit. Aug.*, 65.

41–42 *καί κε τὸ βουλοίμην*. “I would both prefer this,” *i. e.*, the fulfilment of such a wish.—*λώβην καὶ ὑπόψιον ἄλλων*. “A scandal, and an object of angry distrust unto others.” We have given *ὑπόψιον*, with Wolf and Spitzner, as far preferable to the ordinary reading *ἐπόψιον*, “a spectacle.” The former is sanctioned also by the authority of Eustathius, some of the scholiasts, and Apollonius in his Homeric Lexicon. The latter reading was given by Aristophanes and Herodian. The idea intended to be conveyed by *ὑπόψιος* is that of one who is regarded by others *from under* brows contracted by angry distrust.

43–45. *ἦ που*. “Assuredly, if I mistake not.” These two particles, of which *ἦ* is affirmative and *που* conjectural, express a degree of probability amounting almost to certainty. They do not coalesce into one word; if they did, *ἦ* would have the acute accent.—*καγχαλώωσι*. “Will raise the loud laugh.” The present has here the force of a future, the certainty of the event’s taking place being so strongly established in the mind of the speaker. Compare *Kühner*, § 437.—*οὐνεκα καλὸν εἶδος ἔπ’*. “Because a handsome person is upon thee,” *i. e.*, because a handsome exterior is thine.—*ἀλκή*. “Vigor.”

46–51. *ἦ τοιόσδε ἐὼν*. “Didst thou, being such a one.” Observe that *ἦ* belongs in construction to *ἀνῆγες*.—*ἐρίηρας*. According to Buttmann (*Lexil.*, s. v. *ἦρα*), the form *ἐρίηρες*, in *ἐρίηρες ἑταῖροι*, is nothing more than a metaplasm for *ἐρίηροι*, a change very conceivable in those times, when forms were not much regulated by analogy, and when, consequently, that which was more agreeable to the mouth and ear was frequently preferred to that which was more analogical.—*μιχθεῖς*. “Having intermingled with,” *i. e.*, having gone among. The passive for the middle.

ἐξ ἀπείης γαίης. “From a distant land,” *i. e.*, from Greece. Observe that *ἄπιος* is here an old adjective from *ἀπό*, like *ἀντίος* from *ἀντί*. We must not confound the *ἀπὶ ἡ γαίῃ* of Homer with the *Ἀπία γῆ* of the Tragic writers. The latter is based on an old legend

alluded to by Æschylus in his *Supplikes* (v. 275), and refers to the Peloponnesus, as the residence in early ages of a king named Apis. Besides, the *α* is short in ἀπίη, whereas in Ἀπία the initial vowel is long. (*Bultmann, Lexil., s. v. 'Απίη γαῖα.*)—νυὸν ἀνδρῶν αἰχμητῶν. “Related by marriage unto warrior men.” The term νυός properly denotes “a daughter-in-law,” like the Latin *nurus*. Here, however, it is taken in a wider sense, and denotes a female related by marriage. The “warrior men” alluded to are the monarch Agamemnon and his immediate kindred. Heyne, however, regards ἀνδρῶν αἰχμητῶν as the plural of excellence, and refers it to Agamemnon alone.

πατρί τε σῶ, κ. τ. λ. The accusatives πῆμα, χάρμα, and κατηφείην, are epexegetical, being added, by a species of apposition, to a preceding predicate, in order to mark a result. They stand, therefore, for ὥστε εἶναι πῆμα, &c. — κατηφείην. “A source of shame.” This term refers strictly to a casting of the eyes downward through shame.

52-55. οὐκ ἂν δὴ μείνειας. “Couldst thou not, then, wait one instant for,” *i. e.*, for one instant withstand. Observe the momentary action indicated by the aorist.—γνοίης χ’. “Thou wouldst have known, in that event.” Observe the force of κε.—οὐκ ἂν τοι χραίσμη, κ. τ. λ. “The art of playing on the lyre, &c., would not aid thee, whenever thou mightest be mingled in the dust.” Observe the distinction here between the subjunctive and optative. The latter indicates a result that is more or less doubtful, the former one that is more or less certain. Hector means, that *should* Paris *ever* bite the dust, or, in other words, be dashed to the ground by an opponent, he *will certainly* find his skill on the harp, &c., of no avail. Compare the remark of Hermann, (*Opusc.*, vol. ii., p. 32): “*Sed placuit Græcis, de præsentī futurove consilio fere tum optativo uti, si effectus dubius esset; sin minus, potius conjunctivo utuntur, ut qui rei vere futura præsentisve notionem contineat.*”—κίθαρις. As no other mention is made elsewhere, in the poetry of Homer, of the lyre of Paris, or his performance upon it, some of the ancient commentators read κίθαρις in this passage, instead of κίθαρις, by κίθαρις being meant a species of tiara with upright peak. Horace, however, speaks of the lyre of Paris, in one of his odes (i., 15, 15), and in all probability derived the allusion to it from the present passage of Homer. Consult also Plutarch, *Vit. Alex.*, c. 15.

56-57. δειδήμονες. Supply εἰσίν.—ἦ τέ κεν ἤδη, κ. τ. λ. “Other wise thou wouldst even before this have put on a stone tunic,” *i. e.* thou wouldst have been stoned to death. Köppen and others un

derstand this, less correctly, of being buried in the earth, and covered with a heap of stones, according to the common rites of interment.

59-63 ἐπεὶ με κατ' αἶσαν, κ. τ. λ. "Since thou hast reproached me in accordance with what is fitting, and not beyond what is fitting, (I will submit)." Observe the simplicity of the early language in the peculiar phraseology, κατ' αἶσαν, οὐδ' ὑπὲρ αἶσαν, and more particularly observe the want of a final clause to the sentence, which we have supplied in a parenthesis. Notwithstanding this ellipsis, however, the colon is required at the end of the line.

ἀτειρῆς. "Enduring." This adjective literally denotes something not to be rubbed or worn away, or, in other words, indestructible. It is strictly used of brass or iron, but in the present passage, figuratively, of a heart which nothing can daunt or subdue.—ὅς τ' εἶσι. "Which makes its way." Observe that τε here is a remnant of the older language. The relatives in the earliest language were nothing but demonstratives, which, therefore, needed to be joined by τε (thus, ὅς τε, "and this"). When they themselves obtained a relative force, τε was dropped as superfluous; but in Homer, this had not yet been fully done, and hence it is that ὅστε, ἦτε, ὅτε, &c., are still so frequent in him, while in Attic nothing of this usage remained except the particles ἄτε, ὥστε, and the phrases οἷός τε, ἐφ' ᾧ τε.

ὑπ' ἀνέρος. "Under the hand of a man," *i. e.*, by the power of a man.—ὅς ῥα τε, κ. τ. λ. "Who, namely, may be hewing out by his art a piece of timber for ship-building." The particle ῥα, appended to the pronoun ὅς, serves to make the reference more exact and pointed. Hence ὅς ῥα will literally be, "just the one who." As regards the particle τε, consult note on ὅς τ' εἶσι, in this same verse.—ἐκτάμνησιν. Some read ἐκτάμνησιν, the present indicative, but the subjunctive is the true mood here, as Hermann conclusively shows. (*Opusc.*, vol. ii., p. 54.) The quality of hardness always remains in the axe, as a permanent quality, and would require the indicative, as explanatory thereof. But this same quality does not display itself, except *when some one may proceed to cut* any thing with the axe.—ὀφέλλει δ'. "And increases." Connected with ὅστ' εἶσιν.—ὧς σοὶ ἐνὶ, κ. τ. λ. "So for thee is the intrepid mind in thy breast," *i. e.*, as unyielding as iron. We have read σοί, with Spitzner, instead of the common τοι.

64-66. μὴ μοι πρόφερε. "Do not reproach me with." More literally, "do not bring against me," *i. e.*, do not throw into my teeth.—χαυσέης. By "golden" is here meant nothing more than lovely and

fair. Wolf incorrectly refers it, with one of the scholiasts, to the golden ornaments supposed to be worn on the neck and arms of the goddess.—ἐκὼν δ' οὐκ ἄν τις ἐλοιτο. “For one might not select them of his own free will,” *i. e.*, by his own means, or of himself. Equivalent to the Latin *arbitrio suo*. The meaning of the whole passage appears to be this: The gifts of the gods unto men, or, in other words, the endowments of nature, ought not to be made a subject of reproach unto any one; they have been bestowed in the good pleasure of the gods, and man had no voice in their selection.

67–70. νῦν αὖτ'. “Now, however.” Observe the force of αὖτε. The meaning of Paris is this: I have, it is true, retreated among the Trojans from before Menelaus; but I will return to the fight, and will engage with him if thou wishest.—ἄλλους μὲν κάθισον, κ. τ. λ. “Make the other Trojans, indeed, and all the Greeks, to sit down.” As the Greeks are here included, the imperative κάθισον implies not so much a command as the result of an arrangement. Observe the force of the active: to cause others to sit down. In the middle, to cause one's self to sit down.—αὐτὰρ ἔμ' ἐν μέσσω, κ. τ. λ. “But do ye match me and Menelaus, dear to Mars, together in the midst, to fight about Helen and all her possessions.” Observe the plural number in συμβάλλετε, as applying, not to Hector merely, but to the other leaders also, both Grecians and Trojans.—ἐν μέσσω. Referring to the open space between the two armies.—κτήμασι πᾶσι. Helen is said to have brought away with her from Sparta much rich apparel and treasure.

71–75. ὁππότερος. “Whichever of us two.”—κρείσσων. “Superior.”—ἐλὼν εὖ. “Having taken, according to fair agreement.” Passow makes εὖ here strengthen the meaning of πάντα, “all at once,” “all together,” but this seems inferior.—οἱ δ' ἄλλοι, φιλότῃτα, κ. τ. λ. “But may ye, the rest, having entered into friendship, and struck a faithful league, continue to inhabit the very fertile plain of Troy, while let them return,” &c. Observe the zeugma in φιλότῃτα, &c., where we have the particular notion of “striking,” as the general notion of entering into or forming. Compare Kühner, § 895, *d.*, *ed. Jelf*. Consult, also, note on book ii., verse 124.—Τροίην. From the epithet ἐριβώλακα, it is evident that the region, not the city merely, is meant.—ναίετε. Observe the employment of the optative to express a wish.—καλλιγύναικα. An epithet, the employment of which well accords with the character of the speaker.—Ἀχαιῖδα. “Achæa.” Literally, “the Achæan land.” Supply γῆν or χώραν. By this is meant northern Greece, and especially Thessaly; so that “Argos” and “Achæa,” in the language of Ho-

mer, stand for all Greece. Consult, as regards Argos, the note of book ii., verse 108.

76-81. αὐτ'. "On his part." — καί ῥα. "And accordingly." — ἀνέεργε. "He began to keep back." — μέσσον δουρὸς ἐλών. "Having grasped his spear by the middle." Observe the employment of the enitive here, as indicating a part. This verse does not appear in the Venice manuscript, but is defended by Wolf (*Præf. ad ed. nov.*, . IIL.) — ἰδρύνθησαν. "Were made to sit down." Some regard this as the passive for the middle, "seated themselves." — ἐπετοξάζοντο. "Began to direct their bows." — ἰοῖσί τε τιτυσκόμενοι, κ. τ. λ. "And, taking aim, were throwing at him with both javelins and stones." — ὁ ἄνθρωπος ἰνδρῶν. "The hero, the king of men." Observe the pronominal, or demonstrative force of ὁ.

82-85. ἴσχεσθ'. "Restrain yourselves." More freely, "hold." — οὐκ ἐβόλλετο. When μή is joined with the present of the imperative, it refers to the ceasing from some action already begun. Compare the force of ἔβαλλον in verse 80. (*Herm. ad Viger.*, p. 809.) — στεῦται γάρ τι ἔπος ἐρέειν, κ. τ. λ. "For Hector, of the glancing helm, shows by his attitude that he is about to utter some word." The literal meaning of στεῦμαι is "to stand on the spot," then "to stand in a place, as if to do something," "to give signs of something by one's attitude and bearing." — κορυθαίολος. Literally, "moving the helmet quickly." — μετ' ἀμφοτέροισι. "In the midst of both armies." Kühner, § 636, 11, *ed. Jelf*.

86-95. κέκλυτέ μεν. "Hear from me." — μῦθον. "The proposal." — νεῖκος. "This quarrel." Referring to the war itself. — κέλεται. "He bids." — τεύχεα κάλ' ἀποθέσθαι. "To lay aside their fair arms." Observe that the idea of "their" comes from the middle voice. — οἷους. "Alone," i. e., in single combat. — ἀκὴν ἐγένοντο σιωπῇ. "Became quite still in silence." A pleonasm of frequent occurrence. According to Buttmann, ἀκὴν is here an adverbial form from χάειν χαίνειν, confirmed by the analogy of ἀπριάτην.

97-102. κέκλυτε νῦν καὶ ἐμεῖο. "Hear now me also." — μάλιστα γὰρ ἔλγος, κ. τ. λ. "For especially does sorrow come unto my soul." Observe the accusative θυμὸν, as denoting motion toward an object. — φρονέω δὲ διακρινθῆμεναι, κ. τ. λ. "And I purpose that the Greeks and Trojans be from henceforth separated," i. e., be parted as combatants, and reconciled to one another. — καὶ Ἀλεξάνδρου ἔνεκ' ἀρχῆς. "And on account of the beginning of Alexander," i. e., on account of the conduct of Alexander, which gave a beginning to the whole war. Heyne and others make ἀρχῆς to be in apposition with Ἀλεξάνδρου and to govern τῆς ἐοιδός understood: "and on ac-

count of Alexander, the beginning of it." This, however, appears less natural and Homeric. The construction which we have given is favored, moreover, by the scholiast in the Ven. MS., namely, διὰ μέντοι τοῦ ἔνεκ' ἀρχῆς ἐνδείκνυται ὅτι προκάτηρξεν. (Consult *Neue Jahrb. für Phil.*; &c., vol. xxxiv., p. 370.)

τεθναίη. "May he lie dead." Observe the continued meaning expressed by the perfect. *Matthiæ*, § 500. — ἄλλοι δὲ διακρινθεῖτε τάχιστα. "But may the rest of ye be separated very speedily." Observe, as in the previous clause, the employment of the optative to express a wish.

103–104. οἴσετε δ' ἄρν'. "But bring two lambs." Observe that ἄρν' is in the dual, for ἄρνε. Some regard οἴσετε here as the future of the imperative; but, in reality, all imperatives are more or less future in their character. The true doctrine is laid down by Buttmann, who regards οἴσετε in this verse, and ἄξετε in the 105th, as aoristic imperatives, used in both Epic and Attic writers. (*Ausf. Gr.*, § 96, 10, p. 418, seq. Compare *Kühner*, § 176, 2.) — ἕτερον λευκόν. "The one a male, of white color." The black is for Earth, the white one for the Sun.—οἴσομεν. The future of φέρω.

105–107. ἄξετε δὲ Πριάμοιο βίην.— "Bring also the powerful Priam." Literally, "the power of Priam." The reference is not to physical strength, but to resources as a monarch. Observe the peculiar construction in the text, which is, however, confined to poetry. Adjectives denoting the qualities of human beings, animals, &c., are often changed, in this way, into substantives, which govern another substantive in the genitive.—ἄρκια τάμνη αὐτός. "May strike a league in person." Consult note on verse 73.—ὑπερφίαλοι. "Overbearing." The meaning of this term has been very ably settled by Buttmann (*Lexil.*, s. v.). — Διὸς ἄρκια. "The league of Jove," i. e., the league in the making of which Jove was invoked; or, in other words, the league ratified in the name of Jove.

108–110. αἰεὶ ἡερέθονται. "Are ever fluctuating," i. e., turn with every wind. The literal meaning of ἡερέθομαι is to hang, float, or wave in air. Consult note on verse 448, book ii.—οἷς δ' ὁ γέρων μετέησιν, κ. τ. λ. "But in whatsoever things the old man takes a part, he at the same time looks forward and backward, in order that by far the best results may accrue unto both parties." More literally, "between both parties." The old man exercises cautious wisdom. He regards both the past and the future, and derives lessons from the former for duly entering upon the latter. The past shows him, that they who violate solemn engagements are punished; and hence he avoids such transgression in his own future proceedings.

113-115. ἵππους μὲν ἔρυσαν ἐπὶ στιχας. "They reined back their steeds unto the ranks (of the foot-soldiers)." We have given here the explanation of Buttmann (*Lexil.*, p. 101, *ed. Fishl.*), which appears far superior to that of Stadelmann, who makes ἐπὶ στιχας signify "in rows."—ἐκ δ'. "And forth (from their chariots)."—ὀλίγη δ' ἦν ἀμφὶς ἄρουρα. "And around (each pile of arms) there was a little space." Consult the remarks of Buttmann on this passage (*Lexil.* p. 102, *ed. Fishl.*). Some erroneously refer ἄρουρα to the space between the two armies.

118-124. αὐτὰρ. "While, on the other hand."—ἄρν'. Accusative singular, for ἄρνα.—οἰσέμεναι. Consult note on verse 103.—'Ιρις δ' αὖθ'. "But Iris, in the mean time."—εἰδομένη γαλόω. "Making herself like unto her sister-in-law." The corresponding term to γαλόως, in the masculine, is δαήρ.—'Αντηνορίδασ δάμαρτι. "Antenor's son's wife."—εἶχε. "Possessed." More literally, "was holding," *i. e.*, in marriage.—Λαοδίκην. We would expect the dative Λαοδίκη, as agreeing with δάμαρτι, but the accusative is made to depend, by a species of attraction, on τήν (for ἣν) as governed by εἶχε.

125-128. τήν δ'. "And this female."—ἡ δὲ. "For she."—ὑφαίνε. Weaving was in those early ages the employment of even the noblest females.—δίπλακα πορφυρέην. "A double cloak of bright-colored hue." With δίπλακα some understand χλαῖναν, while others regard it at once as a substantive. The latter mode of parsing is the simpler one. So, again, opinions are divided with respect to the meaning of the term "double." Some make it the same as "with double woof;" others think that the ground was white, and that bright-colored figures were worked upon this. Aristarchus, however, regards the δίπλαξ merely as a cloak of double fold, ἣν ἔστι διπλὴν ἀμφιέσασθαι, and his opinion is probably the true one. (Compare *Neue Jahrb. für Phil.*, vol. xxxiv., p. 370.)

ἐνέπασσεν. "She was working in it." The literal meaning is far more graphic and poetical, and, perhaps, ought to be preferred here: "She was sprinkling on it." A beautiful expression, certainly, for skilful and artist-like execution of a work, or, in other words, for light and graceful weaving.—ἔθεν εἰνεκ'. For ἐαυτῆς ἔνεκα. Crusius makes it stand for αὐτῆς ἔνεκα, but the accentuation of ἔθεν shows this to be erroneous.—ὑπ' Ἀρηος πολλαμάων. Old mode of expression for ὑπὸ τοῦ πολέμου.

130-138. νύμφα φίλη. "Dear lady." The Epic, or, rather, Homeric Ionism forms the vocative here with the final vowel short (νύμφᾱ). This term νύμφη properly denotes a bride or young wife.

Here, however, it is used in a general sense for a female, though with an accompanying expression of tenderness, which is not found in γυνή. — θέσκελα ἔργα. “The strange doings.” Observe that θέσκελα does not signify here “divine” or “godlike,” as some erroneously pretend, since, as early as the time of Homer, this sense was confined to the full form θεοείκελος, so that θέσκελος was only used in general for “marvelous,” “wondrous,” “strange,” and always of things, as θεοείκελος always was of persons.

οἱ πρὶν ἐπ’ ἀλλήλοισι, κ. τ. λ. “They who, before this, were accustomed to wage the tearful contest, &c., these now sit in silence.” We have adopted the punctuation of Spitzner in verse 131, namely, a colon after χαλκοχιτώνων. This will make οἱ, in verse 132, a species of nominative absolute or anacoluthon, its place being supplied by οἱ in verse 134.—ἀσπίσι κεκλιμένοι. “Leaning on their shields,” *i. e.*, supporting themselves, while in a sitting posture, against their shields. Observe the employment of the passive for the middle in κεκλιμένοι.—παρὰ. “By their sides.” Observe the adverbial force of this term.—πέπηγεν. “Stand fixed (in the ground).” Observe the meaning of continuance indicated by the perfect; and compare the Latin “(*hastæ*) *defixæ sunt*.”

αὐτὰρ. “Meanwhile, however.”—τῷ δέ κε νικήσαντι, κ. τ. λ. “And thou wilt ever be called his beloved consort for whichever one shall have conquered.” The particle κε points to the condition implied in νικήσαντι. Observe, moreover, the peculiar force of the third future κεκλήσῃ, in expressing the continuance of an action in its consequences and effects. (*Kühner*, § 407, 1, *ed. Jelf.*)—τῷ νικήσαντι. The dative of advantage. (*Kühner*, § 597, *ed. Jelf.*)

139–141. γλυκὺν ἡμερον ἀνδρός, κ. τ. λ. “A pleasing desire both for her former husband,” &c. Referring to Menelaus. Observe that ἀνδρός, ἄστεος, and τοκήων, are all genitives of the object.—ἀργεννῇσι καλυψαμένη ὀθόνησιν. “Having enveloped herself in a white robe.” Observe here the use of the plural for the singular, to indicate a long, flowing robe. The material of the ὀθόνη was generally linen. In the present instance it would seem to have been a sheet of fine linen, wrapped round the person so as to cover the head while it enveloped the body, as is seen in the centre figure of the following group, on the next page.

142–145. κατὰ χέουσα. “Pouring down.” Observe the adverbial force of κατὰ.—οὐκ οἴη. “Not alone,” *i. e.*, unattended. Females of rank always appear in public, in Homeric times, accompanied by attendants. Such attendants were generally themselves of superior birth. Atthis was the daughter of Pittheus, king of Træzene, who



gave her in marriage to Ægeus, king of Athens, unto whom she bore Theseus. She was taken prisoner by Castor and Pollux, the brothers of Helen, when they rescued the latter from the hands of Theseus. Æthra, therefore, followed Helen from Greece, and must have been very old at this time, on which account some of the ancient commentators thought the present line spurious. Among the moderns, Bentley and Heyne are of the same opinion, which is, very probably, the true one. Of Clymene nothing is known. (Consult Heyne, *ad loc.*)

Σκαίαι πύλαι. “The Scæan gates.” This was the name given to the western gate of Troy; the term, however, literally means “the left.” The Greek augur always turned his face northward, and so had the *west* on his *left*; hence the interchange of the two meanings. The Scæan gates faced the Grecian camp.

146–149. οἱ δ’ ἀμφὶ Πρίαμον, κ. τ. λ. “But Priam and Panthous, &c., and Hicetaon, an offshoot of Mars, and their respective attendants, and Ucalegon and Antenor, both discreet, were seated, elders of the people, at the Scæan gates.” Observe the construction οἱ ἀμφὶ with a proper name to denote the individual designated, together with his followers. Some, in translating the present passage, merely give the proper name without any mention of attendants. This, however, is erroneous; since the employment of οἱ ἀμφὶ with a proper name to denote the person merely without his attendants, &c., does not occur until the time of the Attic writers (Kühner, § 436, p. 92, *ed. Jelf.*)

Πάνθοον. Panthous was originally a priest of Apollo at Delphi, whence Antenor, who had been sent to consult the oracle brought:

him to Troy, where Priam made him priest to the same god. He married the daughter of Clytius, mentioned in the succeeding verse, and became the father of Euphorbus, Polydamas, and Hyperenor. This account of Panthous, however, is generally regarded as a post-Homeric fable.

Θυμοίτην. Thymætes, according to Diodorus Siculus (iii., 66), who gives, however, no authority for the truth of the statement, was a son of Laomedon, and, consequently, a brother of Priam. Lampus, Clytius, and Hicetaon were also sons of Laomedon. (*Il.*, xx., 138.—*Apollod.*, iii., 12, 3.)—Οὐκαλέγων τε καὶ Ἀντήνωρ. Virgil makes a passing mention of Ucalegon (*Æn.*, ii., 312). Antenor, son of Æsyetes, was one of the wisest of the Trojan princes, and recommended again and again, but to no purpose, the restoration of Helen. According to the post-Homeric account, he was suspected of having aided the Greeks in the capture of the city. After the fall of Troy, he led, according to the same authorities, a colony to Italy, and founded Patavium, the modern *Padua*.

δημογέροντες. This term marks them as the heads of leading houses among the Trojans.—ἐπὶ Σκαίῃσι πύλῃσι. They were seated on the ramparts over the gate. Compare verse 153.

151–155. τεττίγεσσιν ἐοικότες. “Resembling cicadae.” The τέττιξ, or *cicāda*, is called by some “the balm-cricket.” It is formed like a large fly, with long transparent wings, a dark-brown back, and a yellow belly. It is fond of basking at noon on single trees or bushes, when the male makes a chirping noise, by striking the lower membrane of the wing against the breast. This noise was so pleasing to the ear of the ancients, that their poets are always using it as a simile for sweet sounds. On the present occasion, the accents of old men are compared to its cry

ὅπα λειριόεσσαν ἰεῖσι. “Send forth a delicate voice,” *i. e.*, a clear and softly-shrill note. Observe the beautiful use of the term ὅπα as applied to the note of an insect.—τοῖοι ἄρα Τρώων ἡγήτορες, κ. τ. λ. “Such leaders of the Trojans, I say, were sitting on the tower,” *i. e.*, the tower over the gate, forming part of the line of ramparts.

ἥκα. “In a low tone.” Literally, “gently.” Some of the older editions have ὤκα, “quickly,” which is quite out of place here. Eustathius (p. 397–9) and Apollonius (*Lex. Hom.*) are both in favor of the former; and later poets, moreover, employ this adverb in a way precisely similar. (Consult *Spitzner, ad loc.*)

156–160. οὐ νέμεσις. “It is no cause of anger,” *i. e.*, it is nothing to be wroth about. The term νέμεσις, with which ἐστὶ is here to be

supplied, denotes, properly, an angry feeling at any thing unjust or unfitting. — *αἰνῶς ἀθανάτησι θεῇς, κ. τ. λ.* “Wonderfully in look is she like to the immortal goddesses.” Observe here that the accusative of nearer definition (*ὧπα*) has *εἰς* before it, in order to define more accurately. The literal translation of *εἰς ὧπα* would be “(looking) toward her face.” (*Kühner, § 579, Obs., ed. Jelf.*)

καὶ ὧς. “Even thus,” *i. e.*, though the case be thus, though she be thus peerless in beauty. This is explained more fully, immediately after, by the words *τοίη περ ἐοῦσα.—νεέσθω.* “Let her depart,” *i. e.*, we will not oppose her return, but will rather aid in effecting this.—*μηδὲ πῆμα λίποιτο.* “And may she not remain behind, as a source of evil.” Observe the change from the imperative *νεέσθω*, which expresses their hearty concurrence in her departure, to the language of a wish, as indicated by the optative *λίποιτο*. Observe, also, in this latter verb, the force of the middle.

161–165. *ἐκαλέσσατο.* “Called unto him.” Observe the force of the middle.—*δεῦρο πάροιθ' ἐλθοῦσα, κ. τ. λ.* “Having come hither, dear child, sit thou in front of me.” Observe that *ἐμεῖο* is here governed by *πάροιθ'*, the connection in the line being interrupted by *ἐλθοῦσα, φίλον τέκος*, which words come in by a species of hyperbaton.—*ἰδῆ.* Some editions have *ἰδῆς*, but the former is more Homeric.—*πηούς τε.* “And marriage-connections.” Compare the scholiast: *πηοὶ οἱ κατ' ἐπιγαμίαν συγγενεῖς.*

μοι αἰτίη. “In fault toward me.”—*θεοὶ νύ μοι, κ. τ. λ.* “The gods, in truth, are in fault toward me.” The particle *νυ* expresses here nothing of irony, but indicates, on the contrary, bitterness of feeling.—*μοι ἐφώρμησάν.* “Stirred up against me.”—We have, with Spitzner, regarded lines 164 and 165 as parenthetical.

166–170. *ὧς μοι, κ. τ. λ.* Connected, in fact, with line 163, the two intermediate ones being parenthetical, as just remarked. “In order that thou mayest even mention by name unto me yonder extraordinary man; who this Grecian warrior is, both gallant and large of stature.”—*μείζονες.* “Taller.”—*οὕτω γεραρόν.* “Of such stately bearing.”—*βασιλῆϊ ἀνδρί.* “A royal person.” More literally, “a kingly man.”

171–175. *διὰ γυναικῶν.* “Most divine of women.” Literally, “divine one of women.” The positive is generally regarded here as employed in a superlative sense.—*αἰδοῖός τε μοι ἐσσι, κ. τ. λ.* “Dear father-in-law, thou art to me an object of both veneration and awe,” *i. e.*, thy look fills me with shame and fear.—*ὧς ὄφελε θάνατός, κ. τ. λ.* “Oh, would that a wretched death had pleased me!” *i. e.*, had been preferred by me. Observe the peculiar force

of ὄφελεν in expressing a wish. Literally, "how ought a wretched death to have pleased me!"

γνωτοὺς τε. "And relations." The reference here is especially to her brothers, Castor and Pollux. — παῖδά τε τηλυγέτην, κ. τ. λ. "And my daughter, in the bloom of early life." The daughter here meant is Hermione, the offspring of Menelaus and Helen. We have adopted the meaning assigned by Dæderlein to the much-disputed term τηλύγετος. He derives it from θάλλω, τέθηλα, θήλυς, and γένω, and makes it equivalent to θαλερὸς γεγώς, or θαλερὸς κατὰ φύσιν. It becomes on the present occasion, therefore, a very striking epithet, and points to Hermione as in the bloom of early life, and just ripening into womanhood, a period when she would most of all need a mother's fostering care, and when that mother, with bitter regret, now confesses that she abandoned her. For other meanings given to the term in question, consult the remarks of Buttmann, *Lexil.*, s. v.

καὶ ὁμηλικίην ἐρατεινήν. "And my beloved companions in years," i. e., and the pleasing society of those of the same age. Observe that ὁμηλικίην is here put for ὁμήλικας, the abstract for the concrete, or sameness of age for those of the same age.

176–180. τάγ'. For ταῦτά γε, and referring back to verse 173. — οὐκ ἐγένοντο. "Came not to pass." — τὸ καὶ κλαίονσα τέτηκα. "On which account I even pine away in tears." Observe that τό is here for ὅ, and that this is equivalent to δι' ὅ. We have changed to a comma the colon which the common text has after ἐγένοντο. If the colon be retained, τό becomes equivalent to διὰ τοῦτο, "on this account." — ἡδὲ μεταλλᾷς. "And art anxious about." The verb μεταλλάω has no reference whatever to μέταλλον. It properly denotes "to inquire after other things" (μετ' ἄλλα) than those immediately around one; to be inquisitive, &c.

οὗτός γε Ἀτρεΐδης. "This one, indeed, is the son of Atreus." Observe the force of γε in connection with οὗτος, "this particular one," "this one for his part." — ἀμφοτέρων, βασιλεύς, κ. τ. λ. "Both, as well a good monarch, as a powerful warrior." Observe here the employment of the adjective ἀμφοτέρων in the neuter gender, as an adverb. It is classified by Kühner with those neuter accusatives which denote some particular case or way in which any verbal notion operates. (*Kühner*, § 579, 4, *ed. Jelf.*)

δαῖρ αὐτ' ἐμὸς ἔσκε, κ. τ. λ. "He was the brother-in-law, moreover, of me, a shameless woman, if ever, indeed, he was." Observe, in the first place, that κυνώπιδος is put in apposition, by an elegant idiom, with the personal pronoun implied in the possessive ἐμ'ος

and compare with this the corresponding Latin form of expression, *meâ ipsius gratiâ*, &c.—In the next place, we are not to render the clause εἰ ποτ' ἔην γε, as some do, “if ever, indeed, there was one,” *i. e.*, if ever there was a shameless woman; nor are we to adopt Schütz’s punctuation and version, εἰ·—πότ' ἔην γε, “would that he still were so!—once, indeed, he was;” the meaning of the passage is simply as follows: so oppressed is Helen with shame and grief at her own misconduct, that it appears to her as if she had never merited the appellation of a lawful wife to Menelaus, and as if Agamemnon had never, in reality, been her brother-in-law. Compare the remark of Hermann (*ad Vig.*, p. 946): “*Cujus formulæ, quæ perdifficilis explicatu est, hic videtur sensus esse: si unquam fuit, quod nunc non est amplius, i. e., si recte dici potest fuisse, quod ita sui factum est dissimile, ut fuisse unquam vix credas. Est enim hæc locutio dolentium, non esse quid amplius.*”

182–183. ὀλβιόδαιμον. “Fortunate man.”—ἡ ῥά νύ. “Assuredly now.”—δεδμήατο. “Were made subject,” *i. e.*, at the time when thou wast appointed to the chief command of the host. Observe here the employment of the pluperfect as an imperfect. Literally, “had been made subject, and remained so.” When the perfect has a present sense, the pluperfect is used as an imperfect. (*Kühner*, § 400, 2, *ed. Jelf.*) There is no need, therefore, of our reading δέδυνται, in the perfect, “have been made subject,” as some propose.

184–186. ἡδῶ. “Before now.”—Φρυγίην. The Greater Phrygia is here meant, not Phrygia Minor along the Hellespont. The part, however, particularly referred to, is the tract which formed, in later days, a portion of Bithynia, extending along the banks of the Sangarius.—ἀμπελόεσσαν. This is here a general epithet for Phrygia. In later days, however, the case was altered, and only the region around Apamea was famed for the culture of the vine, the rest of Phrygia having become a grain country. Compare the minor scholiast, *ad loc.*

ἀνέρας αἰολοπώλους. “Men of fleet steeds.” According to Buttmann (*Lexil.*, p. 65, *ed. Fishl.*), the epithet αἰολόπωλος refers to the quick and active guiding of horses. So the scholiast explains the term in our text by ταχεῖς ἵππους ἔχοντας. — λαοὺς Ὀτρῆος, κ. τ. λ. Priam went into Phrygia with a body of auxiliaries, to aid Otreus and Mygdon, kings of that country, against the Amazons. According to one account, Otreus and Mygdon were brothers of Hecuba, all three being children of Dymas. According, however, to the common account, Hecuba was the daughter of Cisseus, a Thracian prince.—The Amazons were defeated on the occasion alluded to in the text.

187-190. ἐστρατόωντο. "Were encamped." — Σαγγαρίοιο. The Sangarius rose near a place called Sangia (Σαγγία) in Mount Adoreus, a branch of Mount Dindymus, in Galatia, and fell into the Euxine on the coast of Bithynia. The modern name is the *Sakaria*. — μετὰ τοῖσιν ἐλέχθην. "Was counted among them." Observe the peculiar meaning here assigned to ἐλέχθην, which it gets from the more literal signification "to lay among," that is, "to count," "tell," or "reckon up." — Ἀμαζόνες. Female warriors, of mythical antiquity. We read of the Amazons of Africa, as well as of those of Asia. The former were the more ancient; the latter, however, are here referred to. The Asiatic Amazons are said to have dwelt originally on the banks of the Thermodon, in the plains of Themiscyra, in Pontus; and from this quarter they made their inroads into Phrygia. Troy is even said, by later writers, to have been taken by them (*Heyne, ad loc.*). According to the post-Homeric poets however, the Amazons, under the command of their queen, Penthesilea, came to the assistance of the Trojans against the Greeks.

ἀλλ' οὐδ' οἱ. For ἀλλ' οὐδ' οὗτοι. The reference is to the πλείστους Φρύγας mentioned in verse 185. — ἐλίκωπες. Consult note on book i., verse 98.

191-198. δεύτερον αὐτ'. "A second time, again." — εἰπ' ἄγε μοι καὶ τόνδε. "Come, tell me of this one also." — μείων μὲν κεφαλῇ. "Shorter, indeed, by a head." We have adopted κεφαλῇ, with Spitzner, as preferable to κεφαλῆν, which Heyne reads from Aristarchus. It agrees better with the datives that follow immediately after, and is in accordance, also, with the form of expression in verse 168. — εὐρύτερος δὲ ἰδέσθαι. "But broader to look on," *i. e.*, broader to the view. — οἱ κεῖται. "Lie for him." — κτίλος ὥς. "Like a ram." Literally, "ram-like." Consult note on verse 2. — ἐπιπῶλεται. "Moves about among." More freely, "traverses."

ἄρνειῷ μιν ἔγωγε, κ. τ. λ. "For my part, I liken him to a thick-fleeced ram." The term ἄρνειός properly denotes a young ram just full grown. — διέρχεται. "Keeps passing through."

200-202. οὗτος δ' αὖ. "Now this one again," *i. e.*, this one in his turn. — Λαερτιάδης. Supply ἐστι. — ἐν δῆμῳ Ἰθάκης, κ. τ. λ. "In the land of Ithaca, rocky though it be." Homer often employs δῆμος in the sense of a region or country. It is here applied to the island of Ithaca. This island was rugged and mountainous. Compare Virgil (*Æn.*, iii., 272): "*Scopulos Ithacæ, Laërtia regna.*" — δόλους. "Wiles." — μῆδεα πικνύ. "Prudent counsels," *i. e.*, the giving of good advice.

204-206 ὦ γύναι ἧ μάλα, κ. τ. λ. "O lady, assuredly thou hast

uttered in this a very true remark." More literally, "thou hast uttered this as a very true word."—*ἦδη γάρ ποτ'.* "For once, before now."—*σεῦ ἐνεκ' ἀγγελίης.* "In an embassy on account of thee." Observe that *σεῦ* is governed here by *ἐνεκα*, and that the genitive *ἀγγελίης* is to be construed with *ἦλυθε*. The rule for this last arrangement is as follows: "All verbs may have a genitive of the antecedent notion whence their action arises." (*Kühner*, § 481, 1, *ed. Jelf.*) Buttmann, however, supposes a masculine substantive *ἀγγελίης*, equivalent to *ἄγγελος*, on the authority of some Alexandrine grammarians, but this seems quite needless, and is ably opposed by Spitzner. (*Buttmann, Lexil.*, s. v. *ἀγγελίη.*—*Spitzner, ad Il.*, xiii., 252.) Passow likewise rejects it. (*Lex.*, s. v. *ἀγγελία.*)

σὺν Ἀρηϊφίλῳ Μενελάῳ. Ulysses and Menelaus came as ambassadors to Troy, before the expedition was undertaken, and demanded the restoration of Helen. Antenor, who was probably connected by the ties of hospitality with several Grecian chieftains, received them into his palace, and was one of those who strenuously advised that their demand be granted. Hence, when Troy was taken, he and his family were spared by the Greeks. (Compare *Liv.*, i., 1.) The embassy, however proved a fruitless one, and Antimachus, who had been bribed by Paris, even recommended that the two Grecian chiefs should be put to death. (*Il.*, xi., 139, *seqq.*) Ulysses, on another occasion, entered Troy alone, disguised as a mendicant, an account of which is given in the *Odyssey* (iv., 240, *seqq.*) by Helen, who is said to have recognized him through his disguise, but who did not betray him.

207–215. *φίλησα.* "Received kindly."—*φύην ἐδάην.* "I became acquainted with the genius."—*ἔμιχθεν ἐν.* "They were mingled with."—*σάντων μὲν.* "While they were standing." Genitive absolute. Supply *αὐτῶν.*—*ὑπείρεχεν.* "Overtopped him."—*ἄμφω δ' ἐξομένω.* "But, both sitting." Nominative dual absolute. Zenodotus, one of the ancient grammarians, was in favor of reading *ἐξομένων* in the genitive; but the dual rests here on many ancient authorities, in direct opposition to his opinion. Consult *Spitzner, ad loc.*

μύθους καὶ μῆδεα πᾶσιν ὑφαίνον. "They began to weave words and counsels for all," i. e., they began to harangue, and to give advice to the Trojans as to the course they should pursue.—*ἐπιτροχάδην.* "With rapid conciseness."—*μάλα λιγέως.* "In very clear and musical tone." We have rendered this by two epithets, as best expressing, by their united meanings, the true force of the word. The ancients appear to have associated with it in the pres

ent passage, the idea of something sweet or pleasing; and hence Cicero, in his *Brutus* (xiii., 50), says, "*Menelaum ipsum dulcem quidem tradit Homerus, sed pauca loquentem.*" — οὐδ' ἀφαρματοεπής. "Nor one who missed the point," i. e., nor a random talker.—γένει ὕστερος. "Younger in age." Literally, "after (him) by birth."

216-220. ἀναίξειεν. "Sprang up." Observe that the optative with ὅτε answers to the English phrase "as often as," &c.—στάσκειν, ὑπαὶ δὲ ἴδεσκε, κ. τ. λ. The poet here represents Ulysses, in the commencement of a harangue, as standing like one lost in meditation, with his eyes fixed on the ground. Compare the remark of Quintilian: "*Mire auditurum dicturi cura delectat, et iudex se ipse componit. Hoc præcipit Homerus Ulixis exemplo, quem stetisse oculis in terram defixis, immotoque sceptro, priusquam illam eloquentia procellam effunderet.*" (xi., 3, 158.)

σκήπτρον. Consult note on book i., verse 15.—ἐνώμα. "He turned."—ἀστέμφες. "Unmoved."—ἀτδροεῖ. "Unskilled in art," i. e., inexperienced in the art of addressing an assembly.—φαίης κε ζάκοτον, κ. τ. λ. "You would say that he was some one exceedingly angry, and devoid of reason, acting as he did." Observe the force of αὐτως, literally, "just so," "even so," as referring to the appearance which Ulysses presented at the commencement of his remarks. The meaning intended to be conveyed by the passage itself is given as follows by an anonymous commentator: His brow being gathered into wrinkles, as is the case when a man of an expressive countenance collects his thoughts, gave a severity to his look, that might have been construed as a sign of anger; and his sceptre held motionless, on account of his being absorbed with the subject on which he was about to speak, gave him the air of a man whose mind is perfectly vacant. A head crowded with ideas, and a head with none in it, are often indicated by similar gestures.

221-224. ἀλλ' ὅτε δὴ ῥα. "But when, now, then." Observe the employment here of the particle ῥα to denote something sudden and unexpected, the change, namely, of manner in Ulysses when he began to speak.—ἔει. In some manuscripts we find the optative εἴη, and it is very doubtful whether this be not the true reading. We certainly want the optative here, just as we have it after ὅτε in verse 216, so as to give ὅτε the meaning of "whenever." Compare the remarks of Hermann, *Opusc.*, vol. ii., p. 37.

καὶ ἔπεα νιφάδεσσιν, κ. τ. λ. "And words like wintry flakes of snow." A beautiful image. Compare the remark of Quintilian, referred to in the note on verse 217, where the Roman critic speaks of the "*eloquentiæ procellam*" of the chieftain of Ithaca. "The pass-

age concerning the different eloquence of Menelaus and Ulysses is inexpressibly just and beautiful," remarks Pope. "The close historic conciseness of the one is finely opposed to the copious, vehement, and penetrating oratory of the other, which is so exquisitely described in the simile of the snow."

οὐκ ἂν ἔπειτ', κ. τ. λ. "Not then with Ulysses, certainly, could any other mortal have vied; not then, indeed, did we wonder so much at the appearance of Ulysses, having looked at him, (as at the words that fell from his lips)." Compare the explanation of Heyne: "*Non tam formam oris mirabamur, quam nunc eloquentiam.*" When they saw him standing and looking so strangely at first, they wondered in their own bosoms, and thought to themselves, What will come from such a one? When, however, they heard him speak, their astonishment was roused in turn by his words, and they forgot entirely the appearance which he had made.

225-233. τὸ τρίτον αὐτ'. "Again, in the third place."—ἡὺς τε αἰγας τε. Compare verse 167.—ἔξοχος Ἀργείων. "Eminent above the Greeks." Compare the version of Voss: "*Welcher dem Volk vorraget an Haupt und mächtigen Schultern.*"—διὰ γυναικῶν. Compare verse 171.—Αἶας πελώριος. "The huge and terrible Ajax." The epithet πελώριος, in Homer, refers to what is "huge," "monstrous," &c., with the collateral notion, for the most part, of "terrible." We have rendered it, therefore, on the present occasion, by a double epithet. The allusion is to the Telamonian Ajax. Consult note on book ii., verse 406.

Ἰδομενεὺς. King of Crete, who accompanied the Greeks to the Trojan war with a fleet of ninety ships.—θεὸς ὤς. Consult note on verse 2.—ὁπότε ἦκοιτο "Whenever he came." Compare note on verse 216.

235-242. οὓς κεν ἐὺ γνοίην, κ. τ. λ. "Whom I should easily recognize, and whose names I could tell." We have given τ' οὖνομα (i. e., τε οὖνομα), with Hermann and Spitzner, as more in accordance with Homeric usage than τοῦνομα, for τὸ ὄνομα. (Hermann, *ad Vig.*, p. 708.)—Κάστορα θ' ἱππόδαμον, κ. τ. λ. "Both Castor, the tamer of steeds, and Pollux, good in boxing; my own two brothers." Castor and Pollux were the sons of Tyndareus and Leda, and were, therefore, uterine brothers of Helen, that is, born of the same mother, Helen being the daughter of Leda and Jove. Hence Apollonius remarks (*Lex. Hom.*, s. v.), αὐτοκασίγνητοι· λέγονται καὶ οἱ ἐκ μητρὸς μόνης, ὥς οἱ Διόσκουροι.

ἥ οὐχ ἐσπέσθην, κ. τ. λ. We have given here the interrogative ἥ, instead of the common ἦ. The latter wants force.—δεύρω. Hero-

dian, W. Dindorf, and Spitzner, all give the preference to this form over the ordinary *δεῦρο*. If we read the latter, the final syllable must be lengthened by the arsis.—*νῦν αὖτ'*. “Now, however.” Observe that *αὖτε* here follows *μέν* in place of *δέ*. This is not unfrequent in poetry, but never occurs in prose. The common text has *νῦν δ' αὖτ'* erroneously.—*αἴσχεα δειδιότες καὶ ὀνειδέα*, κ. τ. λ. “Having shrunk from the disgraces and the many reproaches that are mine,” *i. e.*, that attach to me. Observe that *μοι* is here what the grammarians call “*dativus incommodi*.”

243–244. *τοὺς δ' ἤδη κατέχε*, κ. τ. λ. “But them the life-bestowing earth already possessed; there in Lacedæmon, in their own native land.” We may render *κατέχε* more freely, “held in her bosom;” literally, “held down.” Castor and Pollux had fallen in conflict with Lynceus and Idas. Homer here speaks of both brothers as being in the grave; but, according to the legend mentioned in the *Odyssey* (xi., 302, *seqq.*), they shared immortality alternately, being each one day on Olympus, and the other in the lower world. (*Apolod.*, iii., 11, 2.) The pathos of these two lines is singularly beautiful: the brothers are at rest from their troubles, and forget the disgrace of their sister in the long sleep of death; she herself, the author of all this shame, being ignorant of their end. Beautiful, however, as the passage is, the commentators have coldly set themselves in array against verse 244, and have pronounced it spurious, on account of the hiatus after *Λακεδαίμονι*. Bentley proposes to remedy this by reading either *Λακεδαίμονι δηθά*, or *Λακεδαίμον' ἀνευθε*.

245–249. *κήρυκες δ' ἀνὰ ἄστυ*, κ. τ. λ. “But the heralds, meanwhile, were bearing through the city the faith-insuring pledges of the gods,” *i. e.*, the victims that were to be sacrificed in ratification of the solemn truce. We have elsewhere given *ὄρκια* the more general meaning of a contract or agreement on oath. In the present passage, however, it is to be taken, as Buttman remarks, in a somewhat modified and more definite sense, that is to say, in the sense of bodily objects which serve as a pledge or sign of the oath. We find a corresponding usage in the poets who followed Homer; as when, in Pindar, the betrothed Eriphyle is called the *ὄρκιον πιστόν* of future peace, and at *Ol.*, 11, 6, the Hymns are the *πιστόν ὄρκιον* of future fame. (*Buttmann, Lexil.*, p. 439, *ed. Fishl.*)

εὐφρονα. “Gladdening.”—*ἄσκῳ ἐν αἰγείῳ*. “In a goat-skin bottle.”—*κρητῆρα φαεινόν*. “A bright mixer.” Observe that *κρητῆρ* is not here such a mixer as that which has been mentioned at book i., verse 470. It was now to contain the wine of both parties mixed

together for libation, and this was to be drawn from it in cups. Compare verse 270.—ὤτρυνε γέροντα. "He urged on the aged monarch."

250-257. ὄρσεο. "Arise." A second aorist imperative middle of ὀρνυμι. (Buttmann, *Irreg. Verbs*, p. 193, ed. Fishl.) Matthiæ erroneously explains it by making the future ὄρσω, ὄρσομαι, to be considered as a new theme; whence ὄρσεο.—καλέουσιν. Supply σέ.—ἴν' ὄρκια πιστὰ τάμητε. "In order that ye may strike a faithful league." Consult note on book iii., verse 73. The editions vary here, some having τάμωμεν, others τάμητε, or τάμηναι, or τάμηται. We have adopted τάμητε, with Spitzner, as more Homeric than Heyne's τάμηναι, since Homer uses in this form the active, and not the middle voice. Besides, τάμηναι is found in only a single manuscript.

οἱ δ' ἄλλοι φιλόττητα, κ. τ. λ. Compare verse 73, *seqq.*—τοὶ δὲ νέονται. "But let them return." Observe that νέονται is here the subjunctive, with the shortened mood-vowel, for νέωνται.

259-263. ῥίγησε. "Shuddered," *i. e.*, at the possibility of his son's falling in the combat with Menelaus.—ἐκέλευσε δ' ἑταίροις. The accusative ἑταίρους is an inferior reading, and would produce an unpleasant similarity of sound with ἔππους following immediately after. According to one of the scholiasts, moreover, the dative was preferred here by Zenodotus and Aristarchus; and it is also given by Heyne, Wolf, and Spitzner. In Attic prose, on the other hand, the dative with κελεύω is very doubtful. The accusative with the infinitive is the common Attic construction. (Kühner, § 589, 3. *Obs.* 3, ed. Jelf.)

ἄν δ' ἄρ' ἔβη Πρίαμος. "Up, then, went Priam," *i. e.*, Priam accordingly mounted the chariot. The Dorians and the Epic writers often reject the final vowel of ἀνά, παρά, κατά, even when the next word begins with a consonant, as in the present case. Buttmann thinks that the preposition ἄν for ἀνά ought to have no accent, but he is successfully opposed by Spitzner, who reasons from the analogy of πάρ from παρά, πότ from ποτί, &c., in favor of giving ἄν an accent.—κατὰ δ' ἡνία τεῖνεν ὀπίσσω. "And tightly he drew back the reins." The reins had been fastened, according to custom, to the front part of the margin of the chariot: these he seizes, and pulls them toward himself. In proceeding to battle, the παραβάτης, or warrior, was superior in rank to the θεράπων, or charioteer; here, however, Priam acts the part of charioteer, and Antenor sits by his side. The latter would seem to have been selected as a companion on the present occasion, because, in addition to the cha

acter of wisdom which he enjoyed, he was not unknown to the Greeks. Consult note on verse 148.—*παρ δέ οἱ*. “And by his side.”

βήσετο. “Mounted.” Observe that *παρ βήσετο* guides us to the term *παραβάτης*, as indicating the one who moves on in the chariot by the side of the charioteer. Observe, also, that *βήσετο* is the aorist, and only another form for *βήσατο*. Indeed, it is the more correct form of the two in Homer. (*Buttmann's Irreg. Verbs*, p. 38.)

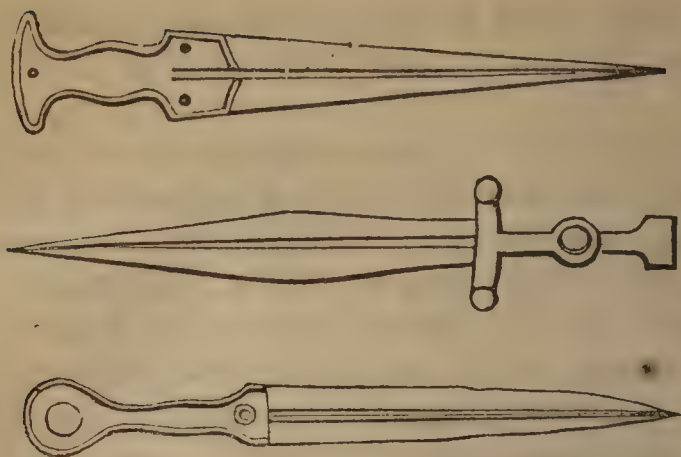
-*Σκαιῶν*. Supply *πυλῶν*, and consult note on verse 145.—*έχον*. “Guided.” The verb *έχω* gets this meaning from the more general one of “to *hold on* the course of a thing,” “to keep a thing in any given direction.”

265-270. *έξ ἱππων*. *For εκ δίφρου*.—*έστιχώντο*. Observe the employment of the imperfect to denote slowness of movement. So, again, *ῶρνυτο* denotes the slow and dignified rising of Agamemnon, as the Trojans slowly advanced.—*ἄν δ' Ὀδυσσεὺς πολύμητις*. The minor scholiast makes *ἄν* equivalent here to *ἀνέστη*. It is much better, however, to regard it merely as a preposition, and to supply *ῶρνυτο* from the preceding verse.—*ῥοκία πιστὰ*. Compare verse 245.

οἶνον μίσγον. “They mixed the wine.” Observe that *μίσγον* does not allude here to any mixing of *water* with the wine, which was never allowed at a libation, but to the mixing together in the same cup of the wine of the Trojans and that of the Greeks. This union of the wine of the two contracting parties was meant to be symbolical of mutual good faith in observing the league or compact that was formed. Hence we may observe, also, that *μίσγειν* differs from *κεράσαι*, the latter referring to the mixing of *water* with wine.

ὔδωρ ἐπὶ χεῖρας ἔχενον. We have now another step in the ceremony. Water is poured upon the hands, to remove all pollution before entering on the details of the sacrifice. This was always customary.

271-272. *έρυσσάμενος χεῖρεσσι μάχαιραν, κ. τ. λ.* “Having drawn out with his hands his large knife, which was always suspended beside the huge scabbard of his sword.” In the heroic ages, the Greeks usually wore a large two-edged dagger or knife (*μάχαιρα*) suspended by the sword on the left side of the body, and used it on all occasions instead of an ordinary knife. Thus, Theseus draws his dagger to cut his meat at table. (*Plut., Thes.*, p. 10, ed. Steph.) The custom is continued to the present day among the Arnauts, who claim descent from the ancient Greeks. (*Dodwell, Tour.*, vol. i., p. 133.) The accompanying woodcut shows three ancient daggers of the kind.



At a later period, *μάχαιρα* meant a **sabre or bent sword**, as opposed to *ξίφος*, the straight sword.

273-275. ἄρνῶν ἐκ κεφαλῶν, κ. τ. λ. It was customary at sacrifices, before the animal was killed, to cut a bunch of hair from its forehead, which was thrown into the fire as *primitiæ*. On the present occasion, however, the hairs were distributed among the principal persons present, that all might be parties to the compact, and perhaps, also, that each might preserve his portion of the hairs as a proof of the league that was to be struck. So Priam, one of the two main contracting parties, carries away with him to Troy a portion of the victims (verse 310).—ἀρίστοις. "To the principal persons."—μεγάλ' εὔχετο. "Prayed long and loudly." Observe the force of the imperfect, as indicating the long continuance of the prayer.

276-277. Ἰδῆθεν μεδέων. "Ruling from Ida." Jove had an altar and sanctuary on Gargarus, one of the summits of the range of Ida; and hence he is supposed to take up his abode here at times, and to look down from this upon the Idean plain. The clouds occasionally enveloping the summits of the range, and descending thence with tempests to the country beneath, as well as the lightning that illumined the scene, would seem to have given rise to this popular belief.—Thiersch (*Gr.*, § 198, 8) makes the ending -θεν equivalent here to -θι, and translates "on this Ida." Usteri gives this the preference, but without any good reason. (*Wolf's Vorles.*, ii., p. 213.)

Ἥλιός θ'. "And thou, O Sun." Observe here the employment of the nominative for the vocative, the regular form of expression being καὶ σὺ, ὦ Ἥλιε. The vocative, however, is an unimportant case. It is not at all essential to a language, as may be seen from its not existing in many languages, its place being supplied by the nominative. In the present instance, even though there is a proper vocative form, the nominative is employed in its stead. (*Kühner*,

§ 479, 1, *ed. Jelf.*)—ὃς πάντ' ἐφορᾷς. The Sun sees all things in his daily course.

278-279. καὶ Ποταμοὶ καὶ Γαῖα. Compare verse 104.—καὶ οἱ ὑπέρθε καμόντας, κ. τ. λ. “And ye two, who beneath punish men that have ceased from their (earthly) labors, whatsoever one may have sworn a false oath.” As the dual number is employed here, the reference must be, of necessity, to Pluto and Proserpina. Elsewhere, however (*Il.*, xix., 259, *seq.*), the task of punishing the perjured is assigned to the Erinyes or Furies.—καμόντας. More literally, “those who once labored.” Buttmann thinks that καμόντες, when applied to the dead, means those who are still living in another state, but deprived of their earthly powers. (*Lexil.*, p. 372, *ed. Fishl.*) We have given, however, what seems a far more natural interpretation.

280-287. ἔστέ. The imperative, and therefore accented accordingly, not the indicative ἐστέ. So, also, φυλάσσετε is the imperative. (*Spitzner, ad loc.*)—κε καταπ-φνῇ. “Shall chance to slay.”—κτῆματα πάντα. Compare verse 70.—Τρῶας ἔπειτ' ἀποδοῦναι. “Then (grant) that the Trojans restore.” The infinitive is here used for the imperative, where, according to the common explanation, we may supply δός, or something equivalent. More correctly speaking, the infinitive is used in forms of wishing or praying, in invocations and entreaties that the person addressed would cause some one else to do something; the accusative is joined with the infinitive, and the two together stand as the object of a verb, expressing or implying the notion of wishing or desiring; such as ἔθελε, or εὔχομαι; δός, or ποίει. (*Kühner*, § 67, b, p. 302, *ed. Jelf.*)—Observe the force of the aorist in ἀποδοῦναι, as denoting immediate restitution.

τιμὴν. “A compensation,” *i. e.*, an equivalent for the expenses of the war.—ἥντιν' ἔοικεν. “Whatever it is fitting (that they should pay).”—ἣ τε καὶ ἐσσομένοισι, κ. τ. λ. “Which may also remain among men of future ages.” More literally, “among men about to be,” *i. e.*, which in similar cases shall be paid also by posterity. The compensation paid on the present occasion, in case Paris should fall, is to be a precedent in similar cases unto posterity. (*Neue Jahrb.*, &c., vol. xxxiv., p. 371.) Barnes, without any necessity, proposes μέλῃται for πέλῃται.

290-291. αὐτὰρ ἐγὼ καὶ ἔπειτα. “I, however, even afterward.” The particle αὐτάρ, here as elsewhere, at the beginning of a clause, serves to express a rapid change and continuation of the subject.—εἰὼς κε τέλος, κ. τ. λ. “Until I attain the object of the war.” Literally, “until I find the end of the war,” *i. e.*, the true end.

292-296. ἀπὸ στομάχους τάμε. "Cut the throats." We have in ἀπό the reading of Aristarchus. Others prefer ἐπί, and a scholium in the Venice manuscript declares this latter οὐκ ἄχαρις γραφή. The form ἀποτέμνειν, however, was the one commonly used by the later Greeks in such cases as the present, and was probably also the more Homeric one.—θυμοῦ δεινομένους. "Wanting vital power."—μένος. "Their strength." This, in fact, is the same as θυμοῦ that precedes, the one being an explanation of the other.—ἐκχεον. "They poured it slowly forth."

299-301. ὁπότεροι πρότεροι, κ. τ. λ. "Whichever side shall first commit wrong contrary to the pledges." Observe that ὑπέρ literally implies an overstepping of certain prescribed limits, and in this way a violation of certain stipulated duties. Some read ὑπερόρκια as a species of adverb, but Eustathius and the scholiasts more correctly write the two words separately. The adverbial force of ὑπέρ is still preserved by this arrangement.—ὧδέ σφι ἐγκέφαλος αὐτῶν καὶ τεκέων. "Thus for them may the brains of themselves and their children."—δαμεῖεν. "Be enslaved."

302-313. οὐδ' ἄρα πῶ, κ. τ. λ. "But not yet thereupon did the son of Saturn accomplish it for them."—τοῖσι δὲ μετὰ. "And among them." Observe that μετὰ is here still adverbial in force.—ἦτοι ἐγὼν εἶμι. "I indeed will go."—οὐπω. "Not at all." Better than οὐπω, the ordinary reading.—Ζεὺς μὲν πον. "Jove, if I mistake not."

ἄρνας θέτο. The grammarians invent various reasons to show why the lambs were carried back by Priam. The best explanation appears to be this: they were carried off either to be interred or cast into the sea, as they could not be eaten, being victims of malediction.—ὑποβόροι. "Going back."

315-318. χῶρον. "The ground," i. e., the lists.—κλήρους ἐν κυνέῃ, κ. τ. λ. Observe the mode here practiced of drawing lots. They are put into a helmet, which is shaken by a third party, who turns away his face at the time, and the person whose lot leaps forth has the first cast with the spear.—βάλλον. "They cast them." Hector cast into the helmet the lot of Paris, and Ulysses that of Menelaus. We have not hesitated here to adopt the emendation recommended by Bothe, namely, βάλλον, instead of the generally received reading τάλλον ("they shook them"). Two persons were not required for shaking the helmet; and, besides, the poet, in versè 324, says expressly that this was done by Hector. Moreover, the Homeric mode of narrating is not to give the whole account summarily at once, but the individual parts in succession.

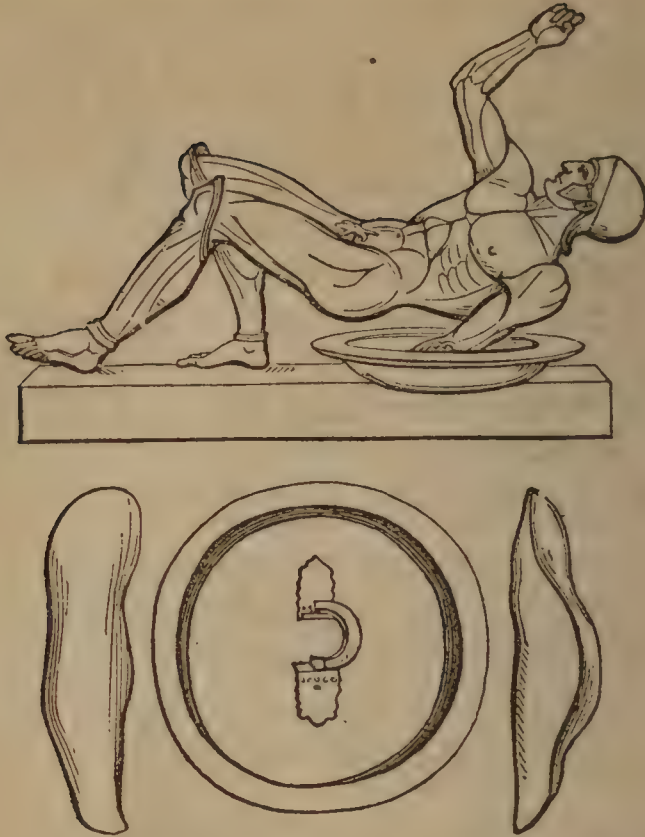
ὁπποτερος δὴ. "As to which of the two, thereupon."—θεοῖσι δὲ χεῖρας ἀνέσχον. We have given here, with Spitzner, the reading and punctuation recommended by Wolf. Heyne follows the grammarian Nicanor, λαοὶ δ' ἡγήσαντο θεοῖς, ἰδὲ χεῖρας ἀνέσχον, the argument urged in favor of this latter being as follows, namely, that if θεοῖς be joined to the second clause, the Greeks will appear to have prayed to one class of deities, and to have held up their hands to another class. The verb ἀρᾶσθαι, however, is elsewhere often used by Homer with the name of a deity to be supplied from what immediately goes before. Besides, the form θεοῖς ἀνασχεῖν χεῖρας is one of very common occurrence with reference to all the heavenly deities, and is, in fact, nothing more than χεῖρας ἀνασχεῖν εἰς τὸν οὐρανόν.

321-323. ὁππότερος τάδε ἔργα, κ. τ. λ. "Whichever of the two caused these doings between us both," *i. e.*, gave rise, by his conduct, to this protracted and bloody war.—δῦναι δόμον Ἀΐδος εἴσω. "May enter within the abode of Hades," *i. e.*, may descend to the lower world.—αὖ. "On the other hand."—ὄρκια πιστὰ. "A faithful league."

324-325. πάλλεν. "Shook the helmet." The accusative of the object (κυνέην) is to be supplied.—ᾤψ ὀρόων. "Looking backward." This was done, lest his eye, if he saw the contents of the helmet, should affect his hand, and he should favor the lot of Paris.—ἐκ ὄρουσεν. "Leaped forth." Observe the adverbial force of ἐκ.

326-331. οἱ μὲν. The Greeks and Trojans.—ἕζοντο. "Seated themselves."—ἦχι ἐκάστω, κ. τ. λ. "Where for each one his light-footed horses stood, and his variegated arms were lying." Observe the zeugma in ἐκεῖτο, this verb containing the particular notion of 'lying' as the general notion of being in store, standing ready, &c. (Kühner, § 895, *d.*, *ed.* Jelf.)

κνημῖδας. A pair of greaves (κνημῖδες) was one of the six articles of armor which formed the complete equipment of a Greek warrior. They were made of bronze, of tin, of silver, and gold, with a lining probably of leather, felt, or cloth. The greaves, lined with these materials, as they were fitted with great exactness to the leg, probably required, in many cases, no other fastening than their own elasticity. Often, nevertheless, they were secured by strips, or, as in the present instance, by ankle-rings. The modern Greeks and Albanians wear greaves, in form resembling those of the ancients, but made of softer materials, such as velvet, ornamented with gold, and fastened with hooks and eyes. The following cuts will show the form of the greave.



ἀργυρέουσιν ἐπισφυρίοις. "With silver ankle-rings." Some render ἐπισφυρίοις by the term "clasps," but this is less accurate. The term ἐπισφύριον properly denotes something laid or placed upon the ankle.

332-333. δεύτερον αὖ. "Again, in the second place."—θώρακα "The corselet."

ἤρμοσε δ' αὐτῷ. "For it fitted him." Observe that ἤρμοσε is here taken intransitively.

334-339. ἀμφὶ δ' ἄρ' ὤμοισι, κ. τ. λ. Compare book ii., verse 45. -ξίφος. The ξίφος was straight, two-edged (ἄμφηκες), rather broad, and nearly of equal width from hilt to point. —σάκος. A term of frequent recurrence in Homer. The earliest shields were of wicker work, or wood, covered with one or more ox-hides: if more than one, they were parted by metal-plates, whence the epithets χάλκεον, χαλκῆρες, &c.—κρατὶ δ' ἐπ' ἰφθίμῳ, κ. τ. λ. The helmet was originally made of skin or leather, whence is supposed to have arisen its appellation κυνέη, meaning, properly, a helmet of dog-skin, but applied to caps or helmets made of the hide of other animals, and even to those which were entirely of bronze or iron. The five following helmets are selected from antique gems, and are engraved of the size of the originals.

ἵππουριν. "Decked with a horse-tail," i. e., having a horse-hair crest.—δεινὸν δὲ λόφος, κ. τ. λ. "And fearfully did the crest nod



from above." More literally, "keep nodding," as indicated by the imperfect.—*ἄλκιμον ἔγχος*. "His stout spear."—*ὥς δ' αὖτως*. "And in this same manner." Literally, "and thus, in the same manner." Homer always writes it thus, separated; but in Attic the form is *ὡσαύτως*.

340–347. *ἐκάτερθεν ὀμίλον*. "From each side of the throng," *i. e.*, from the throng on either side. The genitive here depends on *ἐκάτερθεν*, adverbs of parting, separating, &c., taking the genitive case. (*Kühner*, § 513, 5.)—*θωρήχθησαν*. "They had armed themselves." The passive in a middle sense.—*ἐς μέσσον*. "Into the space between."—*δεινὸν δερκόμενοι*. "Looking fearfully."—*ἔχεν*. "Held possession of."—*σείοντ'*. For *σείοντε*, the dual.—*κοτέον* & "Cherishing wrath."

δολιχόσκιον ἔγχος. "His long-shadow-casting spear," *i. e.*, his long spear. Some, however, with less probability, and certainly with less of the spirit of poetry, deduce *δολιχόσκιος* from *ὄσχος*, the shaft or handle of a spear, and make the epithet in question signify "long-shafted," as if for *δολιχόσχιος*.—*καὶ βάλεν Ἀτρεΐδαο, κ. τ. λ*. "And struck full against the every-way-equal shield of the son of Atreus," *i. e.*, the round shield, equal in every direction from the centre. Hence the scholiast explains it by *κυκλοτερῆ*. Observe that both the genitive and accusative are construed with *κατά* in the signification of "against," but that the accusative denotes a fuller and more direct action on or upon.

348–350. *οὐδ' ἔρρηξεν χαλκόν*. "But it rent not the brass," *i. e.*, the brazen plate of the shield. Some manuscripts have the nominative *χαλκός*, and the meaning will then be, "but the brass rent it not," *i. e.*, the brazen-pointed spear rent not the shield. The scholiast remarks, that Aristarchus preferred *χαλκόν*, but that *χαλκός* is better. The accusative, however, is found in most of the manuscripts, and ought by all means to be referred to the nominative

Heyne says, "*Nec quicquam interest, utro modo legas;*" but the reading χαλκός introduces an unnecessary change of the subject, the reference in both of the previous clauses having been to Paris.

ἀνεγνώμθη δέ οἱ αἰχμή, κ. τ. λ. "For the point was bent back unto it in the strong shield," i. e., its point was bent back, &c., the dative οἱ referring to the spear, and being equivalent here to ἐγχεῖ. The meaning of the passage is this, that the spear did not rend or pass completely through the brazen plate of the shield, but merely stuck in it, and had its point bent.—ὁ δὲ δεύτερος, κ. τ. λ. "The other, thereupon, roused himself next with his brazen spear, Menelaus (namely), the son of Atreus, after having addressed a brief prayer unto Father Jove." Observe the demonstrative force of ὁ and also the peculiar beauty of the aorist participle ἐπευξάμενος.

351–354. τίσασθαι. "To avenge myself upon."—ὅ. The Ionic and Doric relative pronoun for ὅς.—με κῑκ' ἔοργε. Observe the double accusative with the verb.—δάμασσον. Aristarchus wished to read δαμῆναι, but δάμασσον is stronger, and shows a more immediate participation in the affair by the deity invoked.—ὄφρα τις ἐρρίγησι, κ. τ. λ. "In order that any one even of posterity may shudder to do evil things unto a host, whosoever may have afforded him a friendly reception." More literally, "any one even of late-born men." Observe that ἐρρίγα, the perfect of ῥιγέω, has a present signification. (*Buttmann, Irreg. Verb.*, p. 222, ed. *Fishl.*)—ὁ κεν. For ὅς κεν. Consult note on verse 351.

355–360. ἀμπεπαλὼν. "Having poised and drawn backward." The verb ἀναπάλλω properly denotes "to swing to and fro." It here refers to the poising and drawing back of the spear, in order to throw it with greater force. Observe that, among the Epic poets, the second aorists active and middle frequently have the reduplication throughout all the moods, and that ἀμπεπαλὼν is here for ἀναπεπαλὼν, i. e., ἀναπαλὼν.

διὰ μὲν ἀσπίδος, κ. τ. λ. Observe that the line here begins with a tribrach (διῶ μὲν), which is to be converted into a dactyl (διᾶ μὲν) by the arsis, or stress of the voice on the first syllable. (Compare *Hermann, Elem. Doctr. Metr.*, p. 45.) Bothe, however, insists that the tribrach ought to be retained in the scansion of this verse, but few, if any, will agree with him in opinion.—ὄβριμον. Hermann and Bekker both think that there is more force of expression in ὄμβριμον, and that the numbers of the line would gain by it; but the best manuscripts, as also the grammarians, are all in favor of ὄβριμον.

καὶ διὰ θώρηκος, κ. τ. λ. "And was forced through his corselet, wrought with much ingenious art." Observe the employment of

the pluperfect in an imperfect sense. It had been forced through, and it remained forced through, *i. e.*, it stood forced through. The scholiast regards the rough and harsh sound of ἡρήρειστο as an echo to the sense, and as indicating the force of the blow : τὸ βίαιον τῆς πληγῆς παραδηλοῖ τῷ τραχεῖ τοῦ ῥήματος.—ἀντικρὺ δὲ παρὰ λαπάρην, κ. τ. λ. “And the spear pierced right through his tunic along the flank.” Observe that the final syllable of ἀντικρὺ is lengthened by the arsis, and that there is no need, therefore, of Bentley’s emendation ἀντικρυς.—ἐκλίνθη. “Bent himself sideways.”

362–363. ἀνασχόμενος. “Having raised it on high.” Supply αὐτό, as referring to ξίφος.—κόρυθος φάλον. “The metal ridge of his helmet.” The precise meaning of φάλος is involved in great obscurity. Buttmann, after a careful examination of the different Homeric passages in which it occurs, adopts the usual notion, that the φάλος was what was afterward called the κῶνος, namely, a metal ridge in which the plume was fixed. (*Lexil.*, p. 521, *ed. Fishl.*)—ἀμφὶ δ’ ἄρ’ αὐτῷ, κ. τ. λ. “But straightway, thereupon, shivered round about it into both three pieces and four pieces, it fell from his hand.” Observe in this fine passage the echo of the sound to the sense, and how admirably the harsh adverbial forms τριχθά and τετραχθά imitate, as it were, the crash of the shivered weapon. Observe, also, the quickness of action indicated by both διατρυνθέν and ἔκπεσε.—αὐτῷ. Referring to the φάλος, round about which the splintered fragments fly. Aristarchus preferred αὐτῇ, referring it to the whole helmet, and Heyne adopts this reading; but it is sanctioned by no existing manuscript.

365–368. ὀλοώτερος. “Is more hurtful,” *i. e.*, is the author of greater ill. This is spoken in the spirit of a rude age, when the god who is invoked to aid in the accomplishment of any end is blamed as the author of ill luck in case that end be not brought about.—ἧ τ’ ἐφάμην. “Assuredly Leven thought.” Consult note on verse 28.—τίσεσθαι. Consult note on verse 28.—κακότητος. “For his wickedness.” The genitive here denotes the cause from which the idea of vengeance or retaliation arises.

ἄγη. We have adopted this form of the second aorist, with Spitzner, on the authority not only of certain manuscripts, and of Eustathius in his commentary on the present passage, but also on that of Homer himself, who in the sixteenth book, verse 801, has as follows : πᾶν δέ οἱ ἐν χείρεσσιν ἄγη δολιχόσκιον ἔγχος. Heyne, on the other hand, rejects ἄγη in both cases, as a false reading, because the initial vowel in ἄγω is long, and thinks that the ancient reading was with the digamma, νῦν δέ μοι ἐν χερσὶν Φάγη ξίφος, κ. τ. λ. But

by far the greater number of passages show the *a* in *ἄγη* to be short, and, in the later poets (as, for example, Theocritus, xxii., 190), it is most certainly shortened. Indeed, the true Homeric form of this aorist can not now be ascertained in some passages, owing to the disappearance of the digamma, which belonged originally to this verb. (*Buttmann, Irreg. Verb.*, p. 5, *ed. Fishl.*)

ἐκ δέ μοι ἔγχος, κ. τ. λ. "While my spear was made to start forth from my hand without effect." Literally, "the spear for me." The adverbial force of ἐκ is still apparent here, though followed by the genitive παλάμηφιν.

369-372. κόρυθος λάβεν ἵπποδασείης. "He seized him by his helmet with bushy horse-hair crest." Observe the employment of the genitive to indicate the *part* where the grasp was made.—ἔλκε. "Began to drag him." Observe the force of the imperfect.—ἄγχε δέ μιν, κ. τ. λ. "But the richly-embroidered strap under his tender throat kept choking him, which had been stretched for him beneath his chin, as the holder of his helmet." The helmet here is fastened beneath the chin with a richly-wrought leathern strap. In a later age there were two cheek-pieces (παραγναθίδες), which were attached to the helmet by hinges, so as to be lifted up and down. They had buttons or ties at their extremities, for fastening the helmet on the head. Compare woodcut on page 263.

• ὑπὸ δειρήν. Observe the employment of the accusative here, where we would expect the dative. This is called the pregnant construction of the preposition, where the speaker regards the motion which precedes, and which is implied in the succeeding state of comparative rest. (*Kühner*, § 645, p. 280, *ed. Jelf.*)—ὕπ' ἀνθ' ῥεῶνος. Explaining more nearly ὑπὸ δειρήν.

373-378. καὶ ἥρατο. "And would have gained for himself." More literally, "would have taken up for himself," *i. e.*, would have taken up and carried away as his own. Observe the force of the middle.—μὴ ἄρ' ὀξὺ νόησε. "Had not thereupon quickly perceived it."—οἱ. "For him," *i. e.*, for Menelaus, to his disadvantage and disappointment.—ἱμάντα βοδς ἱφι κταμένοιο. "The thong of an ox killed by violence," *i. e.*, the strap made of the hide of an ox so slain. The hide of a beast put to death by violence, and while in a healthy condition, was said to be tougher and fitter for use than that of one which had died of disease or old age. Compare the language of the scholiast: τὰ γὰρ τῶν θνησιμαίων ζώων δέρματα ἀσθενῆ ἐστίν, ὥς ἂν προδιαφθαρέντα ὑπὸ τῆς νόσου.

κεινῇ δὲ τρυφάλεια. "And thereupon the empty helmet." The helmet here stands opposed to the person of Paris itself. Observe

the hiatus in *τρυφάλεια ἄμ'*, which is remedied, however, by its occurring in the cæsura of the line, or, in other words, after the rhythmical pause. There is no need, therefore, of Bentley's *τρυφάλειη*; and, besides, the regular Homeric form is *τρυφάλεια*.—*ἐπιδι- νήσας*. "Having whirled it around." The participle, in fact, stands here with a kind of adverbial force, to indicate the manner in which the helmet was flung, and may, therefore, be rendered more freely "with a whirl."—*κόμισαν*. "Took care of it." Consult note on book ii., verse 183.

379-382. *αὐτὰρ ὁ ἄψ' ἐπόρουσε*. "He, however, rushed back upon him." Observe that *ὁ* refers to Menelaus.—*τὸν δ' ἐξήρπαξ' Ἀφροδίτη* "But the latter Venus snatched away."—*ὥστε*. "As (being)," *i. e.*, inasmuch as she was.—*ἥερι πολλῇ*. "In a thick haze." In Homer and Hesiod, the term *ἄηρ* stands for the lower air, the atmosphere, thick air or haze surrounding the earth, and opposed to *αἰθήρ*, the pure upper air; hence misty darkness, mist, or gloom. (Consult *Buttmann, Lexil.*, *s. v.*)—*καὶ δ' εἶσ' ἐν*. "And placed him down in," *i. e.*, seated him in. Bentley and Heyne think *καὶ δ' εἶσεν* more Homeric, omitting the preposition *ἐν*; but they are refuted by Spitzner, who shows that with such a verb as *εἶσα* the preposition must be expressed.—With regard to *κάδ*, consult note on book ii., verse 160.

383-388. *αὐτὴ δ' αὖθ', κ. τ. λ.* "But she herself, on the other hand, went to call Helen." Observe that *καλέουσ'* is here the future participle, contracted for *καλέσουσα*.—*Τρωαὶ*. "Trojan females." Not the female attendants already mentioned (verse 143), but other Trojan women who had come to the spot to witness the combat.—*ἑανοῦ*. This genitive depends on *λαβοῦσα*, not on *ἐτίναξε*, which last has *αὐτήν* understood.—*μιν*. Put here for *ἑαυτήν*.—*παλαιγενεῖ*.

'Far advanced in years.' Enlarging on the idea contained in *γρητ'.*

εἰροκόμφ. "A wool-dresser." The idea involved in this term is enlarged upon immediately after in *ἥ οἱ Λακεδαίμονι, κ. τ. λ.*—*ναιε- ταώση*. "When she lived."—*ἥσκειν εἶρια καλὰ*. "Used to prepare beautiful fleeces." Observe here the peculiar ending of the imperfect, *ἥσκειν* for *ἥσκεεν*. If we follow the authority of manuscripts, the final *ν* ought to be omitted here; but if we take the best ancient grammarians for our guides, we must retain it. (Consult *Spitzner, ad loc.*)—*φιλέσκειν*. The imperfect beautifully indicates the long continuance of affection on the part of the aged female.

391-394. *κεῖνος δ' γ'*. "He, that (loved) one." Observe here the peculiar combination of pronouns. Köppen not unaptly compares with this the Latin *ille ego*.—*καὶ δινωτοῖσι λέχεσσι*. "And the

rounded bed." The epithet *δινωτοῖσι* refers here to a bed the frame-work of which has been rounded off and worked smooth, so that *δινωτὸν λέχος* is the same as *τορνωτόν*. Thus, Eustathius remarks, *Δινωτοῖς δὲ λέγει τοῖς τορνωτοῖς*.—*στίλβων*. "Glistening," *i. e.*, bright and fair to the view. Athenæus (*i.*, 33) incorrectly refers *κάλλει στίλβων* to the bright appearance produced by the employment of unguents. The poet merely means it to be taken, in a general sense, for what is bright and fair.—*μαχεσσάμενον ἐλθεῖν*. "Had come, after having just contended with." Observe the force of the aorist participle.—*ἔρχεσθ'*. "That he was going." Imperfect of the infinitive.—*ἢ ἐ χοροῖο νέον*, κ. τ. λ. "Or that he was sitting down, just ceasing from a dance." Observe that *χορός*, in this passage, means a dance, combined with song; or, in other words, a festal dance.

395–398. *Θυμὸν ἐνὶ στήθεσσιν ὄρινε*. Compare book ii., verse 142.—*ἰμερόεντα*. "Lovely."—*θάμβησέν τ' ἄρ' ἔπειτα*, κ. τ. λ. Observe that the particle *τε* is thrice repeated in this line, in order to mark the close connection between the feeling of amazement and the utterance given to it in words.

399–402. *Δαιμονίη, τί με ταῦτα*, κ. τ. λ. "Strange (and fearful) one, why dost thou desire to deceive me in these things?" Observe that *δαιμονίη* here implies on the part of the speaker a mixed feeling of reproach and fear. Compare note on book i., verse 561.—*ἢ πῇ με προτέρω*, κ. τ. λ. "Wilt thou lead me any where farther on among well-inhabited cities, either of Phrygia or of lovely Mæonia?" Literally, "in respect of well-inhabited cities." As regards the various modes of reading and construing this passage, consult Spitzner, *ad loc.*—*εἴ τις τοῖ καὶ κεῖθι*, κ. τ. λ. "In case there is some one there, also, of articulate-speaking men that is dear to thee." Observe the peculiar force of *καὶ κεῖθι*, "there also," *i. e.*, as well as in other places, and especially here in Troy, where thy Paris dwells.—It would seem, from the general tenor of this speech, that Helen takes it for granted she is now about to be delivered up to Menelaus, in accordance with the terms of the truce, and that Venus is endeavoring to frustrate this by deception on her part, and by leading Helen away to some new favorite in stranger lands.

Φρυγίης. The Greater Phrygia is meant.—*Μηονίης*. Mæonia was the earlier name of Lydia. In a special sense, though not here, it meant a district of Lydia lying to the east, in the direction of Mount Tmolus.

403–409 *δὴ νῦν νικήσας*. "Having just now conquered." Observe that the particle *δῆ*, as has already been remarked, is applied

In its sense of exactness to words of time (as in the present instance to *νῦν*), and thus lays emphasis on the time implied by the word. (*Kühner*, § 720, 2, *ed. Jelf.*)—*τοῦνεκα δὴ νῦν δεῦρο*, κ. τ. λ. "Hast thou, on this account, now, even now, presented thyself hither, meditating wiles?" Observe, again, the force of *δὴ νῦν* in marking exactness of time.—*ἦσο παρ' αὐτον ἱοῦσα*. "Having gone unto him, sit thou down." Equivalent to *ἴθι παρ' αὐτὸν καὶ ἦσο παρ' αὐτῷ*.

θεῶν δ' ἀπόεικε κελεύθου. "And withdraw from the path of the gods." We have given here the reading of Aristarchus, with Wolf and Spitzner, in place of the common lection, *θεῶν δ' ἀπόειπε κελεύθους* ("and renounce the paths of the gods"), as adopted by Heyne. Consult the remarks of Spitzner, *ad loc.*—*μηδ' ἔτι σοῖσι πόδεσσιν*, κ. τ. λ. "And mayest thou no longer turn back with thy feet to Olympus." Observe the employment of the optative to express a wish.

οἷζνε. "Be miserable."—*ποιήσεται*. For *ποιήσεται*, the aorist subjunctive, with the shortened mood-vowel.—*ἢ ὅγε δούλην*. "Or until he, for his part, shall have made thee his slave." This repetition of the pronoun, in the latter clause of the sentence, has a particular emphasis and elegance. A freer translation will make this more apparent: "until he, such a one as he is, shall have made thee," &c. Hence it is here employed to denote contempt.

410-412. *κεῖσε δ' ἐγὼν οὐκ εἶμι*, κ. τ. λ. "For thither I am not going—and it would be a thing to make one wroth (were I to do so—to prepare his bed)." The term *κεῖσε* refers to the apartment of Paris, mentioned in verse 391. Observe, also, the future meaning of the present *εἶμι*, and consult note on book i., verse 169.—*νεμεσσητὸν δέ κεν εἴη*. This clause comes in parenthetically, and may be more freely rendered, "twere enough to make one wroth."—*πορσυνέουσα*. There is considerable doubt whether we must read here *πορσανέουσα*, or *πορσυνέουσα*. The testimony of the ancient grammarians is more in favor of the latter.—*ὀπίσσω*. "For the time to come."—*ἄχε' ἄκριτα*. "Sorrows crowded together," *i. e.*, a confused mass of troubles, requiring no addition.

414-417. *σχετλίη*. "Wretched woman."—*μὴ χωσαμένη σε μεθείω*. "Lest, having become angry, I abandon thee." More freely, "lest, in my anger, I abandon thee."—*τῶς*. "As much."—*ὥς νῦν ἔκπαγλ' ἐφίλησα*. "As I just now greatly loved thee," *i. e.*, just before the present moment, or, up to the present time.—*μέσσω δ' ἀμφοτέρων*, κ. τ. λ. "And (lest I) devise baneful feelings of hatred against thee in the midst of both parties." Observe that *μητίσομαι* is the aorist sub-

junctive, with the shortened mood-vowel, for *μητίσωμαι*—*σὺ δὲ κε κακὸν οἶτον ὀλῃαι*. “For thou wouldst then perish by an evil fate.”

419–427. *κατασχομένη*. “Having enveloped herself.”—*λάθεν*. “She escaped the notice of.” Compare the Latin *sefellit*.—*ἦρχε δὲ δαίμων*. “And the goddess led the way.”—*ἵκοντο*. Observe the similarity of ending between this line and the succeeding one, forming what the grammarians call *homæoteleuton*. Various reasons have been assigned for its use in the present instance, the best of which appears to be that it is meant to indicate the movements of a large body of persons.—*ἀμφίπολοι*. Those mentioned in verse 143.—*ἐπὶ ἔργα*. “To their tasks,” *i. e.*, their daily duties.

ἡ δὲ δῖα γυναικῶν. “But she, noble one of women.”—*δίφρον*. “A seat.”—*φιλομμειδῆς*. “The smile-loving,” *i. e.*, the goddess of smiles and loveliness. Incorrectly rendered, “laughter-loving.”—*πάλιν κλίνασα*. “Having averted.” More literally, “having turned back.”

428–435. *ὥς ὥφελες αὐτόθι ὀλέσθαι*. “Would that thou hadst perished there.” Literally, “how thou oughtest to have perished there.”—*ἡ μὲν δὴ πρίν γ’ εὔχε*. “Assuredly, indeed, before this, at least, thou wast wont to boast.”—*φέρτερος*. Observe the nominative with the infinitive, the reference being to the same person who is the subject of the verb.—*ἐναντίον*. “Against thee.”

ἀλλὰ σ’ ἔγωγε κέλομαι. “But (no), I, for my part, bid thee.” Ironical. One of the scholiasts speaks of a full stop being placed after *κέλομαι*, the effect of which would be to make the infinitives *πολεμίζειν* and *μάχεσθαι* have the force of imperatives.

438–448. *μὴ με θυμὸν ἐνιπτε*. “Do not assail me in soul.”—*σὺν Ἀθῆνῃ*. “With the aid of Minerva.”—*αὐτίς ἐγώ*. “I, in my turn, (shall overcome).” Supply *νικήσω*.—*παρὰ καὶ ἡμῖν*. “With us also,” *i. e.*, on our side also.—*φιλότῃτι τραπέομεν ἐννηθέντε*. “Let us, having retired to the couch, delight ourselves in the endearments of wedded love.”

ἀμφεκάλυψεν. “Enwrapt.”—*σε ἔπλεον ἀρπάξας*. “Having carried thee off, I sailed away.”—*ἐν τρητοῖσι κατεύνασθην λεχέεσσιν*. “Lay down to sleep on the perforated couch.” The reference here is to holes made in the sides of a couch, through which thongs of leather or cords were passed, in order to support the bed. Some make the term refer to inlaid work, but this is inferior.

449–453. *ἐφοίτα*. “Was (meantime) wandering.”—*ἐσαθρήσειεν*. “He might espy.”—*δειξαί*. “To point out.”—*οὐ μὲν γὰρ φιλότῃτι, κ. τ. λ.* “For they would not, indeed, have concealed him through friendship at all events, if any one had seen him.” Observe that

there is here in the protasis, or first clause, an ellipsis of *ἂν*. The particle *ἂν* is omitted with the indicative, when the speaker puts out of sight for the time the conditions and circumstances stated in the protasis, on which the consequent depends, and thus represents the action of the apodosis independently of any such restrictions, as if it had actually happened; while the condition in the protasis guards sufficiently against the supposing from this form of expression that it is meant to speak of the thing as having really happened. This mode of putting the actual in the place of the conditional realization is emphatic, and gives a notion of the certainty of the consequent, if the restriction contained in the apodosis had not intervened. Compare *Liv.*, xxxiv., 29: "*Et difficilior facta erat oppugnatio, ni T. Quinctius supervenisset;*" and *Hor.*, *Od.*, ii., 17, 27: "*Me truncus illapsus cerebro sustulerat, nisi Faunus ictum dextrá levasset.*" (*Kühner*, § 858, i., p. 476, *ed. Jelf.*)

457-461. φαίνεται Ἀρηϊφίλου Μενελάου. "Shows itself to belong to Menelaus, dear to Mars." Supply εἶναι.—ἀποτινέμεν. The infinitive for the imperative. Consult note on book i., verse 20.—ἦ τε καὶ ἐσσομένοισι, κ. τ. λ. Compare verse 287.—ἐπὶ δ' ἤνεον. "Gave, then, plaudits thereunto." Observe the adverbial force of ἐπὶ, and the continued action indicated by the imperfect, "gave long-continued plaudits, throughout the whole host."

NOTES ON THE FOURTH BOOK.

ARGUMENT.

THE BREACH OF THE TRUCE, AND THE FIRST BATTLE.

THE gods, while quaffing nectar in the palace of Jove, converse about the Trojan war, and agree upon its continuance. Jupiter, accordingly, sends down Minerva to bring about a violation of the truce. That goddess thereupon persuades Pandarus to aim an arrow at Menelaus, who is wounded, but cured by Machaon. Meanwhile, some of the Trojan troops attack the Greeks. Agamemnon, upon this, exhibits all the qualities of a good general: he reviews the forces, and arouses the leaders, some by praises, and others by reproof. Nestor also distinguishes himself by his knowledge of military discipline. The two armies join battle, and great numbers are slain on both sides.

The same day continues through this as through the last book (as it does, also, through the two following, and almost to the end of the seventh book). The scene is wholly in the plain of Troy.

1-4. Οἱ δὲ θεοί. "Now they, the gods." Observe here the nominal or Homeric use of οἱ, the later article. The particle δέ, placed in this way at the beginning of a particular narration, always denotes a change from something that precedes.—ἡγορόωντο. "Were holding converse among themselves." Observe the force of the middle here in denoting reciprocal action. (Kühner, § 364, 1, *ed. Jelf*.) We must not, as some commentators do, refer this term to the gods as sitting in council, but merely as conversing with one another at the close of a banquet.—χρυσέῳ ἐν δαπέδῳ. "On the golden pavement," *i. e.*, on couches placed upon the golden pavement or floor of the palace of Jove. In book i., 426, the mansion of Jupiter is termed χαλκοβατὲς δῶ, but there the idea of firmness and solidity is meant to be expressed. Here, however, the reference is to richness and beauty, and accordingly χρυσέῳ is employed.

πότνια Ἥβη. "The revered Hebe." There is something suspicious here in the common reading Ἥβη, because πότνια is a very inappropriate epithet for the Goddess of Youth; because, moreover

Hebe nowhere else in Homer appears as ministering to the gods at their banquets, but is represented in one part of the *Iliad* (v., 722) as attending upon Juno; and in another (v., 905) as bathing and attiring Mars, after his wound has been cured; and, finally, because the verse is metrically incorrect, the digammated form *Ἡβῃ*, though given by Knight, being condemned by Heyne. This latter scholar, therefore, conjectures that *Ἡρῃ* is the true reading, and that the third and fourth verses are the interpolations of some rhapsodist, who disliked the endings *Ἡρῃ* and *Ἡρην* in two successive lines.

νέκταρ ἐφνοχόει. "Was pouring out nectar." More literally, "was pouring out nectar for wine."—*χρυσέοις*. To be pronounced as a dissyllable.—*δειδέχατ'*. "Kept pledging." Pluperfect in the sense of the imperfect.

5-6. *αὐτίκα*. "On a sudden," *i. e.*, without waiting for any particular opportunity.—*ἐπειρᾶτο*. Observe the force of the middle. Jove endeavoured to do this for the furtherance of his own secret views. The imperfect, too, denotes a somewhat prolonged attempt.—*παραβλήδην ἀγορεύων*. "Speaking with sidelong look," *i. e.*, askance, in secret mockery, as opposed to fair and open attack. This is Passow's explanation, and appears the most satisfactory. The ancients themselves were divided in opinion as to the meaning of *παραβλήδην*. Apollonius, in his *Homeric Lexicon*, explains it by *ἐξαπατητικῶς*, "deceitfully;" and Porphyry (*Quæst.*, 16) by *παραβολικῶς*, "in the way of comparison," *i. e.*, comparing the conduct of Venus with that of Juno and Minerva. This last mode of explaining the term is adopted by Madame Dacier and Voss.

7-8. *ἀρηγόρες*. "Helpers." Spoken ironically. Jove proceeds to show that they are no helpers at all, in comparison with Venus.—*Ἀργεΐη*. Juno is here called the "Argive," from her being the national deity of the Argive race.—*Ἀλαλκομενηΐς*. "The Alalcomenæan." According to Aristarchus, this epithet is derived from the Bœotian town Alalcomenæ, where Minerva was particularly worshipped. This town was near the Lake Copais, and to the south-east of Chæronea. Others deduce the term from *ἀλάλκω*, "*to ward off*," and make it signify "the guardian goddess;" but the explanation first given is preferable, since it preserves the analogy with *Ἡρῃ τ' Ἀργεΐη*.

9-11. *ἀλλ' ἦτοι ταί*. "And yet these, forsooth." Observe that *ἦτοι* is here ironical, like *ἀρηγόρες* in verse seventh.—*νόσφι*. "Apart from him," *i. e.*, from Menelaus.—*εἰςορόωσαι τέρπεσθον*. "Amuse themselves with looking on," *i. e.*, merely look down upon the combat between Menelaus and Paris, without lending any aid to the

former.—τῷ δ' αὖτε. “While for this (warrior), on the other hand, *i. e.*, for Paris. We have here the apodosis to *δοιαὶ μὲν Μενελάφ.—αἰεὶ παρμέμβλωκε*. “Ever comes by his side,” *i. e.*, comes and takes her station by his side. Observe the force of *παρά* in composition.

12–16. ἐξεσάωσεν. “She has brought him off safe.”—θανέεσθαι. “That he was going to die.”—ἀλλ' ἦτοι νίκη μὲν. “Still, (notwithstanding this,) the victory, in truth, belongs,” &c., *i. e.*, notwithstanding the unfavourable circumstances under which he laboured, in having to contend, unaided, against a goddess as well as a mortal.—φραζώμεθ'. Observe that *φράζω* in the middle has the meaning of “to deliberate.”—ὅπως ἔσται τάδε ἔργα. “How these doings shall turn out,” *i. e.*, what issue they shall have, and how we are to aid in bringing about that issue.

ἦ ρ'. “Whether, namely.” Observe that *ῥά* is here explanatory.—φύλοπιν. “Din of battle.”—ὄρσομεν. “We shall arouse.”—βάλλωμεν. “Shall introduce.” Literally, “shall throw.” The verb *βάλλω* is generally employed in speaking of material objects: here *φιλότης* is figuratively regarded as such.

17–19. εἰ δ' αὖ πως τόδε γένοιτο. “And if, moreover, this (latter course) shall perchance prove.” The common text has *εἰ δ' αὖτως*, for which Wolf, in his latest edition, gives *εἰ δ' αὖ πως* from Aristarchus, and which we have here adopted, with Spitzner. It is decidedly to be preferred, as showing a lurking wish on the part of Jove that such a result as the one mentioned may take place. The common reading is objectionable, on account of the cumbrous accumulation of *αὖτως* (*i. e.*, *οὕτως*) *τόδε*. Buttmann, however, defends it, and seeks to get rid of the accumulation alluded to, by referring *αὖτως* (which he makes equivalent to *ὁμοίως*) to *πᾶσι*, and translates as follows: “If now this be pleasing and agreeable to all of you in the same way (as it is to me,) then may,” &c. (*Lexil.*, p. 175, *ed Fishlake*). But, as Spitzner remarks, the collocation of the words in the line is hostile to this interpretation.

ἦτοι μὲν οἰκέοιτο. “May be inhabited indeed,” *i. e.*, may continue to be inhabited, and not fall beneath the foe. The optative here denotes not a wish, as some maintain, but a mere supposition, without any notion of the realization thereof; and Jove purposely employs this undecided language, that he may the better conceal his own resolve, already made up by him. The same remark applies to *ἄγοιτο* in the succeeding line.—αὐτίς. “Back,” *i. e.*, to Greece.

20–24. ἐπέμυξαν. “Groaned thereat with compressed lips.” This is intended to mark indignation on their part. The verb *ἐπιμύζω*

properly means ‘to make the sound $\mu\tilde{\upsilon}$, $\mu\tilde{\upsilon}$,’ “to murmur with closed lips.” — $\mu\epsilon\delta\acute{\epsilon}\sigma\theta\eta\nu$. “Were devising.” — $\acute{\alpha}\kappa\acute{\epsilon}\omega\nu$. “Silent.” — $\tilde{\eta}\rho\epsilon\iota$. “Was taking possession of her.” — $\tilde{\eta}\rho\eta\ \delta' \text{ οὐκ ἔχαδε, κ. τ. λ.}$ “Her breast, however, did not contain its wrath for Juno,” *i. e.*, the breast of Juno could not contain, or keep in, its wrath. We have given $\tilde{\eta}\rho\eta$ in the dative, with Spitzner, who follows Eustathius and the Venice MS. The common text has $\tilde{\eta}\rho\eta$ in the nominative, and $\sigma\tau\tilde{\eta}\theta\omicron\varsigma$ then becomes a very awkward accusative of nearer definition.

26-29. $\acute{\alpha}\lambda\iota\omicron\nu\ \eta\delta' \acute{\alpha}\tau\acute{\epsilon}\lambda\epsilon\sigma\tau\omicron\nu$. “Fruitless and incomplete.” — $\acute{\iota}\delta\rho\tilde{\omega}$. The common text has $\acute{\iota}\delta\rho\tilde{\omega}\tau\alpha$, but this latter form is post-Homeric, notwithstanding the authority of Passow, and first appears in Hesiod (*Op.*, 289). — $\tilde{\omicron}\nu\ \acute{\iota}\delta\rho\omega\sigma\alpha\ \mu\acute{\omicron}\gamma\omega$. “Which I sweated through toil.” Observe here the construction of $\acute{\iota}\delta\rho\omega\sigma\alpha$, through the medium of the relative, with the accusative of its cognate noun. — $\kappa\alpha\mu\acute{\epsilon}\tau\eta\nu$. “Laboured,” *i. e.*, were fatigued. — $\kappa\alpha\kappa\acute{\alpha}$. “Source of many an evil.” The term $\kappa\alpha\kappa\acute{\alpha}$ is here put in apposition with $\lambda\alpha\acute{\omicron}\nu$, and the plural is employed to indicate the many evils which the Grecian forces are destined to inflict upon the Trojans. — $\tilde{\epsilon}\rho\delta'$. “Do it,” *i. e.*, execute thy intended purpose. — $\acute{\alpha}\tau\tilde{\alpha}\rho\ \sigma\tilde{\upsilon}\ \tau\omicron\iota\ \pi\acute{\alpha}\nu\tau\epsilon\varsigma, \kappa. \tau. \lambda.$ “Nevertheless, we, all the rest of the gods, will certainly not applaud.” Observe that $\acute{\epsilon}\pi\alpha\iota\nu\acute{\epsilon}\omicron\mu\epsilon\nu$ is here the epic form of the future, for $\acute{\epsilon}\pi\alpha\iota\nu\acute{\epsilon}\sigma\omicron\mu\epsilon\nu$, and is construed absolutely, without an accusative of the object.

31-38. $\tau\acute{\iota}\ \nu\acute{\upsilon}$. “In what way now.” — $\sigma\epsilon\ \rho\acute{\epsilon}\zeta\omicron\nu\sigma\iota\nu$. “Do unto thee.” — $\tilde{\omicron}\tau' \acute{\alpha}\sigma\pi\epsilon\rho\chi\acute{\epsilon}\varsigma\ \mu\epsilon\nu\epsilon\alpha\acute{\iota}\nu\epsilon\iota\varsigma$. “That thou longest unceasingly.” Wolf and Passow both regard $\tilde{\omicron}\tau'$ as contracted here from $\tilde{\omicron}\tau\iota$. Thiersch, however (§ 321, 2), makes it an original form of $\tilde{\omicron}\tau\epsilon$, without any elision. As regards the force of $\acute{\alpha}\sigma\pi\epsilon\rho\chi\acute{\epsilon}\varsigma$ here, we have followed the authority of Apollonius (*Lex. Hom.*, s. v.), who explains it by $\sigma\upsilon\nu\epsilon\chi\acute{\epsilon}\varsigma, \acute{\alpha}\delta\acute{\iota}\alpha\lambda\epsilon\iota\pi\tau\omicron\nu$. Its proper meaning is “hotly,” &c., but this idea is already implied in $\mu\epsilon\nu\epsilon\alpha\acute{\iota}\nu\epsilon\iota\varsigma$. — $\tau\epsilon\acute{\iota}\chi\epsilon\alpha\ \mu\alpha\kappa\rho\acute{\alpha}$ “The lofty walls.”

$\acute{\omega}\mu\omicron\nu\ \beta\epsilon\beta\rho\tilde{\omega}\theta\omicron\iota\varsigma$. “Couldst eat raw,” *i. e.*, couldst devour alive. Imitated by Xenophon, *Anab.*, iv., 8, 14, $\tau\omicron\tilde{\upsilon}\tau\omicron\upsilon\tau\omicron\varsigma, \tilde{\eta}\nu\ \pi\omega\varsigma\ \delta\upsilon\nu\tilde{\omega}\mu\epsilon\theta\alpha, \kappa\alpha\acute{\iota}\ \acute{\omega}\mu\omicron\nu\varsigma\ \delta\epsilon\acute{\iota}\ \kappa\alpha\tau\alpha\phi\alpha\gamma\epsilon\acute{\iota}\nu$, and also in *Hellen.*, iii., 3, 6. — $\tau\omicron\tau\epsilon\ \kappa\epsilon\nu\ \chi\acute{\omicron}\lambda\omicron\nu\ \acute{\epsilon}\xi\alpha\kappa\acute{\epsilon}\sigma\alpha\iota\omicron$. “Thou mightest then, perchance, appease thine anger.” The meaning of the whole sentence will become plainer by an arrangement more in consonance with our own idiom, namely, “I do not think that thou wilt appease, or satiate, thine anger until thou shalt have devoured alive Priam,” &c. — $\nu\epsilon\acute{\iota}\kappa\omicron\varsigma$. “Altercation.” — $\mu\acute{\epsilon}\gamma' \tilde{\epsilon}\rho\iota\sigma\mu\alpha$. “A great source of contention.” Observe that $\nu\epsilon\acute{\iota}\kappa\omicron\varsigma$

is a present altercation, *ἔρισμα* a more lasting strife. (*Wolf, ad loc* vol. ii., p. 233, *ed. Ust.*)

40-43. *ὅπποτε κεν*. The same as *ὅποταν*, "whenever."—*πόλιν τήν*. For *ταύτην πόλιν*. "That city."—*ὅθι τοι φίλοι ἄνδρες, κ. τ. λ* 'Where men dear to thee have been born.' The reference is not to any particular city, Mycenæ for example, but to any place in general, as dear to Juno as Troy is to Jupiter.—*μὴ τι διατρίβειν, κ. τ. λ*. "Do not at all retard my anger, but let me alone." Observe that *διατρίβειν* is here employed absolutely for the imperative. (Compare book i., 323.)—*ἔῤῥσαι*. The infinitive again for the imperative, and the verb used absolutely without another verb governed by it in the infinitive.

καὶ γὰρ ἐγὼ σοὶ δῶκα, κ. τ. λ. "For I also have granted this unto thee of my own free will, with soul, indeed, against it," *i. e.*, have granted thee the power of destroying any city where men dear to me are born. Some of the scholiasts, and along with them Eustathius, strive hard to remove what they consider a contradiction in the words *ἐκὼν ἄέκοντι θυμῷ*. There is, however, no contradiction at all in them. We do many things of our own free will, and without compulsion, which we nevertheless do very reluctantly. The grammarian Tryphon, misunderstanding the passage, made a laughable correction here, namely, *δῶκ' ἄέκων*.

44-49. *αἱ γὰρ πόλῃες . . . τάων, κ. τ. λ*. "For whatever cities . . . of these," &c. Observe here the peculiar construction of the relative. The common arrangement would be, *τάων γὰρ πολλῶν αἱ, κ. τ. λ*, "for of those cities which," &c. The present collocation, however, places the substantive, which logically should be joined to the demonstrative, in the same clause and case with the relative. This is done in order to bring forward the demonstrative clause more forcibly.—*ναιετάονσι*. "Are situated." Compare book ii., 626.

μοι πέρι κῆρι τιέσκετο. "Was especially esteemed by me in heart." We have given *πέρι* here the force of an adverb, with Heyne, Wolf, Nitzsch (*ad Od.*, v. 36), and others, and have regarded it as equivalent to *περισσῶς*. The accent, accordingly, is placed on the penult. Spitzner, on the contrary, takes *περί* for a preposition followed by its case, and gives it the accentuation on the final syllable. This, however, wants force.—*Ἴλιος ἱρή*. This now occurs for the first time. Heyne regards *ἱρή* as equivalent here, in effect to *præclara*. Not so. The epithet in question is meant to indicate a city conspicuous for the worship which it renders to the gods.

ἑὺμμελίῳ. "Good at the ashen-handled spear." The pole of the

ancient spear was often the stem of a young ash, stripped of its bark and polished. Hence *εὐμμελῆς* becomes an Homeric epithet for warriors; and hence, too, *μελία*, "the ash-tree," also signifies "a spear."—*δαιτὸς εἶσης*. "The equal feast." (Compare note on book i., 468.) According to Ernesti, this verse clearly proves that the words *δαιτὸς εἶσης* mean only a rich or good repast. Not so, however, by any means. The expression *δαιτὸς εἶσης* is here employed to denote a sacrificial feast, at which especially the portions were equally shared, or, in other words, a simple sacrifice.—*λοιβῆς*. "The libation."—*τὸ γὰρ λάχομεν*, κ. τ. λ. "For this honour we had allotted to us," *i. e.*, for this is the honour that mortals owe to the gods.

51–56. *τρεῖς πόλῃες*. The meaning is, that, in the three cities mentioned by Juno, her worship was especially held in honour, like that of Jove in Troy.—*Μυκῆνη*. "Mycenæ." Homer uses both *Μυκῆνη* and *Μυκῆναι*, but mostly the latter, which prevails in Attic.—*τὰς διαπέρσαι*. "Destroy these." The infinitive again in the sense of the imperative.—*πέρῃ*. "Above all others." The adverb (and accented accordingly), not the preposition. (Compare note on verse 46.)

πρόσθ' ἵσταμαι. "Place myself in front," *i. e.*, attempt to defend them. Wolf compares the German *vortreten*.—*οὐδὲ μεγαίρω*. "Nor do I grudge (this unto thee)," *i. e.*, nor will I hinder thee if thou shouldst seek to destroy. The full construction would be, *οὐδέ σοι τοῦτο* (*i. e.*, *τὸ διαπέρσαι*) *μεγαίρω*. This is far preferable to construing *μεγαίρω* with the genitive *τάων*, as some do.—*φθονέω*. Same signification as *μεγαίρω*.—*οὐκ ἀνύω φθονέουσ'*. "I gain nothing by grudging." More literally, "I effect nothing," &c.

ἐπεὶ ἡ πολὺν φέρτερός ἐσσι. The scholiast in the Venice edition says that verses 55 and 56 were regarded as interpolations, because they render null the concession which Juno makes in favour of Jupiter: she has nothing to promise, because she has no power to do any thing. But though Jupiter was considered to be the most powerful of the gods, and though his will in the end accomplished all things, yet the inferior deities did not the less on that account act frequently in opposition to him, and endeavour to contravene his projects. The whole Iliad is founded on this principle of mythology. If, therefore, on the present occasion, Juno seems to avow the supreme power of Jove, we must only regard this concession as an artifice employed by her to render him favourable to her designs.

57–61. *ἀλλὰ χρῆ*. "And yet it becomes (thee)."—*ἀτέλεστον*

“Unavailing.”—καὶ γὰρ ἐγὼ θεός εἰμι. “For I also am a goddess,” *i. e.*, am a divine one like thyself. Observe the employment here of θεός for θεά.—γένος δέ μοι, κ. τ. λ. “And there is descent for me from the same quarter whence there is for thee,” *i. e.*, we are both sprung from the same parents. Literally, “thence whence it is for thee.” Jupiter and Juno were the children of Saturn and Rhea.—καί με. “And me also,” *i. e.*, not only thee, but me also.—πρεσβυτάτην. “Entitled to very great respect.” Equivalent to τιμιωτάτην, and not to be taken in its ordinary sense of “eldest,” since the eldest daughter of Saturn and Rhea was Vesta, not Juno (*Apollod. i.*, 1-5.)

ἀμφοτέρων. Compare note on book iii., 179.—γενεῇ τε “As well on account of my birth.”—κέκλημαι. “I am styled,” *i. e.*, I am. The passive of καλέω has frequently, with the poets, the signification “to be,” because one is named according to what one *is* or *seems to be*.—σὺ δὲ πᾶσι, κ. τ. λ. “And thou reignest,” &c. These words belong to what precedes. Juno means that she is deserving of honour because she is the spouse of Jove, and because Jove is monarch of the skies. We have removed, therefore, the colon of the common text, and have placed a comma after κέκλημαι.

62-67. ταῦθ' ὑποείχομεν. “Let us give up in these matters,” *i. e.*, let us make concessions in these things.—ἐπὶ ἔψονται. “Will thereupon follow.”—θάσσον. To be construed with ἐπιτεῖλαι, not with ἐλθεῖν, as some maintain.—ἐλθεῖν. This infinitive and πειρᾶν immediately after, depend on ἐπιτεῖλαι, and are not infinitives for imperatives, as Apollonius (*de Synt.*, ii., p. 38) supposes: ἐπιτεῖλαι alone is the infinitive for the imperative.—φύλοπιν. “War-din.” The term here refers, not to any actual collision, for no conflict had as yet taken place, but merely to the tumult prevailing more or less on either side, in consequence of the excited feelings of the two hosts.

ὥς κε Τρῶες, κ. τ. λ. “In what way, perchance, the Trojans may, the sooner of the two, make a beginning of injuring,” &c. Observe that ὥς is here equivalent to ὅ τι ποιοῦντες, “by doing what.” (Consult *Nägelsbach, ad Il.*, i., 32.)—πρότεροι. This is a remnant of the earlier mode of expression, and is appended to ἄρξωσι as a mere emphatic adjunct.—ἄρξωσι. Observe that this aorist, as well as δηλήσασθαι, refers to some momentary act, and has no relation to continuance.—ὑπὲρ ὅρκια. “Contrary to the pledges.” The strict reference in ὑπὲρ is to something beyond, or more than.

70-71. αἶψα μάλ'. “Very quickly.”—ἐς στρατόν. “Into the midst of the host,” *i. e.*, the united host.—πειῶν θ'. “And try.” The

infinitive for the imperative. The remark of Apollonius, referred to above (note on verse 65), would here have been correct enough.

73-81. *πύρος μεμανίαν*. "Previously desiring it," *i. e.*, already eager so to do.—*οἶον δ' ἀστέρ' ἔηκε*, κ. τ. λ. "And just such a meteor as the son of crafty Saturn is wont to send," &c. The corresponding clause is *τῷ εἰκυῖ*, "like to this." The more natural arrangement would have been *εἰκυῖα τῷ ἀστέρι*, *οἶον ἔηκε Κρόνον παῖς*, κ. τ. λ. By the present collocation, however, the demonstrative clause is brought in with more emphasis. The Goddess Minerva, descending rapidly to earth in a refulgent cloud, appears to the assembled armies like a meteor falling from the skies, and they immediately regard it as an omen of something about to happen either for good or for evil.—*ἔηκε*. We have given this epic form of *ἦκε*, with Bentley and Heyne. The common reading, *ἀστέρα ἦκε*, leaves a hiatus in the verse. Observe, moreover, the force of the aorist in denoting what is wont to happen.

Τοῦ δέ τε πολλοῖ, κ. τ. λ. "And from this many scintillations are sent forth." Observe the adverbial force of *ἀπό*.—*σπινθῆρες*. The long train and coruscations of light, accompanying the meteor, are here compared to so many sparks of fire from an ignited mass.—*τῷ εἰκυῖ*. Equivalent to *τούτῳ ἀστέρι εἰκυῖα*.—*καὶ δ' ἔθορ'*. "And down she leaped."—*θάμβος δ' ἔχεν*, κ. τ. λ. Repeated from book iii., 342.—*ὧδε δέ τις εἶπεσκεν*, κ. τ. λ. Repeated from book ii., 271.

82-84. *ἢ ῥ'*. "Either then."—*τίθησιν*. "Establishes," *i. e.*, indicates by this omen his intention to establish.—*ὅς τε ἀνθρώπων ταμίης*, κ. τ. λ. "He who has been appointed the dispenser of war among men," *i. e.*, who is the arbiter of war and peace, and on whose will they both depend. The particle *τέ* is added to relatives in dependent clauses, to denote more forcibly the relation between the principal and dependent clauses. Hence *ὅς τε* is "he who;" literally, "and he."

85-92. *ὧς ἄρα*. "Thus, namely," *i. e.*, thus, I say.—*ἀνδρὶ ἰκέλη*. "Like a man."—*κατεδύσεθ'*. "Entered."—*Λαοδόκῳ Ἀντηνορίδῃ*. "(Like) Laodocus, son of Antenor."—*εἴ που ἐφεύροι*. "If any where she might find him."—*Λυκάονος υἱόν*. "The son of Lycæon," *i. e.*, Pandarus.—*ἀμφὶ δέ μιν κρατερὰι*, κ. τ. λ. "And around him were the strong ranks of shield-bearing tribes."—*Οἳ οἱ ἔποντο*, κ. τ. λ. "Who had followed him from the streams of the Æsepus." Pandarus, according to Homer, led the allies of Zelea from the banks of the Æsepus in Mysia, and was famed for his skill in the use of the bow. He is also spoken of as coming from Lycia; but the Lycia here meant is generally supposed to have been only a part

of Troas, forming the territory around Zelea, and inhabited by Lycian colonists. (*Eustath.*, *ad. Il.*, ii., 284.—*Heyne*, *ad loc.*) The Τρῶες whom Pandarus leads, according to Homer, may have some affinity to the Trōes of Lycia, mentioned by Mr. Fellows, though we can hardly adopt the opinion advanced by this writer, that it is an error to speak of any Lycia in Troas, and that the forces of Pandarus actually came from Lycia proper. — (*Fellows's Lycia*, 1840, p. 467.)

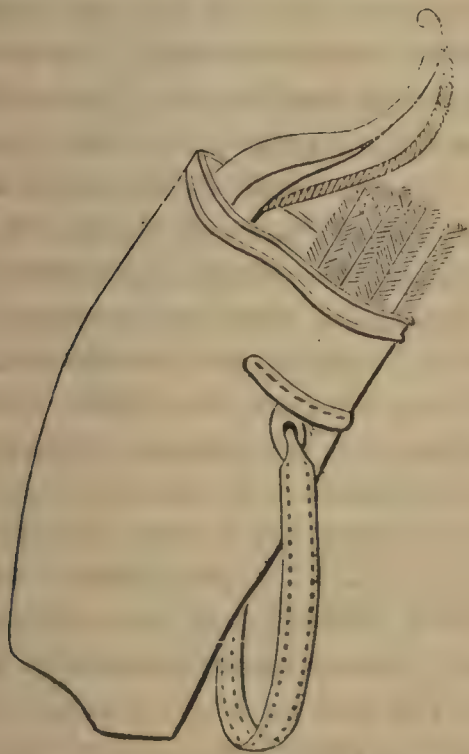
93–99. ἦ ῥά νύ μοί, κ. τ. λ. “Wouldst thou now, then, be at all persuaded by me, warlike son of Lycaon? Thou wouldst venture, in that event, to drive forward,” &c., *i. e.*, if thou wouldst be persuaded by me, thou wouldst venture, &c. In direct questions the optative is but rarely found. In Homer it occurs, as in the present instance, when the question is used as if it were the antecedent to some sentence, depending on a condition expressed by the question. (*Kühner*, § 418, *e*, p. 74, *ed. Jelf.*)—πᾶσι Τρῶεσσι. “Among all the Trojans.” The dative here employed to denote “among” is, in fact, a branch of the local dative. (*Kühner*, § 605, 2, p. 231, *ed. Jelf.*)—ἐκ πάντων δὲ μάλιστα, κ. τ. λ. “But most of all with the royal Alexander.” The scholiast is wrong in making ἐκ πάντων equivalent here to παρὰ πάντων. It stands, on the contrary, in close connexion with μάλιστα. The very harsh hiatus between μάλιστα and Ἀλεξάνδρῳ Bentley proposes to remedy by inserting γ’. The hiatus, however, is allowable in the feminine cæsure of the third foot, since by this the verse is divided into two halves, and thus a closer combination of the words, which apostrophe would produce, is hindered.—(*Thiersch*, § 151, 3.)

τοῦ πάμπρωτα πᾶρ’. For παρὰ τούτου πάντων πρῶτον. We have adopted the anastrophe in πᾶρ’, with Spitzner. Others regard it as an adverb, and write, accordingly, παρ’.—αἶ κεν ἴδῃ. “If, perchance, he may see.” Observe the reference in αἶ to a latent wish on the part of Menelaus that he may see this. (Compare note on book i., 66.)—ἐπιβάντ’. “Having ascended,” *i. e.*, having his corpse placed upon.

100–102. ὅσπευσον Μενελάου. Verbs of aiming at a mark, whether real or imaginary, take the genitive case; as the apprehension of the object to be aimed at is necessarily antecedent to the notion of aiming at it, aiming implies an antecedent conception of the mark.—Λυκηγενεῖ. “The Lycian-born.” Pandarus is here directed to pray to Apollo, since the latter was a national deity of Lycia. We have given Λυκηγενής here the interpretation usually assigned to it, and have referred it to the land of Lycia. The ep

lthet, however, appears to allude to Apollo as the God of Light, and the first part of the compound to be derived from the old form, ΛΥΚΗ (λύκη), "light," to which we may also trace the Latin *lux*. (Compare *Macrob.*, *Sat.*, i., 17.)—ἐκατόμβην. The "hecatomb" is here used generally for a splendid sacrifice.—Ζελείης. Compare note on verse 91.

104–106. τῷ δὲ ὀρένας ἄφρονι πειθεῖν. "And she influenced his mind for him, the unthinking man." Observe the pronominal force of τῷ.—ἐσύλα. "He began to take (from its case)." The κωρυτός, or bow-case, was worn suspended by a belt over the right shoulder, and it frequently, though not in the present instance, held the arrows as well as the bow. The following is a representation of one from a bas-relief in the Museo Pio-Clementino, which adorned the front of a Temple of Hercules, near Tibur. The case seems to have been of leather.



ξάλου αἰγός ἀγρίου. "(Made) from a bounding wild goat." The genitive here is the one denoting origin or cause. (*Kühner*, § 484, p. 124, *ed. Jelf.*)—ὑπὸ στέρνοιο τυχήσας. "Having hit it under the breast," *i. e.*, in the lower part of the breast. Pandarus had stationed himself at the foot of the rock from which the goat was descending, and had, of course, directed his arrow upward; hence the wound is described as ὑπὸ στέρνοιο. Observe, moreover, that these words, ὑπὸ στέρνοιο τυχήσας, are meant as a more particular

designation of what is afterward described in general terms by the phrase *βεβλήκει πρὸς στῆθος*.

107-108. *πέτρης ἐκβαίνοντα*, κ. τ. λ. "Having received it as it descended from a rock, in a place fit for lying in wait." The term *δεδεγμένος* is here employed in the sense of receiving one as he advances towards us, just as the Latins say *excipere hostem*.—*ἐκβαίνοντα*. Literally, "stepping off from," i. e., leaving, or descending from.—*προδοκῆσιν*. Compare the explanation of the scholiast, "*τόποις προβλήματα ἔχουσιν*," places having projecting coverings, beneath which one may lie concealed and await the approach of another.—*βεβλήκει πρὸς στῆθος*. "Had wounded on the breast."

109-111. *τοῦ κέρα ἐκ κεφαλῆς*, κ. τ. λ. "Its horns had grown from the head sixteen palms in length." The hiatus is obviated in *κέρα*, by this form being, in fact, for *κέραα*, which is itself contracted from *κέρατα*.—*ἐκκαιδεκάδωρα*. Heyne makes this equal to nearly three feet; other commentators to two feet and a half or thereabout. Both statements are erroneous. The true amount is four Greek feet, the *δῶρον* being equal to four *δάκτυλοι*, or finger-breadths, and sixteen of these *δάκτυλοι* making a foot. (*Wurm*, § 52, p. 90. *Hussey*, p. 234.) As to the length itself, it has been made a matter of dispute whether the poet means the united length of the two horns, or that of each separately. The latter certainly seems the more natural conclusion. But then another difficulty is started. Since the bow of Pandarus was formed of the two horns put together, it would have been, as some think, altogether too large and unwieldy, especially for the purpose to which it is applied in the text, since a bow, handled in the manner there described, could not well be longer than four, or, at most, five feet. To this there are two answers: first, when the poet makes each horn of the animal four feet, we may suppose that the curvature of the horn at the extremity would make up no inconsiderable part of this; and, secondly, the horns themselves, while getting formed into a bow, would undergo some degree of diminution by being cut down.

καὶ τὰ μὲν, ἄσκήσας, κ. τ. λ. "And these a horn-polishing artist, having exercised his skill, fitted together." The two horns were fitted together at the base, and the two extremities of the horns formed the ends of the bow.—*τέκτων*. This term is often employed in the general sense of a craftsman, or workman; rarely, however, of a worker in metal, it being usually opposed to *χαλκεύς*, or *σιδηρεύς*, a smith.

χρυσέην ἐπέθηκε κορώνην. "Put on a golden tip." The *κορώνη* was a hook or ring at one end of the bow, to which the string, at

other times hanging loose from the other end, was hooked or attached when the bow was bent for use. (*Terpstra, Ant. Hom.*, p. 290.) Some, however, take it for a metal ring, which fastened, in the present case, the two horns together at their bases.

112-115. καὶ τὸ μὲν εὖ κατέθηκε, κ. τ. λ. "And this (bow), after having bent it, he (Pandarus) set down carefully, having inclined it against the ground," *i. e.*, one end of the bow rested on the ground, and the other was inclined towards the ground, the hand of the archer holding it by the middle, while the other hand was occupied with removing the arrow from the quiver. The bow was therefore held in an oblique position, making a diagonal line across the body of the archer as he knelt on the ground.—ἀναΐξειαν. "Might start up." The Greeks, it will be remembered, were sitting on the ground, as the Trojans also were, and the fear was, lest, if the former saw one of the enemy preparing to discharge an arrow, they might spring up from their sitting posture and endeavour to prevent him.—βλήσθαι. "Was struck."

116-121. σύλα πῶμα φαρέτρης. "Took off the cover of his quiver." The πῶμα was the lid, or cover, of the quiver. The quiver itself was suspended from the right shoulder by a belt, passing over the breast and behind the back. Its most common position was on the left hip. It is so represented in the following wood-cut of the Amazon Dinoinache, copied from a Greek vase.



ἰὼν ἀβλήτα. "An unshot arrow," *i. e.*, not before used.—μελαινέων ἔρμ' ὀδυνάων. "The cause of grievous pangs." Literally, "of black pangs." The primitive meaning of ἔρμα is a "prop" or "support" to steady a thing. Here, however, there is an obscure metaphor: the arrow is called the "support" or "foundation" of pangs, *i. e.*, the "cause" or "author" of them. The whole verse was rejected by Aristarchus, but it seems to have suggested the phrase πόνων ἐρείσματα (though in a contrary signification, "supports, comforts in wo"), occurring in a fragment of Æschylus (371).—We have given μελαινέων (to be pronounced as a trisyllable), with Wolf and Spitzner. Heyne has μελαινῶν.

ἐπὶ νευρῇ κατεκόσμει. πικρὸν οἷστόν. "He adjusted the piercing arrow on the bow-string." Buttmann (*Lexil.*, *s. v.* ἐχεπευκῆς) has clearly shown, that πικρός strictly means "piercing, pointed, sharp, keen;" and that hence comes the signification of "pungent to the sense of taste," "bitter." (Consult *Glossary*, book i., line 51.)

122–123. ἔλκε δ' ὁμοῦ, κ. τ. λ. "Then, having taken hold, at the same time, of both the notch and the ox-hide thong, he drew (them)," *i. e.*, having taken hold of the lower part of the arrow where the notch was cut, and of the bow-string as it passed through the notch, he drew them towards him. Observe that good writers always use γλυφίδες in the plural, though we have to express it by the singular number.—νευρῇν μὲν μαζῷ πέλασεν, κ. τ. λ. "He brought the string near to his breast, and the iron head to the bow." The hand which held the string was brought near to his breast by the operation of drawing it; while the iron head of the arrow touched the bow where his left hand was grasping it in the centre. Virgil's imitation of this passage serves to throw a clear light upon its meaning. (*Æn.*, xi., 860, *seqq.*)

"Et duxit longe, donec curvata coirent
Inter se capita, et manibus jam tangeret æquis,
Lævâ aciem ferri, dextrâ nervoque papillam."

124–126. κυκλοτερές. "(So as to be) completely round." He bent the bow into a semicircle, laying out all his strength upon it. Compare Eustathius, ραιβοῦνται τὸ τὸξον εἰς κυκλοτέρειαν, and also the scholiast, ἀντὶ τοῦ, τείνας κυκλοτερές ἐποίησε.—λίγξε. "Twang-ed."—μέγ' ἱαχεν. "Rang loudly." This line has been much admired for its two specimens of onomatopœia, or the correspondence of sound and sense.—ἄλτο. "Bounded off."—καθ' ὄμιλον ἐπιπτέσθαι. "To wing its way amid the throng."

127–131. Οὐδε σέθεν, Μενέλαε, κ. τ. λ. Observe the air of anima

tion which the apostrophe imparts to the sentence. This is, as Eustathius remarks, the first instance of the apostrophe in the *Iliad*. Another remarkable one occurs in the case of Patroclus (*Il.*, xvi., 787). In the *Odyssey* we have only one example, namely, in the verse that is so often repeated, τὸν δ' ἀπαμειβόμενος προσέφη, Εὐχαιε σὺ βῶτα. (*Od.*, xvii., 272, &c.)—Διὸς θυγάτηρ Ἀγελείη. “The plundering goddess, the daughter of Jove.” The allusion is to Minerva, and the epithet Ἀγελείη is applied to her, in the spirit of the heroic times, as a warlike goddess, bearing off plunder from the foe. Compare the scholiast, ἡ Ἀθηνᾶ, ἡ ἄγουσα λείαν ἀπὸ τῶν πολέμιων. Observe that in this line we must suppose οὐ λελάθετο, or something equivalent, to be understood, though not required in the translation.—πρόσθε. The common text has the final ν, which Wolf and others remove. It makes an awkward jingle with the end of the line.—ἐχεπευκές. Consult note on book i., line 51, and also *Glossary*.

τόσον, ὥς. “Just as much as,” *i. e.*, with as much care as.—ἀπὸ χροός. “From his flesh.” This employment of χροός, in the sense of “flesh,” is said to have been peculiar to the Ionic writers. (Consult *Foës. Hippocr. Œc.*)—παιδὸς ἑέργη μῦτιν. The beauty of the comparison lies in the idea of the gentle motion of the mother’s hand. Thus Minerva, with a gentle waving of the hand, wards off the arrow so far as to prevent its doing any serious harm.—ἑέργη. We have given the subjunctive here, with Thiersch and Spitzner, on good MS. authority. Hermann, indeed, appears to think the indicative preferable (*Opusc.*, vol. ii., p. 44); but the subjunctive, as Spitzner remarks, is more in accordance with Homeric usage.—ὅθ’ ἡδέϊ λέξεται ὕπνῳ. “When it shall have laid itself down in sweet sleep,” *i. e.*, shall be buried in deep sleep. Observe the force of the middle in λέξεται, which is neither the future for the present, as Heyne explains it, nor the future for the aorist, as Wolf asserts, but the aorist subjunctive, with the shortened mood vowel, for λέξηται.

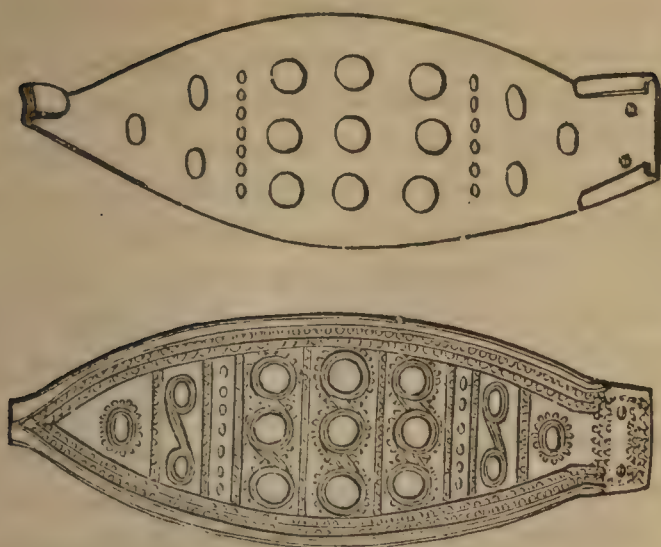
132–133. αὐτὴ δ’ αὐτ’ ἴθυνεν, κ. τ. λ. “And with her own hand, moreover, did she guide it, to where the golden clasps of the girdle held it together and the doubled corselet met (the blow).” Observe here the force of αὐτὴ, as denoting the active care of Minerva. Still, however, she cannot entirely ward off the shaft of Pandarus, since she had, in accordance with the command of Jove, herself incited the Lycian warrior to the deed; she does, however, what she can, and prevents the wound from being a mortal one.—ὅθι. The full construction would be, ταῦθα ὅθι; literally, “to that quarter, where.”

ζωστήρις. The Homeric corselet, or θώρηξ, consisted of a breast and back piece, the sides of which lapped over one another, and were secured by clasps. The corselet reached only about as far as the navel. To the lower part of it was attached a short kind of kilt, or petticoat, extending about half way to the knees. This kilt was called ζῶμα, but as it was not a sufficient protection for that part of the body which it covered, this defect was remedied by the μίτρα. The μίτρα was a brazen belt, lined, probably, on the inside with leather and stuffed with wool, and which was worn next to the body, so as to cover the lower part of the abdomen. Finally, over the ζῶμα, where it joined the corselet, there was a belt, or girdle, called ζωστήρ, which was fastened around the body with clasps, these clasps being at the side, where the two plates of the corselet overlapped. Eustathius incorrectly makes the ζωστήρ and ζῶμα the same.

διπλός θώρηξ. The wound inflicted on Menelaus was in the flank, or, as the scholiast expresses it, the part καθ' ὃ ἀλλήλοις ἐπιφερόμενα τὰ πτερύγια τοῦ θώρακος ἐσφίγγετο ὑπὸ τοῦ ζωστήρος, i. e., where the sides of the breast and back piece overlapped, and where the belt, or girdle, passed over them. This will serve to explain the phrase "doubled corselet," the reference being to the one plate doubling over the other.

134-140. ζωστήρι ἀρηρότι. "The well-fitted girdle," i. e., well fitted to the body. Supply σώματι for a literal translation.—διὰ μὲν ἄρ ζωστήρος, κ. τ. λ. The arrow has first to pass through the girdle, or, rather, its clasps, then through the doubled plate of the corselet, and finally through the μίτρα: the force of the blow is so much deadened, therefore, by these impediments, that the shaft merely grazes the skin.—καὶ διὰ θώρηκος, κ. τ. λ. Repeated from book iii., 358.—μίτρης θ'. "And through the brazen-plated belt." The annexed wood-cut shows the outside and inside of the brazen plate of a μίτρα, one foot long, which was found in the island of Eubœa, and is now preserved in the royal library at Paris. We observe at one end two holes for fastening the strap, which went behind the body, and at the other end a hook, fitted probably to a ring, which was attached to the strap.

ἔρκος ἀκόντων. "As a defence against darts." Consult note on book i., 284.—ἔρυτο. "Protected (his person)."—διαπρὸ δὲ εἴσατο καὶ τῆς. "But onward through this also it went." Observe the force of the component parts of διαπρὸ, the idea intended to be expressed being that of onward motion through an intervening obstacle.—ἄκρότατον δ' ἐπέγραψε χροά. "Grazed the outermost skin."



i. e., the extreme surface of the body. Observe that *ἐπέγραψε* is here employed in its primitive sense of marking the surface of any thing.—*αἷμα κελαινεφές*. “The dark-coloured blood.” Observe that *κελαινεφές* is here employed in a general sense. For its more special signification, consult *Glossary* on book i., 397.

141–145. ὥς δ’ ὅτε τίς τ’ ἐλέφαντα, κ. τ. λ. “And as when some Mæonian or Carian female shall have stained ivory with purple, to be a cheek-ornament for horses.” It is singular that the poems of Homer do not contain any mention of painting as an imitative art. The only kind of painting which the poet notices, besides the present instance, is the “red-cheeked,” and “purple-cheeked ships” (*νῆες μιλοπαρήγοι, νέας φοινικοπαρήγους*).—*ἐν θαλάμῳ*. “In the store-room.” By *θάλαμος* is here meant the apartment in which clotlies, arms, valuables, &c., were kept, usually under the care of the *ταμίη*. Thus, one of the scholiasts says, *θάλαμος, ἡ ἀποθήκη*.—*πολλές τέ μιν ἠρήσαντο φορέειν*. “And many charioteers wish to bear it as their own,” i. e., to possess and display it. The verb *ἀράομαι* properly refers to the offering up of vows, in order that a certain result may be brought about, or that a certain thing may become our own, &c. Observe, moreover, the reference in the aorist to what is customary, or what one is wont to do.—*ἄγαλμα*. “A treasure.” Compare the remark of Heyne, “*ἄγαλμα, non modo ornatus, nam sequitur κόσμος, sed delicias dixit, rem, quâ quis exultat, ἀγάλλεται, et superbit*.” The reference, then, is to something which one prizes highly and of which he is proud.

146–154. τοιοῦ. “In such a way.”—*εὐφυές*. “Well-shaped.”—*κνήμῳ τ’*. “And legs.”—*ὥς δὲ ἶδεν νεῦρόν τε, κ. τ. λ.* “When, however, he saw both the string and the barbed points (of the arrow) outside.” By *νεῦρον* is meant the string that fastened on the

head of the arrow. For this purpose, a hole was commonly drilled through the head.—*ὄγκους*. The use of barbed arrows is always represented by the Greek and Roman authors as the characteristic of barbarous nations.—*ἀψορρόν ἀγέρθη*. “Was collected back,” *i. e.*, recovered itself. He saw in a moment that the wound was not a dangerous one, and that the shaft had not penetrated deeply.—*ἐπεστενάζοντο*. “Kept groaning in unison with him.”

155–157. *θάνατόν νύ τοι ὄρκι' ἔταμνον*. “I struck a league, then, that was death unto thee.” Observe that *θάνατον* is here in apposition with *ὄρκια*, and, moreover, that *νύ* (literally, “now,”) marks here the immediate sequence of one thing from another, by way of inference, and may be rendered by our English particle “then.” As regards the expression *ὄρκια ἔταμνον*, consult note on book ii., line 124.—*οἶον προστήσας*. “By having set thee forward alone.” Supply *σε*.—*πρὸ Ἀχαιῶν*. Heyne thinks that the hiatus here may be remedied by supposing the original reading to have been *πρὸς Ἀχαιῶν*, and *πρός* to have had the force of *πρό*. But there is no trace of such a reading either in the scholiasts or Eustathius. It is better to account for the hiatus in question by Thiersch's rule of the feminine cæsure in the third foot. (Compare note on line 96.)—*ὥς*. “Since.”—*κατά*. “Under foot.” An adverb, as before.

158–163. *οὐ μὲν πως*. “Yet not by any means.”—*ὄρκιον*. “The pledge,” *i. e.*, the sworn agreement.—*σπονδαί τ' ἄκρητοι, κ. τ. λ.* Repeated from book ii., line 341.—*εἴπερ γάρ τε, κ. τ. λ.* “And (well may I say so), for although the Olympian has not, even at the moment, brought it to pass.” Observe that *τε* here strengthens the force of *γάρ*, and that *γάρ τε* is the same as the Latin *etenim*, or the more prosaic *καὶ γάρ*.—*ἔκ τε καὶ ὀψὲ τελεῖ*. “He will bring it to pass both fully and late,” *i. e.*, in full measure at some future day. Observe the adverbial force of *ἐκ*.—*σύν τε μεγάλῳ ἀπέτισαν*. “And (then) shall they have paid the penalty with heavy (evil),” *i. e.*, with heavy interest. In the shorter scholia we find the ellipsis in *μεγάλῳ* explained as follows: *χόλῳ, ἢ τάκῳ, ἥτοι ποινῇ*. Another scholiast, however, suggests, more correctly, *κακῷ*.

ἀπέτισαν. The aorist is sometimes used, as in the present instance, to express future events which must certainly happen. The momentary force of the aorist strongly expresses the inevitable, and, as it were, instantaneous development of that which is as yet future. So Agamemnon here says, in fact, “the Trojans shall have paid the penalty, &c. So certain am I of this, that I consider it as actually done this very instant.” (*Kühner*, § 403, 2, p. 60, *Jelf*.)

164–168. *ἔσσειτ' ἡμαρ, κ. τ. λ.* This and the succeeding line are

said to have been repeated by the younger Africanus, when witnessing the destruction of Carthage. (*Appian, Pun.*, 132.)—ὅτ' ἂν ποτ' ὀλώλη Ἴλιος ἱρή. "On which, come it when it may, sacred Ilium shall perish." Observe here the force of ποτέ, as leaving the time quite uncertain. We have written ὅτ' ἂν separately, with Wolf and Spitzner, as far more spirited than the common ὅταν. Heyne adopts ὅταν, but is inconsistent with himself, since in book vi., 448, he has ὅτ' ἂν. (Consult *Porson, ad Eurip., Med.*, 191, and *Ilgen, Præf. in Hymn. Hom.*, p. xxx.)—ἂν ὀλώλη. When the subjunctive is used for the future indicative, ἂν is sometimes, in Homer, joined with it, when the future event is to be expressly marked as depending upon a condition. (*Kühner*, § 424, ζ, p. 79, *Jelf.*) The condition here is the coming of a certain day.

Ζεὺς δέ. "And when Jove." The particle δέ connects ἐπισσεῖησιν with the preceding clause, so that Ζεὺς δέ is here the same as ὅτε δὲ Ζεὺς ἂν.—ἐρεμνὴν αἰγίδα. "His gloomy ægis." (Consult note on book ii., 447.)—τῆςδ'. Equivalent to ταύτης, and referring specially to the treacherous act of Pandarus in breaking the truce. If we read τῆς, with Buttmann, the meaning is weakened.

169–176. σέθεν. "On thy account." Observe the force of the genitive, "sorrow coming from thee, as its cause." There is no need, therefore, of any ellipsis of ἐνεκα.—μοῖραν. "The destined term."—κεν. "In that event."—πολυδίψιον Ἄργος. "To the very thirsty Argolis." By Ἄργος is here meant the territory of Argolis, not the city of the same name, which was then under the sway of Diomedes. In book i., line 30, it has a still wider acceptance. The epithet πολυδίψιον is applied to the country in question as being, in part, an ill-watered one. The Argolic plain extends from north to south to the distance of about ten miles. Its breadth is equal to about half its length. The higher or more northern parts of this plain suffer from the want of water; whence the epithet employed in the text by Homer, indicative of the thirstiness of the soil. The lower district of it, on the contrary, is covered by swamps during the greater part of the year, and is intersected by the copious stream of the River Erasinus. (*Wordsworth's Greece*, p. 343.) Some make πολυδίψιον signify here "much thirsted after," *i. e.*, by the absent Greeks. This, however, is forced. Others would read πολυῖψιον, "very destructive," from πολύς, and ἵπτω, on the ground that Argolis was not poor in water. All this is quite unnecessary, as will appear from the explanation given above.

μνήσονται. "Will bethink themselves."—καὶ δέ κεν λίποιμεν. And we should, in that event, leave behind."—ἀτελευτήτω ἐπὶ

ἔργῳ. "By an uncompleted work," *i. e.*, by the side of it, near it. The work itself, which the expected death of Menelaus will interrupt, is here beautifully described as lying by his side in the same grave. Observe the local force of ἐπί.

177-184. ἐπιθρώσκων. "Leaping upon." Indicative of contempt. So Ægisthus is said, in the *Electra* of Euripides (*v.* 329), to insult the tomb of Agamemnon, ἐνθρώσκει τάφῳ. Compare, also, Horace, *Od.*, iii., 3, 41.—αἶθ' οὕτως ἐπὶ πᾶσι, κ. τ. λ. "Would that Agamemnon might accomplish his wrath against all in the same way as he even now," &c., *i. e.*, may he succeed on all other occasions in working out his wrath, just as he has now succeeded with his expedition against the Trojans. Ironical.—καὶ δὴ ἔβη. "And in truth he has gone." Observe that καὶ δὴ, along with the idea of certainty, has the accompanying one of insulting derision. —ποτέ. "Hereafter."—τότε μοι χάνοι εὐρεῖα χθών. "Then may the broad earth open her mouth for me," *i. e.*, open to receive me. Compare Virgil, *Æn.*, iv., 24. "*Sed mihi vel tellus optem prius ima dehiscat.*"

185-187. οὐκ ἐν καιρίῳ πάγῃ. "Has not been fixed in a vital part." Homer has καιρίος (only in the *Iliad*) always in the signification of place, and in the neuter, and there is no need whatever of any ellipsis here of μέρει.—εἰρύσατο. "Protected (me)."—ζῶμα. "The skirt." Consult note on line 137.—τὴν χαλκῆες κάμον ἄνδρες. "Which men, workers in brass, fabricated."

189-199. φίλος ὦ Μενέλαε. "O Menelaus, beloved one." Observe that φίλος here is not the nominative, but another form for the vocative, which is either φίλε or φίλος. (*Kühner*, § 264, *An.* 1.)—ἔλκος ἐπιμάσσεται. "Shall handle the wound."—ἢ δ' ἐπιθήσει φάρμαχ'. "And shall apply remedies."—πάνσῃσι. Supply σέ.

θεῖον κήρυκα. Compare book i., 334, where heralds are spoken of as Διὸς ἄγγελοι ἡδὲ καὶ ἀνδρῶν.—Μαχάονα. Machaon was a celebrated physician, son of Æsculapius, and brother of Podalirius. He went to the Trojan war, where his skill in surgery and the healing art proved of great service to his countrymen.—φῶτ'. "The valued man." Observe that φῶτα here is not a mere redundancy, as some suppose, but an emphatic and complimentary designation, and refers to the valuable professional services which Machaon was accustomed to render. It may be rendered literally in the same sense, "the man."—τῷ μὲν κλέος, κ. τ. λ. Observe that κλέος and πένθος are epexegetica accusatives, being added, by a species of apposition, to the preceding predicate, in order to mark a result. They stand, therefore, for ὥστε εἶναι κλέος, &c. (Compare book iii., 50.)

200-208. *παπταίνων*. 'Looking around for.'—*ἦρωα*. Machaon united in himself the two characters of warrior and practiser of the healing art.—*Τρίκης*. Trica (or, as it is more commonly written, Tricca) was a city of Thessaly, southeast of Gomphi, and near the junction of the Peneus and Lethæus. Homer places it under the dominion of the sons of Æsculapius, Podalirius and Machaon. It possessed a temple of Æsculapius, which was held in great veneration. The modern *Tricala* appears to correspond to its site.

ὄρσ'. Consult note on book iii., 250.

209-212. *βὰν δ' ἰέναι*. "And they proceeded to go."—*περὶ δ' αὐτὸν ἀγηγέραθ'*, κ. τ. λ. "Now around him had been collected into a circle as many as were the bravest." This clause, down to the end of line 212, is parenthetical.—*κυκλόσε*. Aristarchus and Zenodotus objected to this adverb, and the former substituted for it the nominative *κύκλος*, taken as a noun of multitude, and agreeing with *ἀγηγέραθ'*. But *κυκλόσε* is sanctioned by Herodian and Apollonius, and must stand. (*Bekker, Anecd. Gr.*, ii., p. 607.)

213-217. *αὐτίκα δ'*. "Immediately thereupon." The particle *δί* marks the *apodosis*, the protasis being at *ἀλλ' ὅτε δὴ ῥ' ἴκανον*, κ. τ. λ.—*τοῦ δ' ἐξελκόμενοι* *πάλιν*, *ἄγεν ὀξέες ὄγχοι*. "But while it was being pulled back out (of the wound), the sharp barbs were broken." This line is punctuated differently by different editors, some placing a comma after *πάλιν*, and connecting this adverb with *ἐξελκόμενοι*, others inserting a comma before *πάλιν*, and thus referring it to *ἄγεν*. The former is certainly preferable, although the latter has the authority of Wolf, Heyne, Voss, and others. In the former case, *ἄγεν* will be for *ἐάγησαν*, from *ἄγνυμι* (*Thiersch*, § 232); in the latter, we must render *πάλιν ἄγεν*, "were bent," and deduce *ἄγεν* from *ἄγω*: but *ἄγεν*, as a second aorist passive of *ἄγω*, is not Greek. The expression *ποταμὸς ἀγνύμενος* in Herodotus (i., 185), on which the advocates for this latter meaning rely as an authority in their favour, means merely a river *with a broken*, i. e., *winding course*.

218-219. *αἶμ' ἐκμυζήσας*, κ. τ. λ. "Having sucked out the blood, he thereupon skilfully sprinkled on it soothing applications." Observe that *εἰδώς* has here an adverbial kind of force, and is equivalent to *ἐπισταμένως*. Plato cites this passage, with some slight variations, as a proof of the temperate lives and strong constitutions of the men of the heroic age, when a simple application sufficed to heal a wound. (*Rep.*, iii., vol. vi., p. 305, *Bip.* Compare *Sprengel, Hist. Med.*, vol. i., p. 127.)—*φάρμακα*. By these are meant, in all probability, the leaves and roots of herbs, more or less broken up by the hand. In the eleventh book (v. 845), the poet speaks of a bitter root applied for

this purpose, ἐπι δὲ ῥίζαν βάλε πικρὴν; and in the scholia on the passage, the root in question is said to have been, according to some, the ἀριστολοχίη; according to others, the Ἀχίλλεια. Both of these have the property of cicatrizing a wound in a short space of time.—πάσσε, τὰ οἱ ποτε, κ. τ. λ. Knight rejects this line as spurious, because, as he maintains, the legend of Chiron is post-Homeric. He therefore reads the 218th verse as follows: αἶμ' ἐκμυζήσας, ἐπ' ἄρ' ἥπια φάρμακ' ἐπάσσειν. This makes the sense complete without the succeeding line, and resembles somewhat Plato's reading.—φίλα φρονέων. "Entertaining friendly feelings."—Χείρων. Chiron was the most celebrated of the Centaurs, and the son of Saturn and the nymph Philyra.

220-222. ἀμφεπένοντο. "Were busying themselves around."—τόφρα. "In the mean while."—ἐπὶ ἤλυθον. "Came on."—οἱ δ' αὐτίς κατὰ τεύχε' ἔδυν. "But they, in their turn, put on their arms," i. e., they, the Greeks. Both sides had deposited their arms on the ground while awaiting the result of the single combat.—μνήσαντο δὲ χάρμης. "And bethought themselves of the fight."

223-233. οὐκ ἂν ἴδοις. "You would not have seen."—ἀλλὰ μάλα σπενύδοντα, κ. τ. λ. "But bestirring himself vigorously for the battle that makes men illustrious."—ἵππους. Observe that Homer elsewhere employs ἵπποι in the sense of a chariot; here, however, it has its ordinary meaning, and is joined with ἄρματα.—ἔασε. "He left." More literally, "he let alone," "he let be."—ἀπάνευθ' ἔχε φυνσιώνοντας. "Held snorting apart."—τῷ μάλα πόλλ' ἐπέτελλε παρίσχέμεν. "On this one he very much enjoined to have them near."—πολέας διακοιρανέοντα. "While going about regulating numbers," i. e., while marshalling the host.

οὓς μὲν ἴδοι. "Whomsoever he saw," i. e., as often as he saw any. The optative with the relative is used to indicate the recurrence of an act. (Compare book ii., 188.)

234-241. μήπω τι μεθίετε. "Do not yet remit aught."—ἐπὶ ψευδέσσι. "Unto liars." We have given here the reading of Aristarchus, as adopted by Wolf and Spitzner. The common text has ψεύδεσσι, with the accent on the antepenult. The former is the dative plural of ψευδής, equivalent to ψευστής, "a liar;" the latter is the same case of ψεύδος, "a lie," and is followed by Heyne and Voss. But ἀρωγός, or ἐπαρωγός εἶναι τινι, suits better the idea of a person than a thing.—ἀλλ' οἱ περ πρότεροι, κ. τ. λ. Compare book iii., 299.—τῶν ἥτοι αὐτῶν τέρενα χρών, κ. τ. λ. An old form of speech, implying that they shall fall in the fight.

242-246. Ἀργεῖοι λόμωροι, κ. τ. λ. "Ye braggart Argives, re-

proaches (to manhood), are ye not now ashamed?" The meaning of the epithet *λόμωροι* is involved in great doubt, and various opinions have been advanced on the subject, as may be seen in the *Glossary*. One thing appears to be clear, namely, that it is intended as a term of reproach, and forms one of the "angry words" mentioned in the previous line, and with which Agamemnon "strongly rebuked" those whom he addressed on this occasion. We have, therefore, followed Schneider and Riemer in its etymology, and have made it signify "men skilled merely in using the voice," *i. e.*, "braggarts," "men of big words, unaccompanied by corresponding deeds." This explanation appears to be confirmed by a line in the 14th book, Ἀργεῖοι λόμωροι, ἀπειλάων ἀκόρητοι, where ἀπειλάων ἀκόρητοι would seem to be added in farther explanation of the word.

σέβεσθε. Observe that σέβομαι is here employed in its primitive meaning, namely, "to feel awe or fear" before God and man, especially when about to do something disgraceful, that is, "to feel shame," "to be ashamed," &c. The signification, "to honour with pious awe," "to worship," is post-Homeric.—ἔστητε. We have given this form with Spitzner, in preference to ἑστητε. The sense requires the perfect, not the aorist. Thiersch defends the latter (§ 223, *d.*), but Kühner (§ 235, *Anm.* 2) is in favour of the former.—νεβροί. The fawn was a standing symbol of cowardice among the ancients.—πολέος πεδίοιο θέουσai. "In running across a large plain." As regards the employment of the genitive here with a verb of motion, consult note on πεδίοιο, book iii., 14.

247-249. ἢ μένετε Τρῶας, κ. τ. λ. "Wait ye for the Trojans to come nigh?" Observe that μένω, in the sense of "to wait for," is construed with the accusative and infinitive in this passage, more commonly with the accusative alone.—ἐνθα τε. "Where." Observe that ἐνθα was originally a demonstrative adverb, "there," "here," and that the addition of the particle τε converted it into a relative adverb. Hence ἐνθα τε, in the present instance, means literally, "and here," *i. e.*, "where."—εἰρύατ'. "Have been drawn up." Consult note on book i., 306.—αἶ κ' ὕμμιν ὑπέρσχη, κ. τ. λ. "Whether the son of Saturn will hold his hand over you," *i. e.*, will protect you, since you do not seem inclined to protect yourselves. Observe the employment of κὲ (ἄν) with the subjunctive, for the future; literally, "will, in that case, hold his hand over you." Consult note on line 164.

250-256. ὧς ὅγε κοιρανέων, κ. τ. λ. "Thus this (monarch), discharging the duties of commander, kept traversing the ranks of the

men.”—ἐπεπωλεῖτο. Compare book iii., 196.—κιὼν ἀνὰ οὐλαμὸν ἀνδρῶν. “Moving up and down among the throng of warriors.” Observe the force of ἀνά.—οἱ δ’ ἀμφ’ Ἰδομενεῆα. “But those around Idomeneus.” The followers of the chieftain alone are meant, their leader being separately mentioned in the next line. (Consult note on book iii., 146.) Idomeneus was King of Crete, and accompanied the Greeks to the Trojan war with a fleet of eighty ships. Compare book ii., 645, *seqq.*

Ἰδομενεὺς μὲν. “Idomeneus indeed (was).” The ellipsis is commonly supplied here by ἐθωρήσσετο, but it is more complimentary to the Cretan chief to understand simply ἦν, implying that he was already armed and at the head of his forces.—Μηριόνης. Meriones was the charioteer of Idomeneus. Compare book ii., 651.—πυμάτας ὤτρυνε φάλαγγας. Meriones acted as οὐραγός. (*Xen., Cyrop.*, 3, 3, 40.) As regards the term φάλαγγας, consult *Glossary* on book iii., 77.—μειλιχίοισιν. Supply ἐπέεσσιν. Compare book i., 539.

257–265. περί. “Above.” Heyne and Wolf accentuate this word as an adverb, πέρι, but it must be regarded as a preposition, on which the genitive that comes after depends.—ἄλλοίω ἐπὶ ἔργῳ. “In employment of other kind.”—ἡδ’ ἐν δαίθ’. “And also at the banquet.” Observe that δαίθ’ is for δαιτί. Distinguished persons were honoured at the banquet with a larger share of the viands than others. (*Il.*, xii., 311.) The general rule was that all should share equally; whence the expression δαῖς εἶση.—ὅτε πέρ τε. Observe the employment here of ὅτε with the subjunctive κέρωνται. Agamemnon refers to a banquet, and ὅτε therefore refers to this definite idea; but, as the time itself is left uncertain, the subjunctive is employed to express this. The usage here referred to, however, of connecting ὅτε, ὁπότε, ἐπειδὴ, with the subjunctive, occurs only in Homer and other old poets. (*Matthiæ*, § 251, *Obs.* 1.)

γερούσιον αἶθοπα οἶνον. “The dark-red chieftain’s wine.” By γερούσιος οἶνος is meant wine drunk only by the elders and chiefs at the king’s table. Observe, moreover, that γερούσιον οἶνον forms only one combined idea, and there is, therefore, no copula between γερούσιον and αἶθοπα.—ἐνὶ κρητῆρσι. In striking a league (compare book iii., 260), and also on other occasions, where the nature of the case admitted, a single mixer was alone employed; at a banquet, however, several would, of course, be required. (Compare *Od.*, i., 110; xx., 253.) Hence the employment of the plural in the text.

δαιτρὸν “An assigned portion.” As a distinguished guest would be allowed a larger share of the viands than the rest, so the

moment he had drained his cup an attendant filled it up again to the brim, while the rest of the company were served far less liberally, and had each a particular portion assigned to them. Hence the wine-cup of Idomeneus stands always full.—ὅτε θυμὸς ἀνώγει. On the employment of ὅτε with the optative, consult note on book i., 610.—ἀλλ' ὄρσεν πόλεμόνδ', κ. τ. λ. "But rouse thyself to the war, such as before now thou professest to have been." With regard to the expression εὔχεαι εἶναι, consult note on book i., 91.

266–271. μάλα μὲν. "By all means indeed."—ἐρίηρος ἐταῖρος "A closely-attached companion."—ὑπέστην. Compare book ii., 246.—σύν γ' ὄρκε' ἔχευαν. "Have scattered the pledges to the winds." Observe the force of the adverbial σύν in denoting utter confusion. The verb χέω here refers literally to a pouring out, a spilling, or wasting, or scattering, &c.—τοῖσιν δ' αὖ. "But to them in their turn."

272–278. παρώχετο. "Passed on."—ἐπ' Αἰάντεσσι. "Unto the Ajaxes." Consult note on book ii., 406.—νέφος πεζῶν. "A cloud of foot-soldiers." The thronging host of followers is compared to a dark thunder-cloud.—ἀπὸ σκοπιῆς. "From some hill top," i. e., from which he can have a view of the surrounding horizon. In Homer, σκοπιή is always a hill top or mountain peak.—ὑπὸ Ζεφύροιο ἰωῆς. "Beneath the roar of the northwestern blast." Consult note on book ii., 147, and also *Glossary*.—τῷ δὲ τ' ἀνευθεν ἑόντι, κ. τ. λ. "And to him, being at a distance, it appears blacker (on this account), even like pitch." According to some, the comparative μελάντερον here wants its usual force. Others, as, for instance, Buttmann, make ἡῦτε equivalent to ἡ, and compare it with the usage of *wie* in the common German expression "*grösser wie du*." Spitzner's explanation, however, appears to be the best, and is founded upon a remark of one of the scholiasts. According to him, the poet makes the cloud appear blacker, than it really is, to the shepherd, on account of his distance from it, and to resemble so much pitch.—ἰόν. "As it advances."

279–282. ῥίγησέν τε ἰδών. "He both shudders on seeing it." Observe that the aorist is here employed to denote what one is accustomed to do in such cases, and hence is to be rendered as a present. The same remark applies to ἥλασε.—κύνεαι. "In dark array."—πεφρικυῖαι. "Bristling." Observe the continued action indicated by the perfect.

286–291. σφῶϊ μὲν, κ. τ. λ. "You two, indeed, for it is not becoming to arouse (such as you), I do not at all exhort." The ordinary text places a comma after ἔα·x', and none after ὀτρυνέμει, so

that the latter word will depend on *κελεύω*, and the construction will be *σφῶϊ κελεύω ὀτρυνέμεν*. Buttmann, in his *Lexilogus* (p. 423, *ed. Fishlake*), confesses, that the verse which follows might seem very much to favour this arrangement, and that thus *σφῶϊ* would be in its usual construction. Still, he thinks that *ὀτρυνέμεν*, standing without a case, is too harsh for the other mode of construing not to force itself upon us as the more natural. The same scholar remarks, that Heyne does Eustathius an injustice when he makes him say that Homer, in this passage, used *σφῶϊ* (the accusative) for *σφῶϊν* (the dative) to suit the metre. On the contrary, Eustathius agrees with all good commentators, saying that Homer, in the passage in question, used, on account of the metre, a new construction namely, *κελεύειν τινά*, without an infinitive, whereas, in this case, the dative is more common. (*Buttmann, l. c.*) We have adopted, therefore, the punctuation recommended by Buttmann, which is also that of Wolf and Spitzner.

αὐτῶ. “You of your own selves,” *i. e.*, without requiring any urging from others. Equivalent to the Latin *sponte*. Compare the analogous usage of *ipse*.—*αἶ γὰρ Ζεῦ τε πάτερ, κ. τ. λ.* Repeated, with the exception of line 289, from book ii., 371, *seqq.*

292–296. *τοὺς μὲν*. The two Ajaxes and their followers.—*ἔτετμε*. “He found.”—*λιγὸν Πυλίων ἀγορητήν*. Compare book i., 248.—*οὗς*. The Latin *suos*.—*στέλλοντα*. “Putting in readiness.” *ἑμφὶ μέγαν Πελάγοντα, κ. τ. λ.* “(Namely), the mighty Pelagon, and Alastor, and Chromius, &c., with their followers.” (Consult note on book iii., 146.) Knight thinks, that verses 295 and 296 are interpolations, because the warriors here mentioned appear nowhere else in the poem as leaders of the Pylians, and because there is a hiatus in verse 295. Heyne, on the other hand, is of opinion, that these names of otherwise obscure individuals are here given, in order to inspire the hearer with confidence in the poet’s general accuracy, seeing that he is able to enumerate the names even of individual warriors. It may excite surprise that, in this nomenclature, no mention is made of Antilochus and Thrasymedes, the two sons of Nestor.

297–301. *ἱππῆας*. “The cavalry.” We have given this translation as less objectionable than the ordinary one, “the charioteers.” At the period of the Trojan war there was no cavalry, properly so called; but the warriors, whom Homer calls *ἱππῆες*, in opposition to the *πεζοί*, fought from chariots. We have in this remarkable passage the first rude elements of military tactics; the chariots come first, the infantry close the rear, and the cowards are thrust into the

middle space between the two. And yet, though we here discover something like an order of battle, nothing of the kind ever appears to have been observed in the combats themselves. At the first shock they abandoned any regular order they might previously have had, and each one fought on his own account. There were, it is true, some general *mêlées*, but then the ranks were not kept; it was rather a conflict of masses.—*ἔρκος ἔμεν πολέμοιο*. “To be the bulwark of the fight.” Observe that *ἔμεν* is equivalent here to the more prosaic *ὥστε εἶναι*. The meaning of Nestor’s plan of battle, if it ever was adhered to, is this: the cavalry are first to make an impression on the enemy’s line, and then, when this has begun to waver, the infantry are to follow in a mass, and complete the overthrow.—*κακούς*. “The faint-hearted.” Polybius (xv., 16) informs us that Hannibal, at the battle of Zama, followed this plan of placing those who could not be depended upon in the middle, that they might be compelled to fight, even though unwilling. Frontinus (*Strat.*, ii., 3, 21) says that Pyrrhus pursued the same plan with the Tarentines; and Ammianus Marcellinus (xxiv., 6) gives a similar account of Julian, in a battle with the Persians. Ælian pleasantly says, that the dolphins swim after this fashion, the young ones come first, the females follow after, and the males bring up the rear. (*Hist. An.*, x., 8.)

302-305. *ἐχέμεν*. “To hold in.” Equivalent to *κατέχειν*.—*μηδὲ κλονέεσθαι ὀμίλῳ*. “And not to be carried tumultuously among the crowd.” Nestor wishes his cavalry to advance in line on the foe, not in broken order, some moving more impetuously than others.—*μηδὲ τις ἵπποσύνη, κ. τ. λ.* Nestor, in like manner, directs that no one should impel his chariot in advance of the rest, in order to seek a single combat with some Trojan warrior.—*μηδ’ ἀναχωρεῖτω*. “Nor let (any one) retreat.”

306-309. *ὅς δέ κ’ ἀνὴρ, κ. τ. λ.* “And whatever man shall reach from his own car the chariot of another, let him stretch forward with his spear, since in this manner, indeed, it is much better.” (Consult, as regards *ἐπεὶ ἧ*, the note on book i, 156.) These two verses form one of the most difficult passages in Homer, and, as Plutarch informs us, occasioned no little trouble to the ancients themselves (*De Aud. Poet.*, vol. vi., p. 100, *ed. Reiske*.) Eustathius gives us four different explanations; Ernesti adds a fifth, and Heyne a sixth. This last appears to be the true one, but is due, in fact, to Köppen, and is followed also by Wolf. We have adopted it in our translation of the passage. According to Köppen, Nestor’s meaning is this: whatever one of you shall be able, from his own car (*i. e.*,

without springing to the ground), to reach a chariot of the foe, let him push at this with his lance. This is a far better course than to leap to the ground, since the latter often exposes an individual to danger in the turmoil of the fight.

ἐγχει ὀρεξάσθω. Observe the force of the middle voice, and compare book v., 851, *seq.*, where Mars is described as stretching forward over the yoke with his brazen spear. So, in the second book, the Abantes are spoken of as spearmen, with extended ashen spears, ὀρεκτῆσι μελίησι.—ὧδε καὶ οἱ πρότεροι. "In this way, also, those men of former days." Observe here the force of οἱ, as depicting the proud earnestness of the old man in referring to the martial reminiscences of his earlier days. Nestor's meaning is this, that the warriors of earlier times conquered by means of the very mode which he here recommends, and did not pursue the method so prevalent in the time of the Trojan war, of leaping from the chariot to the ground.—τόνδε νόον καὶ θυμόν, κ. τ. λ. "Keeping this purpose and spirit in their breasts," *i. e.*, they blended circumspection with valour.

310-316. πάλαι. To be construed with εὖ εἰδώς, not, as Bothe maintains, with ὠτρυνε.—ὧς θυμός. "As is the spirit." Supply ἐστί.—ὧς τοι γούναθ' ἔποιτο. "So thy knees obeyed thee." Literally, "followed thee." Age and weakness show themselves particularly in the knees. Compare Horace, "*dum virent genua.*" (*Epod.*, xiii., 4.)—γῆρας ὁμοίον. "Old age common alike to all." Homer applies the epithet ὁμοίος to things that all are liable alike to experience, such as death, old age, war, &c.; and as these are commonly mournful and unlucky things, some of the grammarians lay down the rule that ὁμοίος in Homer is generally applied to things of this nature.—ὧς ὄφελέν τις, κ. τ. λ. "Would that some other one of men had it." Literally, "O, how some other one of men ought to have it." Consult note on book iii., 40.—ἔχειν. Supply αὐτό, as referring to γῆρας.—μετεῖναι. "Went among."

317-326. Γερήνιος ἱππότα Νέστωρ. Consult note on book ii., 336.—ὧς ἔμεν. A negligent mode of expression for τοιοῦτος εἶναι.—Ἐρευνθαλίωνα. Ereuthalion was an Arcadian, who, in the armour of Areithous, which Lycurgus had given him, fought against the Pylians, but was slain by Nestor. (Compare *Il.*, vii., 134.)—θεοὶ δόσαν. "Are the gods wont to give." Observe the force of the aorist in denoting what is customary or usual.—νῦν αὐτέ με γῆρας ὀπάζει. Nestor's meaning is this, that old age now presses upon him, but that with it have come the experience and wisdom of age: just as in former days, when he was young, youth brought strength

of frame.—*ὑπάζει*. “Presses upon.” We have adopted here the reading of Aristarchus, as given by the scholiast, in place of the more common *ἰκάνει*.

ἥδὲ κελεύσω. “And will direct (them).”—*τὸ γὰρ γέρας ἐστὶ γερόντων*. “For this is the privilege of the old.”—*αἰχμὰς αἰχμάσσουσι*. “Shall handle the spears.” Consult note on verse 27.—*γεγάασι*. Equivalent to *εἰσι*.

327–331. *Πετεῶο*. “Of Peteüs.”—*Μενεσθῆα*. Menestheus, son of Peteüs, king of Athens, was the leader of the Athenian forces against Troy. (Consult book ii., 552.)—*μήστωρες αὐτῆς*. “Advisers in the fight,” *i. e.*, leaders in battle, skilled in fight. The term *μήστωρ* is applied by Homer to any one distinguished for wise counsel, and who therefore takes the lead.—*αὐτῆς*. Observe that *αὐτή* is properly the war-cry, thence taken for the battle itself.—*αὐτὰρ ὁ πλησίον ἐστήκει, κ. τ. λ.* “But he, the sagacious Ulysses, was standing near.” (Compare book i., 488.) The demonstrative force of *ὁ* is here softened down into the personal pronoun.—*παρ δέ*. “And by him.”—*Κεφαλλήνων*. The Cephallenians were among the subjects of Ulysses, whom he led to the war of Troy. The Island of Cephallenia (now *Cefalonia*) lay to the southwest of Ithaca, and was separated from it by a strait of six miles. Compare book ii., 631.—*οὐ γὰρ πῶ σφιν ἀκούετο, κ. τ. λ.* “For their people did not yet hear the battle-cry.” In consequence of their remote station in the host, they were not yet aware that hostilities had recommenced. Observe that *ἀκούετο* is here employed where, in later Greek, *ἤκουε* was used. In the Homeric and post-Homeric dialects there occur many verbs, expressing a perception of the mind or the senses, either in the middle voice only, or in the middle as well as the active; while the later writers used merely the form in *ω*. (*Kühner*, § 363, 5, p. 17, *Jelf*.)

332–338. *ἀλλὰ νέον συνορινόμεναι, κ. τ. λ.* “But the ranks, &c., being (only) lately aroused, were getting set in motion.” Observe that *ἀλλὰ* here is equivalent to *ἀλλὰ γάρ*, and the meaning, in fact, is, “but this was natural enough, for the ranks,” &c.—*οἱ δὲ μένοντες, κ. τ. λ.* They had not yet heard of the breaking of the truce and the resumption of hostilities; they merely beheld the troops in motion, and were waiting, therefore, to see whether the part of the army contiguous to themselves would advance against the foe, intending, in this event, to follow their example.—*ὁπότε πύργος Ἀχαιῶν ἄλλος, κ. τ. λ.* “Unti another column of the Greeks, having advanced, should rush upon the Trojans.” We have rendered *πύργος* here by the term “column,” though, perhaps, its more cor-

rect meaning for Homeric times is simply that of a body of men in close array, or what Wolf calls "ein Haufen."—Observe that ὅπποτε here, with the optative, does not convey the meaning of "as often as," but merely "until."—Τρώων ὀρμήσειε. The verb ὀρμάω is much more frequently intransitive (as in the present instance) than transitive. Observe here, moreover, its connexion with the genitive. Verbs which properly signify a rapid motion after some object, take the genitive case. (Kühner, § 507, p. 142, Jelf.)

339–342. καὶ σύ, κακοῖσι δόλοισι κεκασμένε, κ. τ. λ. "And thou, (Ulysses), excelling in destructive wiles, of crafty mind." Observe that these words are not intended as a reproach. Agamemnon merely expresses his surprise, that a man so expert in taking advantage of the foe, and so famed for crafty expedients in warfare, should now, apparently, be shrinking from the encounter.—τίπτει καταπτώσσοντες ἀφέστατε. "Why stand ye aloof cowering."—σφῶϊν μὲν τ' ἐπέοικε, κ. τ. λ. "You two, indeed, it behooves, that you be and keep your station among the foremost, and take part in the glowing fight." Apollonius, in order that the construction may proceed more smoothly, appears to have preferred σφῶϊ, the accusative; but the metre opposes this. The poet might have employed the dative ἐοῦσι; but, for perspicuity's sake, he uses the accusative with the infinitive. We have given the explanation of Wolf, "*vos inter primos existere atque stare decuit*," which is better than making ὄντας equivalent to *quum essetis*, as some do.

343–348. πρῶτω γὰρ καὶ δαιτὸς, κ. τ. λ. "For you two are even the first to hear of a banquet of mine," i. e., to hear of an intended banquet, and to come thereto as guests. Agamemnon here indulges in the language of actual reproach. As Menestheus and Ulysses are always the first to hear of an intended feast, and to be the first to come to it, so ought they both to be foremost in the fight.—ἀκουάζεσθον. We have followed the explanation of Köppen, who makes ἀκουάζομαι have here the simple meaning "to hear of." Others, with less propriety, give it the signification of "to be bidden to," and make it analogous to *vocari* in Latin. Compare *Od.* ix., 7, and xiii., 9, where it is joined each time with the genitive αἰδοῦ.—ὅπποτε. Observe that ὅπποτε here, with the optative, has the meaning of "as often as." Consult note on book iii., 233.—Αἰχαιοί. He does not employ the personal pronoun ἐγώ, since he refers to a banquet at the common expense.

φίλ.' For φίλα, supply ἐστί, the same in effect as φίλον ἐστί.—ὀπαλῆα κρέα. The Homeric banquets were singularly simple. Beef, mutton, and goat's flesh were the ordinary meats. usually

eaten roasted ; yet, from *Il.*, xxi., 363, *seq.*, we learn, that boiled meats were held to be far from unsavoury. Cheese, flour, and occasionally fruits also, formed part of the Homeric meals.—*ὄφρα ἐθέλητον*. “As long as ye both may choose.”—*νῦν δὲ φίλως χ’ ὀρόφτε*. “Now, however, you would both look on with pleasure.” Observe that *χ’* is for *κε*.—*καὶ εἰ*. “Even if.” Not to be confounded with *εἰ καί*. (Consult Spitzner, *Excurs.*, xxiii.)

349–356. *ὑπόδρα*. Compare book i., 148.—*ποιόν σε ἔπος, κ. τ. λ.* “What kind of a speech has escaped thee from the barrier of thy teeth?” As regards the double accusative here, consult note on book i., 236. By *ἔρκος ὀδόντων* are meant the teeth, as forming a ring or wall, not the lips as fencing in the teeth. This latter opinion is ably refuted by Nitzsch (*ad Od.*, i., 64), though it has the sanction of Porson’s name (*Misc. Crit.*, p. 207). It is to be observed that *ἔρκος* does not merely signify that which encompasses, but, to adopt Plato’s language, *πᾶν ὅσον ἂν ἔνεκα κωλύσεως εἴργη τι περιέχον*. (*Sophist.*, p. 220.) This definition certainly cannot suit the lips, which, from their opening and shutting, are rather compared to gates or doors.—*πολέμοιο μεθιέμεν*. “That we are relaxing from the war.”

ἐγείρομεν. For *ἐγείρωμεν*, the subjunctive with the shortened mood vowel.—*ἦν ἐθέλησθα*. The Venice MS. has *ἦν κ’ ἐθέλησθα*, which Heyne thinks not a bad reading ; but there is a difference of meaning between the two forms, which Heyne did not observe. The first indicates that the matter is left entirely to the option of the party ; whereas *ἦν κ’ ἐθέλησθα* implies a hope, or wish, on our part, that the person referred to may feel inclined to do the thing in question.—*Τηλεμάχοιο φίλον πατέρα*. This mode of expression would imply that the name of Telemachus had already, in some respect, become conspicuous.—*σὺν δὲ ταῦτ’ ἀνεμώλια βάζεις*. “Thou, however, dost, in these, utter words as idle as the winds.” Literally, dost utter windy, idle trash.

357–363. *ὥς γυνῶ χωομένοιο*. “When he perceived him to be incensed.” Observe that *γινώσκω*, which is generally construed with the accusative case, here takes the genitive. Verbs expressing the reception of mental and physical impressions take the genitive of the source of that perception, or that whence it proceeds and is received, this being necessarily antecedent to the perception. (*Kühner*, § 485, p. 126, *Jelf.*)—*πάλιν δ’ ὅγε λάζετο μῦθον*. “And back this (monarch) took his speech,” *i. e.*, and he retracted what he had said

περιώσιον. “Beyond measure.”—*ἦπια δήνεα οἶδε, κ. τ. λ.* “Con-

ceives kind intentions (towards me); for thou holdest those opinions which I even hold." The expression *ἤπια δῆνεα οἶδε* is elliptical here, and must be completed by *ἐμοί*. It is the same thing, in fact, as *φίλος ἐστί μοι*, so that *ἤπια δῆνεα οἶδεν ἐμοί* means the same as "he is my friend." Observe, however, that *δῆνεα* is often omitted. (*Wolf, ad loc.*)—*ταῦτα δ' ὀπισθεν ἄρεσσόμεθ'*. "We will make up this among ourselves hereafter," *i. e.*, we will adjust this hereafter. Observe the force of the middle.—*τὰ δὲ πάντα θεοὶ, κ. τ. λ.* "But may the gods render all these things vain," *i. e.*, the gods grant that all I have said pass away as nothing, and give rise to no hostile feeling between us.

365–367. *Διομήδεα*. The last two syllables (*δεα*) to be pronounced as one by synizesis.—*ἐν θ' ἵπποισι καὶ ἄρμασι*. The same in effect as *ἐν ἄρματι*.—*Σθένελος, Καπανήϊος υἱός*. "Sthenelus, son of Capaneus." Literally, "Capanean son." Sthenelus was the son of Capaneus and Euadne, and came to the Trojan war among the followers of Diomedes. He acted as charioteer to the latter, and hence is represented here as standing by his side.

370–371. *δαΐφρονος, ἵπποδάμοιο*. Compare note on book ii., 23.—*τί δ' ὀπιπτεύεις πολέμοιο γέφυρας*; "And why art thou gazing about upon the dams of the war?" The term *γέφυρα* properly denotes a dam, or mound of earth, especially to keep out water. The Homeric phrase *γέφυρα πολέμοιο*, or, in the plural, *γέφυραι πολέμοιο*, is thence applied to the lane or intervening space between two lines of battle, which served to keep them apart, as it were a dam, until the commencement of the fight. Diomedes is here reproved by Agamemnon for not advancing himself along the *γέφυραι πολέμοιο*, and beginning the battle, but for looking around with an eye of curiosity (such being the true force of *ὀπιπτεύω*) to see whether any other division of the army will move along the *γέφυραι* first, or, in other words, commence the fight before him. Wolf, Crusius, and others, incorrectly make the phrase in question refer to the intervals between the ranks or files of one and the same army ("*die intervalla zwischen den Reihen*"), or, rather, between the different masses ("*zwischen den verschiedenen Häufen*"), composing the host, and along which intervals the chariots could retreat to the rear. This would suit rather the post-Homeric meaning of *γέφυρα*, namely, "a bridge;" and, besides, Diomedes, in this case, would be charged by Agamemnon with open cowardice, and would certainly have made an indignant reply, instead of keeping silence, as the poet makes him to have done. The scholiast, moreover, expressly says that the *γέφυραι πολέμοιο* are *τὰ μεταξὺ πολεμούντων διαστήματα*.

372-375. Τυδεΐ. Tydeus was the son of Ceneus, king of Calydon. He fled from his country after the accidental murder of one of his relations, and took refuge with Adrastus, king of Argos whose daughter Deipyle he married. He then proceeded with Polynices to Mycenæ, to obtain aid against Thebes, the crown of which city was claimed by the latter. Thyestes was then reigning at Mycenæ. (*Schol., ad loc.*)—πολὺν πρό. "Far in advance of."—πονέμενον. "Toiling (in the fight)." Heyne maintains that the whole passage, from verse 374 to verse 400 inclusive, is an interpolation of some rhapsodist, in which opinion Knight agrees. So long a narrative does certainly appear inconsistent with the hurried movements of a commander on the eve of a battle, and who, besides, blames others for their own delay.

οὐ γὰρ ἔγωγε ἦντησ', κ. τ. λ. According to the common account, the first Theban war, or the contest between Polynices and his brother Eteocles for the crown, occurred one generation before the Trojan war. At the time referred to in the text, Thyestes was reigning at Mycenæ, having, as is said, received the kingdom in trust from his brother Atreus, for his nephew Agamemnon, who was a minor at the time of Tydeus's visit, and did not, according to his own account, either meet or see him.—περὶ ἄλλων. Compare book i., 287.

376-381. ἄτερ πολέμου. "Without warlike array," *i. e.*, without any accompanying host. It might have been expected, from the preceding narrative, that he came attended by armed followers (σὺν πολέμῳ), and therefore the words in the text are added.—ξεῖνος. "As a guest," *i. e.*, as a private person.—λαὸν ἀγείρων. "Seeking to collect a force." The common punctuation, namely, a comma after ἀγείρων, and a colon after Θήβης, makes the reference in οἱ ῥα somewhat ambiguous. We have, therefore, with Heyne, placed a full stop after ἀγείρων, and a comma at the end of the next line.

οἱ ῥα τότ' ἐστρατόωνθ'. "These, namely, were at that time preparing an expedition." Tydeus and Polynices are meant. Observe that ἐστρατόωντο is here said merely of the *conatus rei faciendæ*, not of an expedition already commenced.—καὶ ῥα μάλα λίσσονται. "And, accordingly, they earnestly entreated (the people)." Supply λαόν.—οἱ δ'. "They thereupon." Referring to the people of Mycenæ.—καὶ ἐπήνεσαν ὥς ἐκέλευον. "And assented, as they urged (them)."—ἔτρεψε. "Turned them away (from their design)," *i. e.*, induced them not to lend the intended aid. Supply αὐτούς with Wolf, which is superior to φρένας, as given by some.—παραίσια ση-

ματα φαίνων. The Mycenæans were deterred by inauspicious omens from taking part in the Theban war.

382-384. οἱ δ' ἐπεὶ οὖν ὤχοντο, κ. τ. λ. "But when, then, these were gone, and had (now) become advanced on their way (towards Thebes), and had come to the Asopus," &c. By οἱ δ' are meant the visiters to Mycenæ, namely, Tydeus and Polynices, and ὤχοντο refers to their departure from that city; but ἐγένοντο refers to the march of the Argive army under its seven leaders, so that an interval of time must be supposed to elapse between the events mentioned in the two clauses.—ἰδέ. Some editors are offended with the hiatus before this word, and therefore read ὤχοντ' ἠδέ, on the mere authority of the scholiast. But consult note on verse 91.—'Ἀσωπόν δ'. We have adopted this reading with Wolf and Spitzner, and have made the protasis end at λεχεποίην. Others read 'Ἀσωπόνδ', making the δε after 'Ἀσωπόν an adverbial particle, signifying motion to a place. Our punctuation and reading, however, make the whole sentence more animated. Wolf, indeed, objects also to 'Ἀσωπόνδ', on the ground that δε is never added to the names of rivers, but he is contradicted in this by *Od.*, iv., 483. The River Asopus here meant is the Bœotian one, rising in Mount Cithæron, near Plataea, and falling into the Euripus. Heyne is wrong in making it the Asopus of Achaia, rising in the Argolic Mountains, on the frontiers of Arcadia, near Cyllene, and falling into the Corinthian Gulf, a little below Sicyon.

ἐνθ' αὖτ' ἀγγελίην, κ. τ. λ. "Then, moreover, the Achæans sent Tydeus on an embassy." There is a division of opinion here with regard to ἀγγελίην; some making it, as we have done, the accusative of ἀγγελίη, others of a masculine noun ἀγγελίης, equivalent to ἄγγελος. The former position is decidedly preferable. (Consult note on book iii., 206.) But, if ἀγγελίην be the accusative of ἀγγελίη, a difficulty arises with regard to the construction. Some, like Heyne, read ἀγγελίην ἐπι, i. e., ἐπὶ ἀγγελίην, but this is not Homeric. The true mode is to regard ἀγγελίην as the accusative of the more remote object. The construction will then be ἐπεστείλαν Τυδῆ ἀγγελίην, "they sent Tydeus on an embassy." As we can say in Greek ἐρχεσθαι ἀγγελίην, so may we say στείλαι ἀγγελίην. As regards the former of these phrases, compare the English "to go an errand," "to go a journey," for "to go on an errand," "to go on a journey." (*Buttmann, Lexil.*, p. 11, ed. *Fishlake*.—*Hermann, Opusc.*, vol. i., p. 191.—*Spitzner, ad Il.*, xiii., 252.—*Thiersch*, § 268, 2.)

385-390. Καδμείωνας. "Thebans." An honorary epithet for the people of Thebes, and meaning properly, "descendants of Cadmus."

It was customary for the entire race to be called by some epithet derived from the mythic founder and first ruler of the nation. The Thebans are here termed Cadmeans, from Cadmus, the mythic founder and first king of Thebes.—κατὰ δῶμα βίης 'Ετεοκλείης “In the palace of the powerful Eteocles;” literally, “of Eteoclean might.” This idiom has occurred already (book iii., 105), in speaking of Priam; and the reference there was not so much to physical strength as to regal resources; here, however, it is to both.—ξεῖνός περ ἐών. “A stranger though he was.”—ἀεθλεύειν. “To engage in matches with him.” It was customary, in Homeric times, for the guests, after a meal, to engage in gymnastic exercises. Compare *Od.*, viii., 97, *seqq.*—πάντα. “In all (the contests).” Supply ἄθλα. Observe that πάντα is here the accusative of nearer definition, and exercises a kind of adverbial force.—ἐνίκα. Observe the force of the imperfect in denoting a succession of victories.—τοίη ἐπὶ ῥόθος. “Such an auxiliary.” Homer always uses ἐπὶ ῥόθος of succour in war or contests.

391–397. κέντορες ἵππων. “Impellers of steeds,” *i. e.*, skilled in horsemanship. The term κέντωρ properly applies to one who urges on an animal with a κέντρον, or goad, and then more generally to the use of the μύστιξ, or lash. We must be careful not to refer κέντορες to any use of the spur. The Romans indeed appear to have adopted spurs at an early period, but the Greeks never used them; and this latter circumstance may account for the fact that they are seldom, if ever, seen on antique statues.

αὖτις ἀνερχομένῳ, κ. τ. λ. “Leading a strong ambuscade-party, planted them against him, as he was returning back.” We have given αὖτις here at the suggestion of Spitzner, who refers to a similar reading in *Od.*, i., 317, namely, αὖτις ἀνερχομένῳ δόμεναι, οἰκόνδε φέρεσθαι. The ordinary text has ἄψ ἀνερχομένῳ, which has been objected to by Bentley and others as introducing a short syllable into the thesis of the first foot, and making the line, consequently, commence with a trochee. Bentley suggests ἄψ ἄρ', and Barnes ἄψ οἱ. Thiersch, on the other hand, defends the common text. (*G. G.*, § 148.)—Πολυφόντης. This reading is due to the Venice MS.; the ordinary text has Λυκοφόντης.

398–400. Μαῖον' ἄρα προέηκε, κ. τ. λ. “He, in consequence, sent forth Mæon (in freedom), having yielded obedience to the portents of the gods.” Homer is supposed by some to give, in this whole narrative, a brief abstract from some earlier lay. Hence no particular mention is made of the nature of these portents. The ancient scholia furnish two explanations: Minerva whispered in his

ear, or else his spear was broken ; and he regarded this as an omen that he must cease from the conflict and spare Mæon. Some suppose Mæon to have been a herald as well as commander, and to have been spared on this account by Tydeus.—τὸν υἱόν. “This, his son.” Accompanied with a gesture, and pointing at him.—εἰς χέ-
ουα. “Inferior to himself.”—ἀγορῇ. “In haranguing,” *i. e.*, in words, as opposed to deeds.

401–405. τὸν δ' οὐ τι, κ. τ. λ. Diomedes, as a younger man, modestly keeps silence, and allows the monarch's reproof to pass unanswered.—αἰδεσθεὶς βασιλῆος, κ. τ. λ. “Having paid respect to the reprimand of the august king.”—υἱὸς Καπανῆος. Sthenelus.—μὴ ψεύδε'. “Do not lie.” Plain language, and in strict accordance with Homeric costume.—σάφα. “Accurately,” *i. e.*, the truth.—ἡμεῖς τοὶ πατέρων, κ. τ. λ. “We certainly boast of being far superior to our sires.” Sthenelus speaks here of himself and Diomedes as having been of the number of the Epigoni, who took the city of Thebes. In the first Theban war, Adrastus, together with six other heroes, led an army against Thebes, for the purpose of restoring Polynices to the throne. This war, however, ended unfortunately, and Adrastus alone escaped with his life, having been saved by the swiftness of his horse Areion, the gift of Hercules. (*Il.*, xxiii., 346, *seqq.*—*Paus.*, viii., 25, 5.—*Apollod.*, iii., 6.) Ten years after this, Adrastus persuaded the seven sons of the heroes who had fallen in the previous war to make a new attack upon Thebes. These seven sons were termed the Epigoni (Ἐπίγονοι), or “after-born,” *i. e.*, descendants, and the war in which they engaged is celebrated in history as the war of the Epigoni. Thebes was taken by them, and razed to the ground.

406–410. Θήβης ἕδος ἑπταπύλοιο. “The seat of seven-gated Thebes.” Observe that Θήβης ἕδος is equivalent, in fact, to Θήβην.—παυρότερον λαὸν ἀγαγόνθ'. “We two having led a smaller army (than our sires).” Observe that, after referring, under ἡμεῖς, to all the seven leaders, he now confines himself by the dual to two of the number merely : namely, himself and Diomedes.—τείχος Ἄρειον. “The wall of Mars.” Mars was one of the chief deities of the Thebans, as being a warlike race ; and hence the walls of the city are here made sacred to him. It is incorrect to make Ἄρειον convey merely the general idea of firmness and strength.

πειθόμενοι τεράεσσι θεῶν, κ. τ. λ. Sthenelus says that the Epigoni obeyed the portents and omens from on high, and therefore were successful ; whereas their fathers had contemned these, and were, consequently, unsuccessful. Amphiaræus, according to the

legend, had foretold that all who should engage in the first Theban war should perish, with the exception of Adrastus; but his predictions were disregarded. On the other hand, the omens had declared to the Epigoni that the gods approved of their undertaking, and promised them success.—σφετέρησι ἁτασθαλίησι. “By their own blind folly.”—τῷ μὴ μοι πατέρας, κ. τ. λ. “Wherefore do not, I beg of thee, ever place our fathers in equal honour (with us).” Observe that μοί is here what grammarians term the *dativus ethicus*. (Compare note on book i., 425.) Some, with far less propriety, make μοί to be governed by ὁμοίη. Sthenelus speaks, not for himself merely, but for his companion in arms, Diomedes; and, besides, the collocation of the words makes the construction which we have adopted by far the more natural one.—ἐνθεο. The aorist of the imperative is here employed to show, as Hermann remarks, that a thing which has just been done must not be repeated. (*Opusc* vol. i., p. 272.)

411–418. τὸν δ' ἄρ', κ. τ. λ. Diomedes here reproves Sthenelus for his language towards Agamemnon.—τέττα. “My friend.” This word occurs only in the present passage, and being, therefore, what is technically termed a ἁπαξ εἰρημένον, its meaning is involved in considerable doubt. The generality of commentators, however, make it a species of address from a younger to an elder person, and compare it with τάτα, ἄττα, &c. Wolf says that it was employed by older brothers to younger ones, but he has been led into an error here by one of the scholiasts; and, besides, Diomedes was younger than Sthenelus.—σιωπῇ ἦσο. “Sit in silence.” Observe that ἦσο here has, in reality, the force of μένε. As regards the hiatus between ἦσο and ἐμῷ, consult note on line 91.—οὐ γὰρ ἐγὼ νεμεσῶ “For I am not angry with.”

ἄμ' ἔψεται. “Will at once be attached,” *i. e.*, will straightway follow.—τούτῳ δ' αὖ. “And to this same one, on the other hand.”—καὶ νῶϊ μεδώμεθα. “And let us two be thinking of,” *i. e.*, let us two attend to.

419–421. καὶ ἐξ ὀχέων, κ. τ. λ. Compare book iii., 29.—δεινον ἔβραχε. “Rattled terribly.”—ὀρνυμένον. “As he moved rapidly along.”—ὑπό κεν ταλασίφρονά, κ. τ. λ. “Fear, by reason thereof, would have seized upon one, however firm of heart.” Observe that ὑπό is here equivalent to ὑπό τοῦ βραχεῖν, “by reason of the rattling.” Wolf, less correctly, connects ὑπό with εἶλεν, making it the same as ὑφείλεν. Put ὑφαιρέω would convey a very different meaning from what is here intended.

422–432. ὥς δ' ὅτ' ἐν αἰγιαλῷ, κ. τ. λ. “And as when a wave of

the sea is impelled in close succession on some loud-resounding shore, beneath the northwestern blast that has set it in motion."

We have given the reading of Spitzner, in preference to ὑποκινήσαντος, as adopted by Wolf, who renders Ζεφύρου ὑποκινήσαντος by *Zephyro submovente*. Pope expresses great admiration of the description here given of the first Homeric battle, and the passage is certainly deserving of all the praise which he and others have bestowed upon it; but Pope mistakes entirely the nature of the simile with which the description commences. It is not by any means "a simile of the winds, rising by degrees into a general tempest;" on the contrary, the poet compares the onward march of the Grecian host, until they come into close collision with the foe, to a succession of mountain-billows raised by some powerful blast, that are first seen rearing their foam-crested heads far out in the deep, and then come rolling in towards the shore in rapid succession, and break, at length, with loud roarings, upon the rocky strand.

ὄρνυτ'. Thiersch (*G. G.*, § 322, 3) insists that we must here read ὄρνυτ', the imperfect, not ὄρνυτ', the present, as the ordinary text gives it. But he is ably refuted by Hermann, who shows that the imperfect is inconsistent with comparisons. (*Opusc.*, vol. ii., p. 49.)—πόντῳ μὲν τὰ πρῶτα κορύσσεται. "At first, indeed, it is raised to a head in the deep," *i. e.*, far out at sea.—ἀμφὶ δὲ τ' ἄκρας, κ. τ. λ. "And rises, swollen, around the projecting points, and spits from it the foam of the sea." As regards the peculiar force of κυτόν, compare book ii., 218.

ἐπασσύτεραι κίνυντο νῶλεμέως. "Kept moving unceasingly, one after the other."—οἷσιν. "To his own (troops)."—ἄκῆν. "In silence" Consult note on book iii., 1, and *Glossary* on book iii., 95.—ἔπεσθαι. "Was following."—δειδιότες. "Reverencing," *i. e.*, obeying.—τὰ εἰμένοι. "Arrayed in which."

433-438. πολυπάμονος ἀνδρὸς ἐν αὐλῇ. "In the courtyard of some man of great possessions." The Homeric αὐλή was an open space, or court, around a building, the poet always using the term with reference to a place open to the air above. Hence Athenæus (p. 189, c) calls it τόπος ὑπαίθριος. (*Terpstra, Antiq. Hom.*, p. 193.)—μυρίαί ἐστήκασιν. "Stand countless in number."—ἀμελγόμεναι. "Yielding." Literally, "getting milked." The reference, therefore, in οἷες ἀμελγόμεναι γάλα is to what are called milch ewes.—γάλα λευκόν. The epithet here applied to γάλα carries us back to the simple and natural forms of early language.—Τρῶες δ'. Observe the anacoluthon here, the construction being broken off after these words and resumed at verse 436, when ὧς Τρώων ἀλαλητός,

κ. τ. λ., takes the place of Τρῶες δ', with which the sentence commenced. Compare book ii., 459.—ἀλαλητός. "The war-cry."

οὐ γὰρ πάντων, κ. τ. λ. "For the cry of all was not similar, neither the speech one." For the tumultuous noise in the Trojan army, compared with the steady silence of the Greeks, the poet himself here expressly accounts, ascribing it not to any inferiority in discipline, but to the variety of languages spoken among the Trojan allies, which made the delivery of orders, and acting in concert, works of difficulty. (*Valpy, ad loc.*)—πολύκλητοι. "Called from many a land."

439–445. ὤρσε δὲ τοὺς μὲν Ἄρης, κ. τ. λ. Mars, the god of War, and of the wild uproar of battle, sides with the Trojans, and urges them on to the fight; while Minerva, the goddess of Wisdom, and also of warfare conducted with coolness and calm deliberation, animates the army of the Greeks.—Δεῖμος τ' ἡδὲ Φόβος, κ. τ. λ. "Terror, too, (urged them on), and also Rout and Strife insatiably raging." The three deities, or personifications, here mentioned, are the attendants of Mars, the two former being his sons (*Hes., Theog.*, 934), and the preparers and followers of his chariot (*Il.*, xv., 119), and Strife being his sister and companion (*κασιγνήτη ἐτάρη τε*). The distinction between Δεῖμος and Φόβος appears to be this: Δεῖμος is Terror; whereas Φόβος is a deity who inspires a host with fear, and puts them, in consequence, to the rout. (*Wolf, ad loc.*)

ἦτ' ὀλίγη μὲν πρῶτα κορύσσεται, κ. τ. λ. "Who raises her head, small, indeed, at first; but, afterward, she has fixed (that) head in the heavens, and stalks along upon the earth." Observe that ὀλίγη is not to be construed with κορύσσεται, but, properly speaking, is equivalent to ὀλίγη οὔσα. The idea which lies at the bottom of the noble figure given in the text is simply this, that strife commences from small beginnings, but eventually extends itself far beyond its original bounds.—οὐρανῷ ἐστήριξε κάρη. The reference here appears to be, in fact, merely to height, like our English phrase of lifting or raising one's head to the skies. This idea, moreover, is carried out by the aorist (ἐστήριξε), as indicating a rapid result, *i. e.*, she has now, in a brief space of time, reached the very heavens with her head. On the other hand, βαίνει refers merely to the continuance of a previous action, and therefore the present is employed. Longinus (§ ix.) passes a high eulogium on this line, calling it not more the measure of Strife than of Homer himself. Virgil, also, has copied the passage in his celebrated description of Rumour. (*Æn.*, iv., 176.)—ἦ σφιν καὶ τότε, κ. τ. λ. "She on that occasion also, flung into the midst upon them contention alike

grievous (to all)," *i. e.*, mutual contention. Consult note on line 315.—*στόνον ἀνδρῶν*. "The groaning of men."

446–451. *ἔς χῶρον ἓνα ξυνιόντες ἵκοντο*. "Meeting, they had reached one (and the selfsame) place," *i. e.*, had come into close collision.—*σύν ῥ' ἔβαλον ῥινούς, κ. τ. λ.* "Together, thereupon, they dashed their ox-hide shields; together, too, their spears, and the might of warriors clad in brazen corselets." Observe that *μένε' ἀνδρῶν*, in this connexion, is a Homeric periphrasis for *ἐαυτούς*.—*ἀτὰρ ἀσπίδες ὀμφαλόεσσαι*. "But their bossed shields were brought near each other," *i. e.*, into close contact. Observe that *ἐπληντ'* is from *πελάζω*. (Consult *Glossary*, *s. v.*) The Homeric shield was made of wood, or wicker-work, covered over with ox-hides of several folds deep, and finally bound round the edge with metal. In the centre was a projection, called *ὀμφαλός*, or *μεσομφάλιον* (the Latin *umbo*), which served as a sort of weapon by itself, or caused the missiles of the enemy to glance off from the shield. It is seen in the following wood-cut from the Column of Trajan. A spike, or some other prominent excrescence, was sometimes placed upon the *ὀμφαλός*, which was called the *ἐπομφάλιον*.



ρίμωγή τε και εὐχολή. "Both the wailing and the exultation." -- *ὀλλύντων τε και ὀλλυμένων*. "Both of the destroying and the getting destroyed."

152-456. χείμαρροι ποταμοί. "(Two) winter-flowing streams," i. e., mountain streams, or torrents, swollen by rain and melted snow. — κατ' ὄρεσφι. "Down from the mountains." The same as κατ' ὀρέων.—ἐς μισγάγκειαν συμβάλλετον, κ. τ. λ. "Cast together into a common basin their impetuous water, from great springs, within a hollow ravine." Observe in this passage a plural nominative (ποταμοί) construed with a dual verb (συμβάλλετον). A dual verb is joined with a plural subject when the persons or things signified by the plural are spoken or conceived of as so opposed or arranged as to form a pair or two pairs. In the present instance, the mountain streams are compared to two combatants, or two rival hosts. (Kühner, § 388, 1, p. 40, Jelf.)—μισγάγκειαν. This term properly denotes a place where several mountain glens (ἄγκη) run together and mix their waters, or, in other words, a meeting of glens.—χαράδρης. By χαράδρα is here meant a deep gully, rift, or ravine, such as are common in mountainous countries.—τῶν μισγομένων ἰαχή 1 ε φόβος τε. "The shouting and the dread of these mingled together," i. e., the dread, or terror, which they mutually inspired.

457-462. Ἀντίλοχος. One of the sons of Nestor, and the friend of Achilles. His valour is often commemorated. Compare book v., 580 ; vi., 32.—Τρώων ἔλεν ἄνδρα κορυστήν. "Slew a helmeted warrior of the Trojans." The verb αἰρέω has often, in Homer, the meaning of "to slay."—Θαλυσιάδην Ἐχέπωλον. "Echepolus, son of Thalysius."—τόν ῥ'. "Him, I say." Observe the explanatory force of ῥά, like our English "namely."—φάλον. "On the metal ridge." Consult note on book iii., 362. Observe that φάλον is the accusative of the part, and τόν of the whole. Consult note on book i., 236.—πῆξε. "He fixed (his spear)."—πέρησε δ' αὖδ' ὀστέον, κ. τ. λ. "And the brazen point, moreover, penetrated within the bone." Literally, "went through the bone inward." Observe, therefore, that the accusative ὀστέον in no way depends on εἶσω.—τὸν δὲ σκότος ὅσσε κάλυψεν. "And darkness enveloped him in his eyes." The accusative, again, of the whole and the part.—ὥς ὅτε πύργος. "As when a tower (falls)." Supply ἤριπε.

463-465. ποδῶν ἔλαβε. "Seized by the feet." The genitive of part.—Χαλκωδοντιάδης. "The son of Chalcodon."—Ἀβάντων. The Abantes here referred to came from Eubœa. Compare book ii., 536.—ἔλκε δ' ὑπ' ἐκ βελέων λελιημένος. "And was dragging him from out of the reach of the darts, with eager striving." In poetry we often find two prepositions together, whereof the first is always adverbial ; the second is followed by the case of the substantive. This is not a mere pleonasm, but gives a poetic fullness to the ex

pression. (*Kühner*, § 640, 3, p. 276, *Jelf*.)—ὄφρα τάχιστα τεύχεα συλήσειε. We often see a conqueror pursuing the custom of spoiling an enemy of his arms, after he has slain him, with such eagerness as if he looked on his victory as incomplete till this point was gained. The great value and scarceness of armour, in that early time of war, was probably the cause of this practice. It afterward became a point of honour, like gaining a standard from an enemy. They preserved them as monuments of victory, and consecrated them in the temples of their tutelary divinities. (*Valpy, ad loc.*)

466–472. μίνυθα δέ οἱ γένεθ' ὀρμή. “The attempt, however, was (only) for a short time unto him,” *i. e.*, was made by him only for a short time. Observe that ὀρμή here refers to the first start, or move, in an undertaking.—νεκρὸν γάρ ῥ' ἐρύοντα, κ. τ. λ. The construction is, μεγάλθυμος γὰρ Ἀγένωρ ἰδὼν (αὐτὸν, *i. e.*, Ἐλεφήνορα) ἐρύοντά ῥα νεκρόν.—πλευρὰ, τὰ οἱ κύψαντι, κ. τ. λ.—“In the side, which was exposed to view from his shield unto him as he stooped,” *i. e.*, as he bent down to drag away the corpse, he lowered his shield and exposed his side to view. Observe that παρ' ἄσπίδος means, in fact, from the covering or protection of his shield.—ξυστῶ χαλκήρεϊ. “With his brass-fitted polished spear.”—λῦσε δὲ γυῖα. “And relaxed his limbs (in death).” The phrase λύειν γυῖα properly applies to any weakening, but especially (as always in Homer) to death.—τὸν μὲν. Elephenor.—ἐπ' αὐτῷ δ' ἔργον, κ. τ. λ. “But over him a fierce battle arose.” Literally, “an arduous work was performed.”—ἐδνοπάλιζεν. “Hurled back.” Literally, “swung,” or “flung about;” and thus, from the idea of flinging about, comes that of hurling away, or driving back, an opponent. The verb, therefore, very forcibly depicts the struggle that took place for the corpse, each party alternately driving back the other.

473–479. υἷόν. Observe here that the diphthong *υι* is shortened in the body of this word before a following vowel. (Consult *Antho's Greek Prosody*, p. 4.)—Τελαμώνιος. “The Telamonian.” The greater Ajax, the son of Telamon, is so called, for distinction's sake, from Ajax the son of Oileus.—ἡῖθεον θαλερόν. “The blooming youth.”—Σιμοείσιον. As this is an unusual name, the poet proceeds to explain its origin.—ἐπεὶ ῥα τοκεῦσιν, κ. τ. λ. “When, namely, she followed along with her parents to visit their flocks.” Homer, both here and on other occasions, employs the simple infinitive without ὥστε.—οὐδέ τοκεῦσιν θρέπτρα, κ. τ. λ. “But he paid not to his parents the price of early nurture,” *i. e.*, he rendered not to his parents the return due to them for their rearing of him. Ac-

according to Grecian ideas and customs, this return was to be made by supporting and cherishing them in their old age.

480-483. πρῶτον γάρ μιν ἰόντα, κ. τ. λ. "For he struck him the first, as he advanced, on the breast, near the right pap." As regards the double accusative, μιν . . . στῆθος, consult note on book i., 236.—ἀντικρὺ δι'. "Quite through." Consult *Glossary* on book iii., 359.—αἰγείρος ὥς. "Like a poplar."—ἥ ῥα τ' ἐν εἰαμενῇ, κ. τ. λ. "Which, namely, may have been growing in the moist grass land of some extensive marsh." The ordinary text has πεφύκει, which Hermann decidedly condemns, "*imperfecti enim, quodque eodem redit, plusquamperfecti usus in talibus locis plane monstruosus foret, quippe quo certa præteriti temporis pars designaretur.*" (*Opusc.*, vol. ii., p. 44.) He therefore suggests πεφύκη, which we have accordingly adopted, though opposed by Spitzner.—εἰαμενῇ. We have followed Buttmann in giving this word the smooth breathing. (Consult *Glossary*.) It appears to denote a piece of moist grass land, a meadow, or pasture, such as is generally seen around a morass (hence, in Homer, it is always εἰαμενῇ ἔλεος), where poplars grow, and innumerable herds feed; while later poets (as Apollonius, iii., 1202, and Demosthenes the Bithynian, in *Steph. Byz.*, s. v. Ἡραία) call also by this name tracts of land which are flooded, in which, however, we see that the ground of this latter usage is still the same idea of a low pasture land, sometimes entirely under water, and sometimes a green meadow. (*Buttmann, Lexil.*, p. 326, *ed. Fishlake*.)

484-488. λείη, ἀτάρ τε, κ. τ. λ. "Smooth, yet branches also have grown upon the very top of it." The point of the comparison here has been well given by Hobbes, as quoted by Pope. "Homer," he remarks, "intended no more, in this place, than to show how comely the body of Simoïsios appeared as he lay dead upon the bank of the Scamander, straight and tall, with a fair head of hair, like a straight and tall poplar, with the boughs still on; and not at all to describe the manner of his falling."—ἀρματοπηγὸς ἀνὴρ. "A chariot-maker." Literally, "a chariot-compacting man."—ἐξέταμ'. "Has cut down, as he is wont." The aorist is here employed to indicate what one is wont to do in the course of his daily avocations. The same idea occurs in κάμψη, immediately following.—ὄφρα ἵππιν κάμψη. "That he may bend (it) as a fellowe." Literally, "that he may bend a fellowe." The fellowe was commonly made out of some flexible and elastic wood, such as poplar, or the wild fig, which was also used for the rim of the chariot. Heat was applied in order to produce the requisite curvature. The fellowe was, however, com-

posed of separate pieces, called arcs (ἄψιδες). Hesiod evidently intended to recommend that a wheel should consist of four pieces (*Op.*, 426.)—Ἀνθεμίδην. “Son of Anthemion.” (Compare line 473.) The more usual epic form would be Ἀνθεμιωνιάδης.

489–493. τοῦ δ'. Referring to Ajax. As regards the employment of the genitive here, consult note on line 100.—καθ' ὄμιλον. “Through the throng.”—βεβλήκει. “Struck.” The pluperfect is employed here to denote rapidity of action. Consult note on book i., 221, and compare *Bernhardy, Wissen., Synt.*, p. 380.—βουβῶνα. “In the groin.”—νέκυν. The corpse of Simoïsios.—ἀμφ' αὐτῷ “Upon it,” i. e., upon the corpse of Simoïsios.

494–501. τοῦ ἀποκταμένοι. “On account of this one having been slain.” Aorist middle participle, with a passive meaning. As regards the genitive here employed, consult note on book i., 429.—κεκορυθμένος αἶθοπι χαλκῷ. “Arrayed in flashing brass.” Observe that κορύσσω here refers to the entire equipments.—στῇ δὲ μάλ' ἐγγὺς ἰών. “And going very near, he took his station (there).”—ἀμφὶ ἔπαπτήνας. “Having looked carefully around him.” Observe that παπταίνω here denotes to look with a careful and inquiring eye, in order to select some fit antagonist. Compare note on verse 371.—ὑπὸ κεκάδοντο. “Recoiled before him.” Literally, “beneath (him),” i. e., beneath his terrific appearance.—Ἀβυδόθεν. “From Abydos.” The reference is to the Mysian city of this name, on the Asiatic coast of the Hellespont. According to one of the scholiasts, Priam had a stud here, which Democoon superintended.—παρ' ἱππων ὠκειάων. “From the fleet mares,” i. e., from keeping the fleet mares.

502–504. κόρη. “On the temple.” Consult note on book i., 236.—ἡ δ' ἑτέροιο, κ. τ. λ. “But it, the brazen point, passed through the other temple.”—τὸν δὲ σκότος, κ. τ. λ. Repeated from verse 461.—δούπησεν δὲ πεσών, κ. τ. λ. “He made a heavy sound as he fell, and his arms clanged upon him.” It is impossible to do justice, in our language, to the onomatopœias in this verse. Any attempt of the kind would only terminate in the ridiculous, as in the following version by a French scholar: “Il fit *doup* en tombant, et ses armes firent *ara* sur lui.” (*Class. Journ.*, vol. i., p. 220.) Neither must we fall into the singular error of the author of the *Treatise on the Poetry of Homer* (ed. *Barnes*, vol. i., p. 33, § 6), who supposes that Homer himself invented such forms as δουπέω, ἀραδέω, &c., which, before his time, had no existence in the language!

505–508. χώρασαν ὑπὸ. “Gave way before him.” Consult note on verse 497.—Ἀργεῖοι δὲ μέγα ἱαχον, ἐρύσαντο, κ. τ. λ. Observe

that the final syllable in μέγα is preserved from elision by the digamma in *Εἶαχον*, and is then lengthened by the arsis. The final syllable in *ἴαχον* is also lengthened by the position made with the digamma in *Φερύσαντο*.—*ἴθυσαν δὲ πολὺ προτέρω*. “And they pressed right onward, far more in advance.”—*Περγάμου ἐκ κατιδών*. “Looking down from the citadel of Troy.” By the *Πέργαμος* is meant the citadel, or acropolis, of Troy, where Apollo, the steadfast guardian deity of the Trojans, had a temple. (Compare book v., 446). In place of the common reading *ἐκκατιδών*, we have written *ἐκ* separately, with Wolf and Spitzner, and have given it, with the latter, the accentuation of a preposition after its case.—*Τρώεσσι δὲ κέκλετ’ αὖσας*. “And having shouted out, he called unto the Trojans.”

509–516. *ὀρνυσθ’*. “Arouse ye,” *i. e.*, up and be doing.—*μηδ’ εἴκετε χάρμης Ἀργείοις*. “Nor yield the battle to the Greeks.” More literally, “nor shrink from the fight for the Greeks.”—*ἐπεὶ οὐ σφι, κ. τ. λ.* The construction is *ἐπεὶ οὐκ ἐστὶ σφι χρῶς λίθος οὐδὲ σίδηρος*. Observe that *σφι χρῶς* is here “their flesh.”—*ἀνασχέσθαι*. “To hold out against.” Equivalent to *ὥστε ἀνασχέσθαι*.—*βαλλομένοισιν*. “When struck.”—*οὐ μὲν οὐδ’*. “Nor indeed.”—*πέσσει*. “He broods over.”

κνδίστη Τριτογένεια. “The most glorious Triton-born.” An epithet of Minerva. (Consult *Glossary*).—*ὅθι μεθιέντας ἴδοιτο*. “Wherever she saw them relaxing.” Observe the peculiar force of *ὅθι* with the optative, and consult note on book ii., 188.

517–526. *ἐνθ’ Ἀμαρυγκείδην Διώρεα, κ. τ. λ.* “Then Fate shackled Dioreas, son of Amarynceus.” Observe here the peculiar propriety in the employment of *ἐπέδησεν*. The verb properly means to shackle or fetter the feet, and Fate impedes for him the movements of existence, just as the blow inflicted on the ankle stops his physical progress.—*χερμαδίῳ*. This is generally supposed to mean a hand-stone, that is, one thrown by hand, not from a machine; but the derivation from *χείρ*, to support this meaning, is very doubtful. It is better to refer the term to a stone generally.—*Ἰμβρασίδης*. “Son of Imbrasus.”—*Αἰνόθεν*. “From Ænus.” Ænus was a city on the coast of Thrace, at the mouth of the estuary formed by the River Hebrus.

λαῶς ἀναιδὲς ἄχρις ἀπηλοίησεν. “The reckless stone entirely crushed.” Observe the peculiar propriety of the epithet *ἀναιδής*, as indicating a missile that heeds not the suffering which it inflicts. Some, with less correctness, give it here the signification of “monstrous.”—*ὁ δ’*. “But the other.”—*ὅς ρ’*. “The one, namely, who.”

—ἐκ δ' ἄρα πᾶσαι, κ. τ. λ. “And thereupon all his bowels gushed forth upon the ground.” More literally, “poured themselves forth.” Observe the alliteration here in χύντο χαμαὶ χολάδες, the sound being intended as an echo to the sense.

527-536. Θόας. Compare book ii., 638.—ἐπεσσύμενος. The common reading is ἐπεσσύμενον, which Spitzner retains; but ἐπεσσύμενος, the conjectural emendation, is decidedly preferable. As Piroüs was occupied in transfixing Diöres, *he* did not rush on, but Thoas. Some editions, again, beginning with that of 1542, have ἀπεσσύμενον; but ἀπεσσύμενον refers to one departing, which cannot be said of Piroüs, for he received the wound in his breast.—ἀγχίμολόν οἱ. “Near to him.”—ἐρύσσατο δέ. “Then he drew.” ἐκ δ' αἶνυτο θυμόν. “And took from him life.”

οὐκ ἀπέδυνσε. “He did not strip off.” Compare note on verse 465.—ἀκρόκομοι. “The hair-crowned,” *i. e.*, with hair on the crown; an epithet of the Thracians, who either tied up their hair in a top-knot, like the ancient Germans, and some of the Tartar tribes at the present day, or else shaved all their head except the crown, like some of our North American Indians. The latter, most probably, is the more correct explanation.—ἀπὸ σφείων. “From them.” ὁ δὲ χασσάμενος πελεμίχθη. “But *he*, having given ground, was driven back,” *i. e.*, retiring, was repulsed; or, as some explain it, πελεμιχθεὶς ἀνεχώρησε, *i. e.*, having been repulsed, retired. Observe that πελεμίχθη literally means “was shaken.”

537-544. Ἐπειῶν. The Ætolians, whom Thoas had commanded, belonged to the stem of the Epei.—ἐνθα κεν οὐκέτι ἔργον, κ. τ. λ. “At that time, a man having come in, would no longer have found fault with the action.—ἔτ' ἄβλητος καὶ ἀνούτατος ὀξεί χαλκῷ. “Still free from distant blows, and free from strokes at hand with the sharp brass.” Observe the distinction here between ἄβλητος and ἀνούτατος. (*Wolf, ad loc.*)—δινεύοι. “Should stroll about.”—αὐτὰρ “And.” This particle here is not intended to mark any opposition, but rather to connect more closely. (*Stadelmann, ad loc.*) βελέωι ἐρώην. “The rush of the darts.”—πολλοὶ γὰρ Τρώων, κ. τ. λ. This and the succeeding verse are very probably the tasteless addition of some rhapsodist.

NOTES ON THE FIFTH BOOK.

ARGUMENT.

THE ACHIEVEMENTS OF DIOMEDE.

DIOMEDE, assisted by Minerva, performs wonders in this day's battle. Pandarus wounds him with an arrow; but the goddess cures him, and enables him also to discern gods from mortals, but prohibits him from contending with any of the former, excepting Venus. Æneas joins Pandarus to oppose him, Pandarus is killed, and Æneas is in great danger, but is saved by the intervention of Venus, who, however, as she is removing her son from the fight, is wounded on the wrist by Diomedes. Apollo seconds her in the rescue, and at length carries off Æneas to Troy, where he is healed in the temple of the god in the Pergamus. Mars rallies the Trojans, and assists Hector in making a stand. In the mean time, Æneas is restored to the field, and the Trojans overthrow several of the Greeks; among the rest, Tlepolemus is slain by Sarpedon. Juno and Minerva descend to resist Mars; Minerva incites Diomedes to go against that god; he thereupon wounds him, and sends him groaning to heaven.

The first battle continues through this book. The scene is the same as in the former.

1-4. *ἐνθ' αὖ*. "Then, moreover."—*Τυδείδῃ Διομήδεϊ*. Diomedes is the hero of this book. The reproof, which he had received from Agamemnon in the previous book, seems to have fired his resentment, and to have prompted him to the performance of his wondrous actions as here detailed, and which are, in fact, an answer to that reproof. (*Valpy, ad loc.*)—*μένος καὶ θάρσος*. "Might and daring."—*ἰδὲ ἄροιτο*. "And might bear off for himself."—*δαῖε οἱ*. "She lighted up for him." The gleams of light that flash forth from the helmet and shield of Diomedes are regarded by the poet as streamings of material fire kindled up by the goddess herself. The foolish criticism of Zoilus, who blamed Homer here, because his hero himself would have been burned by this fire! is unworthy

of notice, and by no means required the grave refutation of Lusta-
thius.—ἀκάματον πῦρ. “An untiring fire,” *i. e.*, unceasing, inex-
haustible.

5-8. ἀστέρ' ὀπωρινῷ. “To the star of summer.” The dog-star
is meant; called also Sirius (Σείριος), whose rising marked the be-
ginning of ὀπώρα. By ὀπώρα was meant the part of the year be-
tween the risings of Sirius and Arcturus, or, in other words, from the
middle of July to the middle of September. This would answer in
some degree to our dog-days. It is wrong, therefore, to render
ὀπωρινῷ here “auctumnal,” as some do, since the ὀπώρα was the
proper season for both the field and tree fruits to ripen. (Compare
Ideler, über d. Kalendar d. Griech. u. Röm., p. 15.)—παμφαίνῃσι.
“Shines in every direction.” Some read παμφαίνῃσι, without the
ι subscript, as a pres. indic.; but consult *Glossary*.—λελουμένος
'Ωκεανοῖο. “After having been bathed in Oceanus.” By having
been bathed in Oceanus is meant to be expressed the apparent
rising of the star out of the sea, at which period it is brightest.
As regards the Homeric Oceanus, consult note on book i., 423.—
'Ωκεανοῖο. Verbs of bathing, washing, &c., often take a genitive in
poetry, and especially in the Epic language. (*Kühner*, vol. ii., p.
182, *Germ. ed.*)—ᾤρσε δέ μιν. “And she urged him on.”—ὅθι πλεῖ-
στοι κλονέοντο. “Where the greatest numbers were in commo-
tion.”

9-13. ἦν δέ τις, κ. τ. λ. The poet first proceeds to relate the en-
counter of Diomedes with the sons of Daedalus.—Δάρης. It is absurdly
pretended by some of the ancient writers that this Daedalus wrote an
Iliad, or history of the Trojan war, in prose; and Ælian assures
us (*V. H.*, xi., 2) that it still existed in his day. There can be no
doubt that Ælian was deceived, and that the work to which he
refers was the composition of some sophist of a much later age.
A Latin work exists at the present day under the name of Daedalus,
and on the subject of the Trojan war, but it is a production of the
twelfth century.—δύω δέ οἱ νιέες ἦσθην. On this union of the dual
and plural, consult note on book iv., 452.—μάχης πάσης. “In every
kind of fighting,” *i. e.*, either at close quarters or from a distance.—
τῷ οἱ ἀποκριθέντε, κ. τ. λ. “These two, having been separated
(from the throng of their companions), rushed forward full against
him.” Bentley, offended at the hiatus after ἀποκριθέντε, proposes
ἀποκριθέντες, but ἐναντίω following after is an argument in favour
of the dual; and, besides, examples of a similar hiatus not unfre-
quently occur in Homer. Compare note on book iv., 91.—ἀφ' ἑπ-
ποιν. “From their two horses,” *i. e.*, from their two-horse char-

101."—ὁ δ' ἀπὸ χθονὸς ὤρνυτο πεζός. "While he (Diomède) from the ground, made the attack on foot."

14-26. οἱ δ' ὅτε δὴ, κ. τ. λ. Repeated from book iii., 15.—προίει δολιχόσκιον ἔγχος. Repeated from book iii., 346.—ὑστερος. "Next."—τοῦ χειρός. "From his hand."—μεταμάζιον. "Between the paps."—ῶσε. "Thrust him," i. e., hurled him.—ἀπόρουσε. "Rushed off."—περιβῆναι ἀδελφείου κταμένοιο. "To defend his slaughtered brother." Literally, "to go around," "to walk round," as those did who tried to guard a dead body, or to defend in general. Compare note on book i., 37.—οὐδὲ γὰρ οὐδέ κεν αὐτὸς, κ. τ. λ. "For not at all would even he himself have escaped black death." Observe the repetition of οὐδέ, to give more emphasis to the negation. (Kühner, § 747, i., p. 357, Jelf.)—ἀλλ' Ἥφαιστος ἔρυστο. Observe that in place of εἰ μὴ we have ἀλλά, with an adversative clause. (Thiersch, § 334, 3, a.) The poet makes Vulcan interfere to save the son, because the father was a priest of his.—νυκτί. "With darkness," i. e., with a dark cloud, or with darkened air.—ὥς δὴ οἱ μὴ πάγχυ, κ. τ. λ. "In order, namely, that his aged servant might not be utterly distressed." More literally, "his old man," i. e., his aged priest.

27-35. ἀλενάμενον. "Having kept far away (from the encounter)."—παρ' ὅχεσφιν. "Beside his chariot." Observe that ὅχεσφιν is here for ὅχεσι.—πᾶσιν ὀρίνθη θυμός. "The spirit of all was staggered."—Ἄρες, Ἄρες, βροτολοιγέ, κ. τ. λ. "Mars, Mars, man-slaying, blood-stained, stormer of cities." Observe that τειχεσι-πλῆτα strictly means "Approacher of walls." As regards the quantity of the first syllable in Ἄρες, consult remarks on page 289.—βροτολοιγέ. This epithet and the others that follow are intended, in fact, as honorary ones, and are meant to characterize the movements and feats of a warrior.—οὐκ ἂν δὴ εἶσαιμεν. "Could we not now leave."—μάρνασθαι. "To contend among themselves." Observe the force of the middle.

ὁπποτέροισι. "For which of the two." The same as, "in order that we may see for which of the two."—νῶϊ δὲ χαζώμεσθα. "And shall we two retire." The subjunctive is here employed to express a question that is thrown out for mutual deliberation, and forms what grammarians term *conjunctivus deliberativus*. (Kühner, § 417, p. 72, Jelf.)—Διὸς δ' ἀλεώμεθα μῆνιν. Jove saw with displeasure the gods taking part in the war, because this interfered with his promise to Thetis, and his settled resolve, based thereon, to avenge the wrongs of Achilles.

36-42. ἐπ' ἡϊόεντι Σκαμάνδρῳ. "On the grassy Scamander," i. e., on the banks of the Scamander winding through grassy meads

We have given *ῥιόεις* the meaning of "grassy," in accordance with the explanation of Buttman; thus making it a very suitable epithet for the Scamander, which flowed through the grassy plains of Troy. Thither Minerva led Mars, and bade him seat himself, on account of the softness and agreeableness of the situation. It was not intended by the poet that he should place himself on a hill in order to overlook and watch the battle, and therefore *ῥιόεις* cannot mean, as some think, "high-banked." If such an elevated situation had been in Homer's mind, the high banks of the Simois offered him just such a one, in a site equally delightful, and where we afterward see the gods and Mars actually seated. (*Il.*, xx., 151.—Buttmann, *Lexil.*, p. 324, *ed. Fishlake.*)

Τρῶας δ' ἐκλιναν Δαναοί. "Thereupon the Greeks made the Trojans give way." Observe the force of the particle *δέ*, as referring to the withdrawal of Mars from the fight. With *ἐκλιναν* we may supply *ἐς φύγην*.—*ἔλε ἄνδρα*. "Slew his man." Compare book iv., 457.—*Ἀλιζώνων*. Consult *Glossary*.—*Ὀδίου*. Compare book ii., 856.—*πρώτῳ γὰρ στρεφθέντι, κ. τ. λ.* "For in his back, being turned the first (in flight), he fixed a spear." More literally, "unto him turned first."—*στήθεσφιν*. For *στηθέων*. Compare *ὄχεσφιν*, in verse 28.—*δούπησεν δὲ πεσών, κ. τ. λ.* Repeated from book iv., 504.

43–48. *Μήνορος υἱὸν Βόρον*. "Son of the Mæonian Borus." Observe that "Mæonian" is here the same as "Lydian." Consult note on book iii., 401; and compare, also, book ii., 864.—*Τάρνης*. According to the scholiast and Strabo (ix., p. 633), Tarne was a Lydian city, the same with what was called, at a later day, Sardis. Others, however, as, for example, Steph. Byz. and Hesychius, make *Τάρνη* to be shortened from *Ἀτάρνη*. Atarne was a city of Mysia, opposite to Lesbos. The first explanation, however, is the more correct one.—*ἵππων*. For *ἄρματος*.—*μιν εἶλεν*. "Seized him."—*ἐσύλενον*. "Stripped." Compare note on book iv., 465.

49–52. *Σκαμάνδριον*. "Scamandrius." A proper name, like *Σιμείσιος*, book iv., 474.—*αἶμονα θήρης*. "Clever in the chase." The term *αἶμων* should always have the rough breathing. Compare *Etym. Mag.*, 35, 21; *Apoll.*, *Lex. Hom.*, 54; *Orion*, 5, 24.—*ἔγχεϊ ὀξύοντι*. "With his sharp spear." We have followed here the authority of Apion, the grammarian, as cited by Apollonius in his *Homeric Lexicon*, according to whom *ὀξύοεις* is only a poetic form for *οξύς*. Some, however, render *ἔγχεϊ ὀξύοντι*, "with his beechen spear," others, "with his thorn-wood spear," and derive the epithet *ὀξύοεις* from *ὀξύα*, or *ὀξύη*, a species of tree; according to some

a beech; according to others, a kind of thorn.—*δίδαξε γὰρ Ἀρτεμις αὐτῇ*. Whoever excels in any art or vocation is, according to Homeric ideas, taught by the deity who presides over that employment — *ἄγρια*. Supply *ζῶα*.—*τάτε*. “And (those) which.” The Latin *quæque*.

53–58. *χραῖσμι’ Ἀρτεμις ἰοχέαιρα*. “Did Diana, the arrow-queen, prove of any avail.” The epithet *ἰοχέαιρα* means literally, “she who delights in arrows.” This is far preferable to the signification which some assign, namely, “pouring, or showering arrows,” as if it came from *ἰός* and *χέω*, “to pour.”—*ἐκηβολίαι*. “His skill in shooting afar.”—*ἐκέκαστο*. “He had excelled.”—*πρόσθεν ἔθεν*. “Before him.” Observe that *ἔθεν* is for *οὗ*, *i. e.*, *ἐαυτοῦ*.—*ὤμων μεσσηγύς*, κ. τ. λ. Repeated from verse 41.—*ἰράδησε δὲ τεύχε’*, κ. τ. λ. Repeated from book iv., 504.

59–63. *Μηριόνης*. Consult note on book iv., 254.—*τέκτονος υἱόν Ἀρμονίδεω*. “The son of the artificer Harmonides.”—*ὃς χερσὶν ἐπίστατο*, κ. τ. λ. The reference here is to Phereclus, not to his father. It was the former that built the vessels of Paris, and hence the expression, *Phereclæa puppe*, employed by Ovid in speaking of the ship that conveyed the Trojan prince to Greece. (*Hec.*, xvi., 22.)—*δαίδαλα πάντα τεύχειν*. “To fabricate all kinds of ingenious works.”—*ἔξοχα γάρ μιν ἐφίλατο*, κ. τ. λ. Compare note on verse 51. —Argus, the builder of the Argo, was also beloved by Minerva, and received instruction from her. (*Apollon. Rhod.*, i., 19.) In the Grecian mythology, Minerva and Vulcan are said to have invented the mechanical arts, and to protect artists. (*Hom. Hymn.*, in *Vulc.*—*Plat., Leg.*, xi., p. 617.) Hence Minerva received the surname of *ἡ Ἐργάνη*, and skilful artists were said to be the peculiar objects of her favour.—*νῆας ἔϊσας*. Consult note on book i., 306.

64–68. *οἷ τ’ αὐτῷ*. “And to himself,” *i. e.*, the builder himself.—*ἐπεὶ οὐτι θεῶν*, κ. τ. λ. “Since he did not at all understand the oracles from the gods.” We have given *ἐκ* here, with Spitzner, the accentuation of a preposition after its case, on the authority of Apollonius (*de Pronom.*, 313, A). As regards the whole line itself, Knight regards it as spurious, and an interpolation of the later rhapsodists. The Cyclic poets, it seems, made mention of an oracle given to the Trojans by Helenus and Cassandra, according to which they were directed to follow agriculture, and not navigation. This oracle was aimed, of course, at the future expedition of Paris. (Compare *Proclus*, *περὶ τῶν Κυπρίων λεγομένων ποιημάτων*. *Hephæst.*, *Gaisf.*, p. 472.) It was to meet this post-Homeric legend that the present line was probably interpolated. It implies that the ship-

wright, who had built the fleet of Paris, is himself overtaken by divine vengeance in this battle, though so long after the time.

ἡ δὲ διαπρὸ, κ. τ. λ. "And the point went onward, through and through, quite under the bone, in the direction of the bladder." Observe the force of the compound διαπρὸ, so that ἡλυνθε διαπρὸ is the same as προήλυνθε διά.—γνύξ. "On bended knee," *i. e.*, he fell forward on his knees. We always find this adverb joined with some part of ἐριπεῖν.

69-75. Μέγης. Leader of the Dulichians, or the forces from Dulichium, the principal island in the group of the Echinades. He is called below Φυλείδης, or "son of Phyleus." Compare book ii., 625.—πύκα. "Carefully." Equivalent, as the scholiast remarks, to ἐπιμελῶς.—Θεανώ. Daughter of Cisseus, wife of Antenor, and priestess of Minerva. Compare book vi., 298.—κεφαλῆς κατὰ ἰνίον. "On the hollow part of the back of the head." By ἰνίον are properly meant the sinews between the occiput and the back; here, however, more generally, the lower part of the back of the head, the nape of the neck.—ἀντικρὺ ἀν' ὀδόντας. "Quite through along the teeth."—ψυχρὸν δ' ἔλε, κ. τ. λ. "And seized the cold brass with his teeth," *i. e.*, as the spear passed through, the teeth convulsively closed upon it.

76-84. Εὐρύπυλος. Leader of the Thessalians from Ormenium, a city in the district of Magnesia, near the shores of the Sinus Pelasgicus, and southeast of Demetrias.—ὑπερθύμον. "Of the high-spirited."—Σκαμάνδρου ἀρητῆρ ἐτέτυκτο. "Was priest of the Scamander," *i. e.*, of the god of the stream. The god of this stream was the father of Teucer, and therefore one of the progenitors of the Trojan race. Hence he was honoured with a temple in Troy (*Apollo.*, iii., 12, 1.)—ἐτέτυκτο. Literally, "had been made, (and still continued to be)." Equivalent, in fact, to the simple "was," or imperfect of εἰμί, a usage very frequent in Homer.—θεὸς δ' ὦς, κ. τ. λ. This hyperbolical language is merely intended to denote that he was held in the highest veneration by the people. Observe that τίετο is here equivalent to ἐτιμᾶτο.

μεταδρομάδην ἔλασ' ὦμον. "Running after, smote on the shoulder."—ἀπὸ δ' ἔξεσε. "And lopped off."—αἱματόεσσα δὲ χεῖρ, κ. τ. λ. Virgil has expressed an idea somewhat analogous to this in his "*decisa suum, Laride, dextera quarit*," (*Æn.*, x., 395), but his image is far less natural than that of Homer.—πορφύρεος θάνατος. "Purple death," *i. e.*, blood-red, and said of death in the field of battle. Some, with less propriety, make πορφύρεος equivalent here simply to μέλας. (Compare *Passow*, *s. v.*) Virgil has imitated this

his "*purpurcam animam*," "the purple tide of life." (*Æn.*, ix., 349.)

85-88. Τυδείδην δ' οὐκ ἂν γνοίης, κ. τ. λ. "But you would not have known the son of Tydeus to which side he belonged," *i. e.*, you would not have known to which side the son of Tydeus belonged. We have here a common Greek idiom, by which the noun, in place of being in the nominative, is put in the accusative and governed by the verb. The meaning of the passage is this, that Diomedes was in every quarter of the battle-field, now here, now there; so that you could not tell, at first, to which side he belonged.—ἤε ὀμιλεῖ. "Whether he was connected." More literally, "whether he was keeping company."

θῦνε. "He rushed fast and furious."—ἄμ πεδίον. For ἂν πεδίον, *i. e.*, ἀνὰ πεδίον. Observe that in ἄμ πεδίον the *ν* has been changed into *μ*, before *π*, by a well-known law of euphony respecting cognate letters; and, also, that ἂν is an old form for ἀνά, without any apostrophe.—πλήθοντι. "Swollen." Not to be rendered "inundating," since πλήθω is never transitive.—ἐκέδασσε γεφύρας. "Is wont to scatter the opposing embankments." Observe the force of the aorist in ἐκέδασσε.—γεφύρας. The term γέφυρα is employed here in its primitive signification of an embankment or dam, a meaning which Pindar also applies to it when he calls the Isthmus of Corinth πόντου γέφυραν. (*Nem.*, vi., 67.) Some commentators give γεφύρας here the meaning of "bridges;" but this is at variance with the idea implied in ἰσχανόωσιν, in the succeeding verse, and, besides, is a post-Homeric signification. (Compare note on book iv., 371.)

89-94. τὸν δ' οὕτ' ἄρ, κ. τ. λ. "And this, thereupon, neither the strongly-secured dams restrain." The scholiast explains ἐργγμέναι by περιφραγμέναι, ἡσφαλισμέναι. The idea intended to be expressed is that of dams strongly secured by timbers and buttresses, and well fenced against inundations.—οὕτ' ἄρα ἔρκεα, κ. τ. λ. "Nor, thereupon, do the fences of the richly-blooming cultivated grounds check it." Köppen understands here by ἔρκεα, dikes or dams, but this is rather the meaning of γέφυραι. The true idea implied by ἔρκεα, in the present passage, is that of enclosures, fences, or walls.—ἀλωάων. Commonly rendered "gardens;" but the term ἀλωή has a more extensive signification, and means any levelled plot of ground, sown or planted, a garden, orchard, vineyard, &c.—ὅτ' ἐπιβρίση Διὸς ὄμβρος. "When the rain-storm of Jove shall have fallen heavily upon it," *i. e.*, the rain-storm from on high. Homer and Hesiod always employ ὄμβρος in the sense of a storm of

rain with thunder, being thus distinguished from *ὑετός*, or common rain.

πολλὰ δ' ὑπ' αὐτοῦ, κ. τ. λ. "And many fair works of men in the vigour of youth are accustomed to fall by it." By *ἔργα αἰζηῶν* are here meant the various labours of husbandry, &c. Compare Virgil (*Æn.*, xi., 496), "*torrens sternit agros, sternit sata læta, boumque labores.*"—*κλονέοντο*. "Were thrown into disorder."

95-101. *Λυκάονος υἱός*. Pandarus. Compare book iv., 93.—*κλονέοντα*. "Driving in confusion."—*τόξα*. Homer, like Herodotus, is fond of using the plural of this word for the singular; the more especially as the Homeric bow was of two pieces of horn, joined by the *πῆχυν* in the middle.—*τυχὼν κατὰ δεξιὸν ὤμον*, κ. τ. λ. "Having struck the cavity of the corselet on the right shoulder." The wound was inflicted on the front part of the shoulder, where it joins the breast, and where, of course, there would be something of a hollow, or cavity, beneath the plate of the corselet. The corselet here referred to is the *θώραξ σταδῖος* or *στατός*, so called because, when placed on the ground on its lower edge, it stood erect. It consisted principally of two plates of iron, the breastplate, covering the breast and abdomen, and the corresponding plate, which covered the back. These two plates were united at the sides by means of buckles, &c. Homer always, in the *Iliad*, joins *θώρηκος γύαλον*, which some render, in general language, by "the hollow body-armour;" but we have preferred giving it here a more specific translation, for the sake of greater perspicuity. We might also render *θώρηκος γύαλον*, "the plate of the corselet," and refer it to the breast-piece, since each plate was also termed *γύαλον*. (*Pausan.*, x., 26, 2.) The first translation, however, is preferable.—*ἀντικρὺ δὲ διέσχε*. "And held its way quite on."

102-111. *κέντορες ἵππων*. Compare book iv., 391.—*οὐδέ ἔ*. Epic for *οὐδέ αὐτόν*. The allusion is to Diomedes.—*δήθ'*, *i. e.*, *δήθα*. "Long."—*ἀνσχήσεσθαι κρατερὸν βέλος*. Pandarus expresses the hope that the wound will soon prove mortal.—*εἰ ἔτεόν με ὥρσεν*, κ. τ. λ. "If the king, the son of Jove, truly prompted me when hastening away from Lycia," *i. e.*, if it were really the son of Jove, the royal Apollo, that prompted me to come to this war from my native Lycia. As the Muses are said to arouse the bard when he wishes to acquire glory by his strains, so here Apollo is said to prompt the archer-warrior to the war when the latter is anxious to signalize himself in the battle-field. Apollo was the national deity of the Lycians. (Compare Virgil, *Æn.*, iv., 143, *seqq.*, and Heyne, *Excurs ad loc.*)

οὐ δάμασσεν. "Overcame not," *i. e.*, did not slay.—πρόσθ' ἵππων
 αὐ καὶ ὄχεσφιν. "In front of his two horses and his chariot," *i. e.*,
 in front of the two horses that drew his chariot. Homer often joins
 these two words together. Compare book iv., 366, and xi., 198.—
 Σθένελον. Compare book iv., 367.—ὄρσο. Compare book iv., 204.
 —πέπον Καπανηϊάδη. "Kind son of Capaneus." The term πέπων
 occurs here as a token of endearment; in the second book (v. 235)
 it was employed as an appellation of reproach.

112-114. βέλος ὠκὺ διαμπερὲς, κ. τ. λ. "He drew out the swift
 arrow quite through from his shoulder," *i. e.*, he drew the arrow
 completely out from the shoulder.—αἷμα δ' ἀνηκόντιζε, κ. τ. λ.
 "And the blood darted up through his twisted tunic," *i. e.*, twisted
 by spinning, or simply spun. According to Aristarchus, the poet
 means by στρεπτός χιτῶν a shirt of chain-armour, that is, made of
 flexible materials, like the *lorica annulata* of the Romans. This idea,
 however, though adopted by many commentators, seems hardly
 consistent with θώρηκος γύαλον, in verse 99, unless we give this
 latter expression a very general, and, of course, weakened mean-
 ing. It is better, on the present occasion, to explain Homer by
 means of himself, and to make the στρεπτός χιτῶν here meant to
 be the same with those referred to in book xxi., 31, namely, a tu-
 nic, or vestment, of twisted or spun work, worn next to the skin,
 under the corselet. Thus, Heyne, in commenting on the latter pass-
 age, explains στρεπτοὶ χιτῶνες as follows: "*Videntur tunicæ vesti-
 menta esse e tortis filis texta: χιτῶνες ἐκ στρεπτῶν κροκῶν.*"

115-116. κλῦθί μοι. "Hear for me." Observe that μοί is here
 the dative of advantage (*dativus commodi*), since κλῦω otherwise is
 joined with the genitive. The *dativus commodi* is joined with all
 verbs, to express that something is done for the sake, pleasure,
 honour, guidance, protection, safety, benefit, furtherance, &c., of
 some person or thing. (*Kühner*, § 598, p. 224, *Jelf*.)—αἰγιόχοιο Διὸς
 τέκος ἀτρυτώνη. Repeated from book ii., 157.—εἴ ποτέ μοι καὶ πατρί,
 κ. τ. λ. "If ever thou even stoodest by my father with friendly
 feelings," &c. Observe that μοι is here to be construed with πατρί;
 literally, "the father unto me." Some render μοι καὶ πατρί, "by
 me and my father," but this clashes with ἐμὲ in the succeeding line.

117-123. νῦν αὖτ' ἐμὲ φιλαί. "Now in turn befriend me." In
 the previous verse, Diomedes alludes to the aid which Minerva had
 formerly rendered to his father Tydeus; and now he prays that
 the same assistance be vouchsafed to himself. As he, therefore,
 stands opposed to his father, the emphatic form of the pronoun
 (ἐμὲ) is employed, not the ordinary form. In the succeeding verse,

however, where he refers to Pandarus, the unemphatic form (με) is again used.—ἐλεῖν. “To overtake.” The shorter scholia explain it by ἐν χειρὶν ἔχειν.—καὶ ἐς ὀρμὴν ἔγχεος ἐλθεῖν. “And to come within spear’s length of him.” Literally, “to come within the force of a (hurled) spear.” Equivalent to ἐντὸς βέλους γίνεσθαι, as Hesychius explains it. Compare Heyne: “*ut ei veniam intra jac-tum hastæ.*” Some commentators, with less propriety, render the words in question, “to come to an attack of the spear (with him).” Observe, moreover, that there is no ὕστερον πρότερον here, as some suppose, since ἐλεῖν has not, in the present passage, its usual Homeric meaning of “to kill.”

ὃς μ’ ἔβαλε φθάμενος. “Who, having been before-hand with, wounded me,” *i. e.*, wounded me first.—μέ φησιν. We have given the correct accentuation here with Wolf. The common text has *με φησίν*.—ἐλαφρά. “Active.” The scholiast explains it well by εὐκίνητα.

124–128. ἐπὶ Τρώεσσι μάχεσθαι. “Fight against the Trojans.” Observe that the infinitive stands here for the imperative. (Consult note on book i., 322.) The verb μάχομαι has usually the dative by itself. Homer, however, and other poets often add ἐπί to the construction, in order to mark more clearly the direction of the action.—μῆνος πατρώϊον ἄτρομον. “The intrepid spirit of thy sire.”—σακέσπαλος. “The shield-shaking,” *i. e.*, who brandished his shield against the foe.—ἰππότα. Consult note on book ii., 336.—ἄχλυν δ’ αὖ τοι, κ. τ. λ. “And, moreover, I have this instant removed for thee from thy eyes the cloud which before was upon them.” Minerva, having a special task for Diomedes to perform, invests him, for the time being, with the faculty of distinguishing even a god. According to the popular belief, as represented in the Iliad, no mortal could discern a deity if the latter were unwilling, since a cloud, or mist, rested on human vision in such a case, and prevented an ethereal visitant from being seen. In general, however, in the Iliad, the gods are visible to every one, except when they surround themselves with a cloud; in the Odyssey they are usually invisible, unless they take the form of human beings.

ἔλον. Observe here the force of the aorist in denoting an action which has just taken place. Observe, also, that the aorist is followed by the subjunctive (γινώσκης), not by the optative. When the aorist has the force of a perfect, as in the present instance, the past action is considered as continuing and extending into present time, and the dependent verb, therefore, refers to something present or future. (Kühner. § 806, 1, p. 415, Jelf.)—ἡμὲν θεὸν ἠδὲ καὶ

ἄνδρα. It must be borne in mind that this distinguishing vision of Diomedes was given him only for the present occasion and service, in which he was employed by Minerva; for we find in the sixth book that, on meeting Glaucus, he is ignorant whether that hero be a man or a god. (*Valpy, ad loc.*)

129-134. τῷ νῦν. "Therefore, now."—πειρώμενος. "Making trial of (thee)," i. e., making an attempt against thee. Supply σοῦ.—ἀντικρύ. "Against."—μάχεσθαι. Infinitive, again, for the imperative. So, also, οὐτάμεν, in verse 132.—τήν γε. "This goddess, in deed." The allusion here to Venus is meant to be an emphatic one, either as designating a weak and unwarlike deity, or else one peculiarly hostile to the Greeks.

135-138. καὶ πρὶν περ θυμῷ μεμαώς. "And though, before this, eager in soul." Observe here the anacoluthon in the nominative μεμαώς, when the regular construction would require μεμαῶτα in the accusative, agreeing with μίν.—μιν ἔλεν. "Took possession of him."—ἀγρῷ ἐπ' εἰροπόκοις ὅτεσσιν, κ. τ. λ. "In the country, by his fleecy sheep, has wounded indeed, on having leaped over the enclosure of the court, but has not killed." Observe that χραύση properly refers to a slight wound, or graze. (Compare *Ruhnke., aa Tim., Lex. Plat., p. 104.*) We have here a very graphic comparison, which has, however, in one part occasioned considerable trouble to the commentators. The scene represents a shepherd dwelling in the country (ἀγρῷ), that is, at some distance from any town or village, and even from any neighbour. His dwelling, a simple hut (σταθμοί, compare *Passow, s. v.*), is surrounded by a courtyard or enclosure (αὐλή), into which the flocks are driven every night for protection from wild beasts. The lion, however, leaps over the fence, or palisade, surrounding the αὐλή, and gets among the sheep. The shepherd, who has been aroused by the roaring of the animal while without the enclosure, takes his station in the αὐλή by his sheep, and wounds the lion the moment he has leaped over; but the wound proving only a slight one, the shepherd, in alarm, retreats within his hut, and leaves his flock to the mercy of the savage animal.

139-143. τοῦ μέν. Referring to the lion.—οὐ προσάμυνει. "He aids not (his flock)." Supply ὅτεσσιν.—δύεται. "He retires." The verb has here, in fact, what appears to be its primitive meaning, "he gets into," i. e., he hides himself in.—τὰ δ' ἐρῆμα. "And they, the deserted (sheep)." Supply ποίμνια.—αἱ μέν τ' ἀγχιστῖναι, κ. τ. λ. "These, indeed, huddled together, are strewn one upon another." Observe that αἱ refers here to οἷες, as implied in τὰ δ' ἐρῆμα (ποιμ-

νια).—*αὐτὰρ ὁ ἐμμεμαῶς, κ. τ. λ.* This line has given great trouble to the commentators, and with very good reason, since every reader of any taste must see that it spoils the image entirely. It represents the lion as leaping out of the enclosure, sated with devouring, and yet, in the very next verse, Diomedes, who is typified by the lion, is described as rushing into the thickest of his terrified foes. The explanations given by the scholiasts are of no value whatever, some of them explaining *ἐξάλλεται αὐλῆς* (i. e., *ἐξ ἄλλεται αὐλῆς*) by *ἐξω ὧν αὐλῆς ἄλλεται εἰς τὸ ἐντός*, and others (among whom is Eustathius) making the preposition *ἐξ* have mere the force of *ὑπέρ*. The truth is, the whole line is a tasteless interpolation, as Heyne and Knight have maintained.

βαθέης ἐξάλλεται αὐλῆς. “Springs from out the deep enclosure.” Observe that *βαθέης* here refers to the high fence surrounding the *αὐλή*.

144–151. *ἔλεν.* “He slew.”—*τὸν δ’ ἕτερον, κ. τ. λ.* “But him, the other of the two, he smote with his huge sword on the collar-bone, near the shoulder.”—*ἐέργαθεν.* “He separated.”—*ἔασε.* “He let be,” i. e., he left lying there, i. e., without stopping to despoil them of their arms.—*Πολύϊδον.* Observe the long penult. Heyne and others read *Πολύειδον*.—*τοῖς οὐκ ἐρχομένοις, κ. τ. λ.* “For whom, at their departure, the old man did not interpret dreams.” The ancients, as appears from the scholia and Eustathius, explained these words in various ways. The negative *οὐκ* having usually been joined with *τοῖς ἐρχομένοις*, has caused the whole ambiguity and difficulty of the line. We have adopted the explanation of Ernesti, with which Heyne and Voss agree. The meaning is, that the father, at their departure for the war, interpreted no dreams to them, gave them no warning voice and prediction against the fate that awaited them. (*Valpy, ad loc.*)

153–158. *τηλυγέτω.* Consult note on book iii., 175.—*ἐπὶ κτεάτεσσι λιπέσθαι.* “To leave over his possessions.” Observe that *ἐπὶ* here denotes the object or intent.—*ἀμφοτέρω.* “From both.” Observe the double accusative, dependent on *ἐξαίνυτο*, the effect produced by the action implied in the verb being expressed by *θυμόν*, and *ἀμφοτέρω* being the accusative of the patients, or objects, on whom that effect is exercised. (*Kühner, § 582, 1, p. 200, Jelf.*) Zenodotus took offence at this double accusative, and wrote *ἀμφοτέρων*; but without any necessity.—*ἐκ νοστήσαντε.* Heyne writes *ἐκνοστήσαντε* as one word, which is very correctly condemned by Spitzner as unintelligible. The accentuation of *ἐκ* has to be given, moreover, in order to avoid ambiguity.—*χωρησάτω δὲ διὰ κτήσιν δι-*

τέοντο. "But collateral relations divided the property among themselves." According to the scholiast, by *κληρονομήται* are meant other heirs, of the same *gens*, who inherit the property of a childless man: οἱ τὸν χῆρον οἶκον διανεμόμενοι κληρονόμοι.

159-165. λάβε. "He seized," *i. e.*, overtook.—Δαρδανίδαο. "Descendant of Dardanus." Dardanus was a stranger-chieftain, son of Jupiter and of Electra the daughter of Atlas, who settled in Troas, married the daughter of Teucer, and founded the city of Dardanus, at the foot of Mount Ida. He was the mythical ancestor of the Trojans. Ilus and Assaracus were the offspring of his grandson Tros; Laomedon was a son of Ilus, and Priam was a son of Laomedon.—'Εχέμωνα. This is Wolf's reading, and is supported by MSS. authority. Heyne has 'Εχήμωνα, unsupported by MSS., and violating the analogy of the language.

ἐξ ἀνχένα ἄξῃ. "Is wont to break off the neck."—ξύλοχον κατά βοσκομενίων. "Of those grazing in a thicket," *i. e.*, where lions and other wild beasts are accustomed to have their lairs.—βῆσε κακῶς ἀέκοντας. "Miserably hurled against their will." Observe that βῆσε is here transitive, and equivalent to the later κατεδίβασε.

166.-170. ἀλαπάζοντα. "Laying waste." Observe that ἀλαπάζω is most commonly employed of the sacking of cities.—ἄν μάχην. "Through the fight." Observe that ἄν is here the old form for ἀνά.—κλόνον ἐγχειάων. "The tumultuous movement of the spears."—εὗρε Λυκάονος νιόν. Observe the asyndeton, and the air of rapidity which it purposely gives to the clause.

171-180. ποῦ τοι. "Where hast thou?" *i. e.*, what has become of.—τῷδ' ἀνδρί. He points, while saying this, to Diomedes.—Διὶ χειρὰς ἀνασχών. He is to pray to Jove as the author of victory.—ὅστις ὁδε κρατέει. "Whoever this is that is prevailing."—γούνατ' ἔλυσεν. Compare book iv., 469.—εἰ μὴ τις θεός ἐστι. To be connected in construction with verse 174, ἔφες βέλος τῷδ' ἀνδρί.—ἱρῶν "On account of sacrifices," *i. e.*, that have been withheld.—ἐπι. For ἔπεστι. Compare book i., 515.

181-187. μιν εἴσκω. "Deem him like."—ἀσπίδι γιγνώσκων, κ. τ. λ. "Judging by his shield and his visored helmet."—σάφα δ' οὐκ οἶδ'. "And yet I do not know clearly."—εἰ δ' ὄγ' ἀνὴρ, ὃν φημι. "If, however, this is the man whom I speak of."—τάδε. "In this way."—νεφέλῃ εἰλυμένος ὤμους. "Wrapped round as to his shoulders with a cloud." Compare Horace, *Od.*, i., 2, 31: "*Nube candentes humeros amictus*;" and consult note on verse 127.—ὃς τούτου βέλος ὠκὺ, κ. τ. λ. "Who turned away from this one, in another direction, the swift haft that reached him," *i. e.*, turned it away to

another part of the body, where it would not prove mortal. Heyne and Damm construe τούτου with κιχήμενον, but κιχάνω has always the accusative in Homer, and τούτου must be taken with ἔτραπεν.

189-196. ἀντικρὺν διά. "Quite through." — γνάλοιο. Compare verse 99.—ἔγωγ' ἐφάμην. "I, for my part, said to myself." Observe the force of the middle. More freely, "I, for my part, thought." — νοοῦάψειν. Consult note on book i., 3.—ἐμπης δ'. "And yet, after all." — ἐστὶ κοπήεις. "Is angry (with me)," *i. e.*, is angry, and frustrates my efforts and skill.—οὐ παρέασι. "Are not present (to me)." — τῶν κ' ἐπιβαίην. "Which I might mount." — πέπλοι. "Coverings," *i. e.*, to protect them from injury, as in the case of valuable articles of furniture, &c.—παρὰ δέ σφιν ἐκάστω. "And beside them for each," *i. e.*, beside each of them.

κρῖ λευκὸν ἐρεπτόμενοι, κ. τ. λ. "Eating the white barley and corn." Under the name of white barley is probably meant what, in the Linnæan nomenclature, is termed *hordeum vulgare*. On the other hand, by ὄλυνται a kind of corn is signified; probably the Latin *arinka*. It seems, if not the same, very like ζεά, or ζειά, though often distinguished from that as well as from κριθή and πυρός.

197-203. ἦ μὲν. "Of a truth indeed." Observe that μὲν is here for μῆν.—ἐρχομένω. "When coming (to the war)," *i. e.*, as I was setting out.—ποιητοῖσιν. "Well built." — Τρώεσσι. By Trojans are here meant, in fact, the forces which he himself led. Compare book ii., 824, *seqq.*, and consult note on book iv., 90.—ἀλλ' ἐγὼ οὐ πιθόμην. Not from motives of parsimony, as Eustathius explains it, but because, in a city like Troy, beleaguered by the foe, he was afraid there might be a scarcity of fodder for his steeds. Compare verse 203.—ἀνδρῶν εἰλομένων. "When men were crowded together." The reference is to Ilium.—εἰωθότες ἐδμεναι ἄδδην. "Accustomed as they were to eat to satiety."

204-217. λίπον. Supply αὐτούς, as referring to the horses.—τὰ δέ μ' οὐκ ἄρ' ἐμελλον ὀνήσειν. "But this, thereupon, was not about to prove of service to me," *i. e.*, but this same bow was not destined to aid me. Observe that τὰ refers to τόξοισιν.—ἐφῆκα. "I have discharged (a shaft)." Supply βέλος.—ἄτρεκὲς αἶμ' ἔσσενα βαλῶν. "I caused to flow real blood, having wounded them." The expression αἶμ' ἔσσενα is the same, in fact, as ἐποίησα αἶμα σέυεσθαι.—ἡγειρα δὲ μᾶλλον. "But I (only) roused them the more." Supply αὐτούς.—τῷ. "Therefore." — κακῇ αἴσῃ. "Through an evil destiny," *i. e.*, in an unlucky hour. Compare book i., 418.—φέρων χάριν. The same as χαριζόμενος.

εἰ δέ κε νοστήσω. "But if I shall perchance return." The parti

ele *κέ* or *κέν* (the prose *άν*), when joined with the future indicative, designates as only probable what the future alone would declare decidedly to be about to happen. (*Herm. Opusc.*, vol. iv., p. 28 *seqq.*)—*ύψηρεφές*. “High-roofed.” The forms *ύψηρεφής* and *ύψόσοφος* also occur, but *ύψιρεφής* and *ύψίροφος* are decided barbarisms.—*αύτίκ’ ἐπειτ’ ἀπ’ ἐμεῖο*, κ. τ. λ. “Immediately thereupon may a man of foreign race cut off from me the head.” By *άλλότριος φώς* is meant, in fact, an enemy, just as the Romans first designated a stranger, and then an enemy, by the term *hostis*. (Compare *Cic.*, *Off.*, i., 12.)—*εἰ μὴ ἐγὼ θείην*. “If I do not put.” Literally, “if I should not put.” The optative is not to be regarded as a solecism here, but is, in fact, the very mood that is required, and the whole clause is the same as saying, “if I should not put my bow into the fire, &c., may some enemy cut off my head.” (Compare *Herm.*, *Opusc.*, vol. i., p. 287, *seqq.*)—*ἀνεμώλια*. “To no purpose.” Neuter plural of the adjective taken adverbially.

218–225. *μὴ δ’ οὕτως ἀγόρευε*. “Do not talk thus,” *i. e.*, do not say that thy bow is of no use to thee; thou canst yet effect much with it, if thou wilt only go with me in a chariot against Diomedes.—*πάρος δ’ οὐκ ἔσσεται ἄλλως, πρίν γε νῶ*. “But (things) will not be otherwise, before, at least, that we two,” &c.—*ἀντιβίην*. “In open defiance.”—*σὺν ἔντεσι πειρηθῆναι*. “Make trial of him with arms,” *i. e.*, with arms in our hands.—*οἶοι Τρώιοι ἵπποι*. “Of what kind the horses of Tros are.” We must be careful not to render *Τρώιοι ἵπποι* here “Trojan horses,” for the horses of Troy were like other steeds, and distinguished from them by no particular excellence; but the horses of Tros were a gift from Jupiter, and said to be immortal. Compare verse 265, *seqq.*—*πεδίοιο*. “Over the plain.” Consult note on book iii., 14.—*φέβεσθαι*. “To flee.” Observe that *φέβομαι* is here said of retreating before the foe. The proper meaning is “to be scared,” “to fear,” and hence “to flee.”—*τῶ καὶ νῶϊ πόλινδε σαώσετον*. “These two also will carry us two safe to the city.”—*ἐπὶ Τυδεΐδῃ*. Observe that *ἐπὶ* is here employed to mark more immediately the line of direction.

226–229. *ήνία σιγαλόεντα*. “The bright reins,” *i. e.*, shining, glossy. The epithet *σιγαλόεις* is rendered here by some “supple,” “flexile,” like *ύγρός*, and by others “foamy,” as if from *σίαλον*, “foam” from the mouth. Both interpretations, however, are wrong. The only true derivation is from *σίαλος*, “fat,” *σιγαλόεις* being related to *σίαλος*, as *λιπαρός* to *λίπος*. Fat, or things smeared with fat, look shining or glossy, so that the transition is very easy to the general notion of *bright*, *splendid*, &c.—*ἐγὼ δ’ ἱππων ἐπι-*

ῥήσομαι. "And I will mount the chariot." Æneas proposes to Pandarus that the latter act as charioteer, while he himself will fight from the chariot. This verse gave rise to great discussion even among the ancients. Aristarchus is said to have preferred the reading ἀποβήσομαι, "I will alight," and this was retained in the ordinary text until Wolf restored ἐπιβήσομαι, the reading of Zenodotus, and which is certainly the true one, for ἀποβῆναι, in the sense of dismounting, is unusual. Æneas, according to verse 167, traverses on foot the Trojan ranks in quest of Pandarus, and in all probability leaves his chariot somewhere in the vicinity. On meeting Pandarus, therefore, he makes the following proposal: do you act as charioteer, and I will fight. That this is the meaning intended to be conveyed, is evident from the converse of the proposition, as stated in the verse immediately following: or do you fight, and I will take charge of the chariot.—ἥ ἐ σὺ τόνδε δέδεξο. "Or do thou await this man."

230-238. τεὼ ἱππῶ. "Thy own two horses."—μῦλλον. "Better."—ὕφ' ἡνιόχῳ εἰωθότι. "Under their accustomed charioteer."—οὐκ αὖ τὼ μὲν δείσαντε, κ. τ. λ. "Lest they two, having become frightened, shall retard their speed." More literally, "shall linger." The writers on Ellipsis would supply here φοβέομαι δέ at the beginning of the clause; but such an ellipsis is unnecessary. The abruptness with which the clause begins is far more spirited, and suits the character of the dialogue better.—ἐκφερέμεν. Supply ἡμῶς.—τεὸν φθόγγον ποθέοντε. "Missing thy voice."—νῶϊ δ' ἐπαΐξας, κ. τ. λ. This still depends on μή in verse 233.—αὐτῷ. "Ourselves." Observe that αὐτῷ is here, for variety's sake, employed for the reflexive pronoun of the first person. Homer often uses αὐτός for the reflexive pronoun of all three persons. (*Kühner*, § 656, *Obs.* i., p. 290, *Jelf*.)—μῶνυχας. "The solid-hoofed." Compare Virgil, *Georg.*, iii., 88: "*Solida ungula cornu.*"

240-247. ἐμμεμαῶτ'. Observe here the dual employed, with the plural participles immediately preceding. As the dual is not a necessary form, this construction may be easily accounted for. (Compare note on book i., 304.)—ἔχον. Consult note on book iii., 363.

ἐμῷ κεχαρισμένε θυμῷ. "Dear to my soul." Compare Virgil, *Æn.*, xii., 142: "*Animo gratissime nostro.*" — ἐπὶ σοὶ μεμαῶτε μάχεσθαι. The construction is, μεμαῶτε μάχεσθαι ἐπὶ σοί, and ἐπὶ is added to mark more clearly the direction of the action.—ἔν' ἀπέλεθρον ἔχοντας. "Possessing immeasurable strength." The epithet ἀπέλεθρος appears to have been originally applied to land that was too extensive to be measured by the πλέθρον, and subsequently to have

been employed in speaking of things in general.—ὁ μὲν Πάνδαρος. “The one (of these is) Pandarus.” Supply ἐστί. Observe here the change of construction, instead of τὸν μὲν, τὸν δέ.—αὐτε. “Moreover.”—Αἰνείας δ’ υἱὸς, κ. τ. λ. “While (the other) Æneas boasts to have been born the son,” &c.

249–251. χαζώμεθ’ ἐφ’ ἵππων. “Let us retire in the chariot.” The genitive ἵππων is defended here by the authority of Aristarchus and Attic usage. The construction is the same, in fact, as ἵππων ἐπιβαίνειν, which occurs so frequently in Homer. Compare, moreover, the language of Hesiod: ἐπὶ δ’ ἵππειον θόρε δίφρον. (*Scut. Herc.*, 371.)—μηδέ μοι οὕτως θῦνε. “And do not, I pray, rush in this manner.” Observe that μοί is here what grammarians call the *dativus ethicus*.

252–258. μήτι φόβονδ’ ἀγόρευ’. “Speak not at all fearward,” *i. e.*, say nothing that may have any relation to fearing, nothing that may point towards and indicate fear. Commentators generally render φόβον here by the term “flight,” but its natural meaning suits the context better.—οὐ γάρ μοι γενναῖον, κ. τ. λ. “For it befits not my lineage to fight in a skulking manner,” *i. e.*, it is not inborn in me, it befits not my high blood.—ἀλυσκάζοντι. Observe here the attraction of the infinitive, as it is termed, the participle being in the same case with the personal pronoun that precedes. (*Kühner*, § 672, 3, p. 303, *Jelf*.)—ἔμπεδον. “Unimpaired.”—ἀλλὰ καὶ αὐτως. “But even thus (as I am),” *i. e.*, on foot.—εἴμ’. “I will go.” Consult note on book i., 169.—ἐᾶ. To be pronounced as a monosyllable by synizesis. (*Thiersch*, § 149.)—τούτω ἄμφω. “Both these two.”—πάλιν αὐτις. “Back again.” There is no pleonasm here, since πάλιν, in Homer, has never the meaning of “again.” This signification is post-Homeric. Compare note on book i., 59.—εἰ γ’ οὖν. “If, indeed, thereupon.” We must not read γοῦν here, as Heyne and others do, since this is post-Homeric. (*Thiersch*, § 329, 1.)—ἑτερός γε. “One of the two at least.”

260–264. πολύβουλος. “The deep counselling.”—τούςδε μὲν ὠκέας ἵππους. Referring to his own steeds.—αὐτοῦ ἐρυκακέειν. “Detain here.” The infinitive for the imperative, with σύ preceding. There is no necessity whatever of any ellipsis of ὄρα.—ἐξ ἵντυγος ἥνία τείνας. “Having extended the reins from the rim,” *i. e.*, having hung them upon the rim of the chariot. The ἄντυξ of a chariot was a rim, or border, thicker than the body to which it was attached, and to which it gave both form and strength. In front of the chariot it was often raised above the body, into the form of a curvature, which served the purpose of a hook to hang

the reins upon when the charioteer had occasion to leave his vehicle. The following cut may give some idea of this.



Αἰνεῖαι δ' ἐπαΐξαι, κ. τ. λ. "But, mindful (of them), rush upon the steeds of Æneas." Observe that ἐπαΐξαι is here, again, the infinitive for the imperative, as is also ἐλάσαι in the succeeding verse. Observe, likewise, that ἐπαΐσσω is construed with the genitive, under the general rule that verbs which signify a rapid motion after some object take that object in the genitive. (*Kühner*, § 507, p. 141, *Jelf*.)

265-270. τῆς γάρ τοι γενεῆς. "For (they are) in very truth of that breed." Supply εἰσί, and observe that τοι is equivalent, in fact, to our English phrase, "I tell thee," or, "I assure thee." Knight considers this whole passage, from 265 to 273 inclusive, a mere interpolation, the legend of Ganymede being, according to him, post-Homeric. — ἧς. By attraction for ἦν.—Τρωϊ. "Unto Tros." Tros was the son of Erichthönus and Astyoche, and grandson of Dardanus. (Compare note on verse 159.)—νῖος ποινῆν Γανυμήδεος. "As a compensation for his son Ganymede." This young prince was carried up to the skies by an eagle, to be the cup-bearer of Jove.—ὑπ' ἥῳ τ' ἡέλιόν τε. "Under both the morning and the sun," i. e., on the whole earth, since the rays of Aurora and the sun spread over all the Homeric plane of the earth. Compare *Völcker*, *Hom. Geogr.*, p. 43.

τῆς γενεῆς. "Of this breed."—ἐκλεψεν. "Obtained (some) by clandestine means." Literally, "stole (some)."—ὑποσχὼν θήλας ἵππους. "Having admitted mares (to them)."—τῶν οἱ ἐξ ἐγένοντο γενέθλη. "From these six (horses) were produced for him as a progeny." The common text has γενέθλης, which Heyne also adopts, and the meaning will then be, "from the breeding of these," &c., γενέθλης being regarded as equivalent here to γεννήσεως. It

is very doubtful, however, whether *γενέθλη* ever has this signification; and therefore the reading of Eustathius and the Venice MS., as adopted by Wolf and Spitzner, is decidedly preferable, by which *γενέθλη* has the force of *soboles* or *propago*. (Consult Spitzner, *Excurs.*, ix., p. 1.)

271-274. τοὺς μὲν τέσσερας, κ. τ. λ. "Four, indeed, he himself, retaining, cherished at the manger," i. e., in his stable. Observe here the employment of the demonstrative τοὺς with a numeral, to show that the number is to be decidedly marked. (Compare Kühner, § 455, 1, p. 106, *Jelf*.)—τῶ δὲ δύο. "But the other two."—μῆστωρε φόβοιο. "Knowing how to rouse terror." Observe that μῆστωρ properly means "an adviser," "a counsellor." Thus, Homer (*Il.*, viii., 22) calls Jupiter ὑπατος μῆστωρ, and any one distinguished for wise counsel, θεόφιν μῆστωρ ἀτάλαντος, "a counsellor equal to the gods." So, again, μῆστωρ μάχης is "an adviser in battle," i. e., "a leader;" and in this way we get the meaning of μῆστωρ φόβοιο, "prompting terror," &c. As Homer elsewhere applies this epithet to his heroes (vi., 97, 278; xii., 39), some read here μῆστωρι φόβοιο, and refer the words to Æneas. The dual μῆστωρε, however, the reading of Aristarchus, is decidedly preferable, and is intended to convey the idea of fiercely-impetuous war-steeds.

275-279. τῶ δέ. "But the other two." Referring to Pandarus and Æneas.—ἤλθον ἐλαύνοντ'. Observe, again, the employment of the plural in connexion with the dual, and compare note on verse 240.—τὸν πρότερος, κ. τ. λ. Observe that τόν is here employed without any connecting particle, and refers to the one who has been thus far the principal speaker, namely, Diomedes.—ἦ μάλα. "Assuredly." The particle ἦ is here strengthened by the addition of μάλα.—πικρὸς οἶστός. This apposition appears here a somewhat idle one. To avoid the objection, some explain it by ἐχθρὸς μοι οἶστός, i. e., since it did not stay; but this is contrary to Homeric usage.—αἶ κε τύχωμι. "If, perchance, I may hit (thee)." This is Wolf's reading, which Hermann, Thiersch (§ 330, 5), and Spitzner follow. The common text has τύχοιμι, an error retained by Thomas Magister (*s. v. νῦν*, p. 248, *ed. Ritsch.*) and by Draco (*De Metr.*, p. 151, 5, *ed. Herm.*).

280-286. ἦ ῥα, καὶ ἀμπεπαλὼν, κ. τ. λ. Repeated from book iii., 355.—τῆς δὲ διαπρὸ πταμένη. "Having winged its way onward through this," i. e., quite through the shield.—πελάσθη. "Was brought near."—τῷ δ' ἐπὶ, κ. τ. λ. Repeated from verse 101.—κενεῶνα διαμπερές. "Quite through in the flank." By κενεῶν is meant the hollow between the ribs and the hip, i. e., the flank.

Compare the scholiast: *κενεῶνα, τὸν ὑπὸ τῆς πλευρᾶς τόπον, τοῦ λαγῶνα.*

287-294. *ἡμβροτες, οὐδ' ἔτυχες.* "Thou didst miss, nor didst thou hit (me)."—*ἀποπαύσεσθαι.* "Will desist."—*ἑτερόν γε.* "The one of you at least."—*αἵματος ἄσαι Ἄρηα, κ. τ. λ.* "Shall have sated Mars with his blood, the warrior of the tough bull's hide shield." A rude and wild image, and, in all probability, carrying us back to the savage customs of early warfare. Compare book iv., 35.—*ῥίνα παρ' ὀφθαλμόν, κ. τ. λ.* "To the nose, near the eye, and it passed quite through the white teeth, and then unwearied cut off the root of the tongue, and the point came out at the lowest part of the chin." The scholiasts and Eustathius refer to a difficulty that is raised here. It is asked, namely, how a spear, hurled by Diomedes on foot, could inflict such a wound on Pandarus while standing in a chariot. The explanation appears to be this: the spear, being hurled from a distance, would describe in its course a kind of curve, and the point of the weapon, therefore, would come downward in a slanting direction upon the face of Pandarus, strike the upper part of the nose, cut through the roof of the mouth, pass on through the back part of the tongue, and come out of the lower part of the chin, near the throat.

γλῶσσαν πρυμνήν. Not the tip, but the back part of the tongue. Compare the scholiast: *τὴν πρὸς τῇ ῥίζῃ.* So in book xii., 149, *πρυμνήν ἐκτάμνοντες* is applied to the cutting off by the roots, and where the scholiast explains *πρυμνήν* by *πρόρριζον*. Consult, also, verse 339 of the present book.—*ἐξεσύθη.* More literally, "sped forth." We have adopted here the reading of Zenodotus, with Wolf and Spitzner. Aristarchus read *ἐξελύθη*, "was spent," and is followed by Heyne and others. But this, to borrow the language of Spitzner, "*nec poetæ, nec sermonis legibus convenit.*"

295-296. *αἰόλα.* "Easily wielded," *i. e.*, manageable. The common explanation is "changeful of hue," "glistening;" but we have preferred following Buttmann, who elucidates the Homeric meaning of *αἰόλος* in a very satisfactory manner. (*Lexil.*, p. 65, *ed. Fishl.*).—*παρέτρεσαν.* "Started aside through fright."—*λύθη.* "Were exhausted."

297-301. *ἀπόρουσε.* "Sprang forth." *i. e.*, from the chariot. Compare the scholiast: *ἀπεπήδα τοῦ ἄρματος.* Æneas, of course, had to spring from the chariot, if he wished to save the corpse of Pandarus, which had fallen from the car to the ground.—*ἀμφὶ δ' ἄρ' αὐτῷ βαῖνε.* "And round it, then, he kept walking." Compare note on *ἀμφιέβηκας*, book i., 37; and also note on *περιβῆναι*, verse 21

of the present book.—παντόσ' ἔϊσθην. Consult note on book iii., 347.—τοῦγ' ἀντλος. "Against him."

302-304. χερμάδιον. Consult note on book iv., 518.—μέγα ἔργον. "A huge affair," *i. e.*, a huge mass. Compare the similar usage in the case of χρῆμα, as *Herod.*, i., 36 : σὺς μέγα χρῆμα, "A great affair of a wild boar," *i. e.*, a huge wild boar.—ὁ οὐ δύο γ' ἀνδρε φέρουεν. "Which not even two men could bear." Observe here the employment of the optative without *κέ* or *κέν*. This is not, as some think, a neglect of "minute accuracy" on the part of Homer (*Vulpy, ad loc.*); on the contrary, the same usage prevails also in Attic Greek. With negatives, the optative, without *κέ* or *κέν* (*ἄν*), seems to be a stronger negation; a supposition is denied absolutely and for itself, apart from any conditions or circumstances which might render it less likely to happen. (*Kühner, § 426, Obs. i., p. 82, Jelf.*)—οἶοι νῦν βροτοί εἰσι. This opinion of the degeneracy of human size and strength, in the progress of ages, frequently occurs in the ancient writers. Virgil (*Æn.*, xii., 895) imitates the present passage, with a farther allowance of the decay, in proportion to the distance of his time from that of Homer; for he says it was an attempt that exceeded the strength of twelve men instead of two. (*Pope, ad loc.*)

305-309. κατ' ἰσχίον. "Against the hip."—ἐνστρέφεται. "Turns itself in."—κοτύλην. "The socket." The blow was inflicted on the socket of the hip bone, or, to speak more technically, on the deep excavation in the *os innominatum*, which receives the head of the thigh bone. (Compare *Galen*, xii., p. 224.)—πρὸς δ' ἄμφω ῥῆξε τένοντε. "And, moreover, burst both the tendons." The reference is to the two tendons that keep the head of the thigh bone in its place and regulate its movements. The poet says that these were ruptured by the blow; but, as *Æneas* recovered soon after, he means, of course, only a luxation.—ᾧσε ἀπὸ ῥινόν. "Tore off the skin."—γνῶξ ἐριπών. Compare note on verse 68.

313-317. ὑπ' Ἀγχίσῃ βουκολέοντι. "To Anchises as he was tending herds." Anchises was a son of Capys, and of *Themis* the daughter of *Ilus*. Hyginus, however, makes him a son of Assaracus, and grandson of Capys. He was related to the house of Priam, and King of Dardanus on Mount Ida. In beauty he equalled the immortal gods, and was beloved by Venus, who became by him the mother of *Æneas*. The term βουκολέοντι refers to the employments of early life, before he came to the throne, when, according to primitive Oriental custom, he tended his parents' herds. (Compare *Hom., Hymn. in Ven.*, 54. *seq.*)—ὄν φίλον υἱόν. "Her own

loved son."—*ἐχέυατο*. "She spread." Literally, "she poured." Observe the beautiful image here, and the allusion to the gushing, or outpouring, of parental affection with which the mother embraces the son.

πρόσθε δέ οί, κ. τ. λ. "And held in front of him, as a screen, a fold of her shining robe." Observe that *πρόσθε* is generally construed in Homer with a genitive. The dative, therefore, is here to be regarded rather as the dative of advantage; literally, "in front for him."—*πέπλοιο*. The *peplus* was a large, full robe, or shawl, strictly worn by women, as always in Homer. It was made of fine stuff, usually with rich patterns, and, being worn over the common dress, fell in full folds about the person. It was often fastened by means of a brooch, and was thus displayed upon the statues of female divinities, such as Diana and the goddess Rome. It was, however, frequently worn without a brooch, in the manner represented in the annexed wood-cut, which is copied from one of Sir W. Hamilton's vases.



ἔρκος ἔμεν βελέων. Not so much to be a defence against the darts, because it does not protect Venus herself from being wounded, as to render Æneas invisible by its interposition. (*Heyne, ad loc.*)

318-329. *ὑπεξέφερον*. "Bore secretly away."—*συνθεσιάνων*. "Ar-

rangements." Compare verse 260, *seqq.*—ὄγε. Sthenelus.—μῶννχας ἵππους. Consult note on verse 236.—ἐξ ἀντυγος ἡνία τείνας, κ. τ. λ. Compare verse 262, *seqq.*—Δηϊπύλῳ. Named here for the first and last time.—περὶ πάσης ὁμηλικίης. "Above the whole class of his equals in years." The abstract for the concrete.—ὅτι οἱ φρεσὶν ἄρτια ᾗδῃ. "Because he possessed in mind congenial sentiments with himself." Literally, because he knew in mind something suited to, or in accordance with, himself. The primitive meaning of ἄρτιος is "suitable," "exactly fitted," a signification which plainly appears here. Observe, moreover, the peculiar usage of Homer in construing εἰδέναι with a plural adjective, and making this equivalent to the simple εἶναι with the masculine singular: thus, ἄρτια εἰδέναι is the same as ἄρτιος εἶναι.—νηυσὶν ἐπὶ γλαφυρῇσιν ἐλαυνέμεν. "To drive onward for the hollow ships." The more common construction would be ἐπὶ νῆας, but ἐπὶ is here adverbial, as the accentuation shows.—ὄγ' ἥρως. Referring to Sthenelus.—ὦν ἵππων "His own chariot."—Τυδείδην μέθεπε κρατερώνυχας ἵππους. "He drove the strong-hoofed horses in quest of the son of Tydeus." Observe that μεθέπω, which commonly means "to follow after," &c., is here employed in a transitive sense, and with a double accusative.

330–338. ἐπώχετο. "Was pursuing."—γινώσκων ὅτ' ἔην. "Knowing that she was."—αἷτ' ἀνδρῶν πόλεμον, κ. τ. λ. "That bear sway amid the battle of heroes."—οὐτ' ἄρ'. "Neither namely."—Ἐννώ. "Enyo," goddess of War, answering to the Roman Bellona. She was the daughter of Phoreys and Ceto. (*Hes., Theog.*, 273.)—ἐκίχανε. "He overtook her."—ὀπάζων. Equivalent here to διώκων, and the less usual signification.—ἐπορεξάμενος. "Having reached forward against her," *i. e.*, having reached forward to strike.—μετάλμενος. "Springing after her."—ἄκρην χεῖρα ἄβληχρήν. "The extremity of her weak hand." The wound was inflicted on the wrist, as is explained shortly after. Observe the peculiar force of the epithet ἄβληχρήν, as referring to the circumstance of her being an unwarlike goddess.—χροδς ἀντετόρησεν, κ. τ. λ. The goddess was holding her ambrosial robe before her wounded son, and the spear point of Diomedes passed through this, and wounded the hand that held it.—Χάριτες. The Graces are the bestowers of all grace and beauty on both persons and things, and are the attendants and ministers of Venus. Homer speaks of them in the plural, and leaves their number undefined. He mentions one alone by name, Pasithea. (*Il.*, xiv., 267.) Hesiod, on the other hand, gives three, and calls them the daughters of Jupiter and Eurynome. (*Theog.*, 907.)

339–342. *πρὸν ὑπὲρ θέναρος*. “At the extremity (of the hand) above the palm,” *i. e.*, on the wrist, or, rather, where the wrist and palm meet. Compare the scholiast: *ὑπὲρ τὸ ἔσχατον τοῦ θέναρος, εἰς τὴν πρὸς τὸν καρπὸν συνάφειαν*.—*ἰχώρ*. “Ichor.” By *ἰχώρ* is properly meant the watery part of the blood, lymph, or serum. The poet, however, ingeniously employs the term here to denote the ethereal juice that flows in the veins of the gods, as opposed to the thicker blood of ordinary mortals.—*οὐ γὰρ σῖτον ἐδουσ’*, κ. τ. λ. “For they eat not bread,” &c. The gods live on ambrosia and nectar, not on that mortal food (*σῖτον καὶ αἰθοπα οἶνον*) which would produce chyle and blood, an exemption from which is the cause of their immortality. (*Valpy, ad loc.*) Wolf marks verse 342 with an obelus, as spurious. Köppen and others regard verses 340, 341, and 342 as all forming a mere gloss, because, according to them, the term *ἰχώρ* is not found in later poets, and because in verse 417 it occurs, he says, as a neuter. Both reasons are erroneous: the term in question appears in Apollonius Rhodius (iii., 852, and iv., 1679); and in verse 417, *ἰχῶ* is not a neuter, but an irregular epic accusative for *ἰχῶρα*. Besides, these verses occur in all the MSS., and are also recognised by Eustathius.

343–344. *ἀπὸ ἑο κάβαλεν*. “Let fall from her.”—*μετὰ χερσὶν ἐρύσσατο*. “Protected with his hands.” Apollo lifted him from the ground, and rescued him from the foe. Observe that *ἐρύομαι* gets its meaning of *protecting* from that of *dragging* out, or *drawing* away from the press of battle.

349–351. *ἢ οὐχ ἄλις*. “Is it not enough.” Observe that *ἢ οὐχ* form one syllable (*youch*) by synizesis.—*ἡπεροπεύεις*. “Thou cajolest.”—*σύγ’*. Observe here the peculiar force of the particle *γέ*, “thou, at least,” *i. e.*, thou, *being such a one*.—*πώλησέαι*. “Wilt resort,” *i. e.*, wilt meddle with. Observe here the employment of *εἰ* with the future, as denoting the possible, though not very probable, recurrence of an act. Hence it is often used thus in the expression of threats. (*Hartung, § 4, vol. ii., p. 298.*)—*καὶ εἴ*. Consult note on book iv., 347.—*ἐτέρωθι*. “Elsewhere,” *i. e.*, elsewhere than in the fight itself; at a distance from actual fight. Diomedes means that the very mention of the name of war will cause her to shudder.

352–354. *ἀλύνουσ’*. “Distracted with pain.” The general meaning of *ἀλύνω* is, “to be beside one’s self,” “to wander in mind.” It is commonly applied to pain, grief, &c., more rarely to joy or pride.—*τείρετο δ’ αἰνῶς*. “And she was dreadfully exhausted.”—*ἄχθομένην*. “Oppressed.”—*μελαίνετο δὲ χροῖα καλόν*. “And she began to turn black as to her fair skin.” The reference appears to be to the

and discolouring produced by the blow; and in his sense it is taken in the shorter scholia: ἐπελιδνοῦτο τὸ καλὸν σῶμα. The same explanation, too, is given by the scholiast on Theocritus (v. 99). Köppen, however, thinks that the poet refers to the blood streaming from the wound and discolouring the skin; and Heyne seems to favour the same opinion. But this would confound the immortal ichor with mortal blood.

355-358. μάχης ἐπ' ἀριστερά. "On the left of the fight." Mars was sitting on the bank of the Scamander, which river was to the left of the Trojans. (Compare verse 35, *seq.*)—ἥερι δ' ἔγχος ἐκέκλιτο, κ. τ. λ. "And there, enveloped in a cloud, his spear was lying on the ground, and his two fleet coursers stood." Observe the zeugma in ἐκέκλιτο, the leading idea being that of rest. We have followed here the explanation of Heyne, which obviates all the difficulties that have been started by interpreters, and which saves the awkward necessity of making ἐκέκλιτο equivalent to ἐκαλύπτετο. The idea intended to be conveyed is simply this: the spear of Mars was lying on the ground near him, and his chariot also was close at hand, but both were concealed from mortal vision by a cloud, or mist.—κασιγνήτοιο φίλοι, κ. τ. λ. "She begged from her brother his horses with frontlets of gold." The ἄμπυξ, or frontlet, was a broad band or plate of metal. It formed, also, a female ornament, and ladies of rank wore it above the forehead, as part of the head-dress. The annexed wood-cut exhibits the frontlet of Pegasus, taken from one of Sir W. Hamilton's vases, in contrast with the corresponding ornament as shown on the heads of two females in the same collection.



359-362. κόμισαί τέ με, κ. τ. λ. "Both convey me away, and give me thy horses (for that purpose)," *i. e.*, give me the loan of thy car, that I may be conveyed by it to a place of safety. Observe

that *κόμισαι* is here the infinitive, in the sense of the imperative. The scholiast errs in rendering it by *ἐπιμελήθητι*.—*δός τέ*. The common text has *δός δέ*, but *δέ* clashes with what precedes. The reading *τέ* is given by Bentley, Heyne, Wolf, Spitzner, &c.—*ὃ με*. Observe the double accusative.—*ὃς νῦν γε καὶ ἄν Διὶ, κ. τ. λ.* The meaning intended to be conveyed is in effect this, that Diomedes is now the most daring of mortals, even as Jove is the greatest of the gods.

364–370. *ἀκηχεμένη*. “Afflicted.”—*λάζετο*. “Took hold of.”—*υἱάστιξεν δ’ ἐλάαν*. “And she lashed (the steeds) to urge them forward.” Observe that the infinitive stands here without *ὥστε*. Homer, indeed, may be said to use the infinitive without this conjunction, since he has it only twice joined with that mood, namely, *Il.*, ix., 42., and *Od.*, xvii., 21.—*ἵππους ἔστησε*. “Stopped the horses.” Compare verse 755.—*παρὰ δ’ ἀμβρόσιον βάλεν εἶδαρ*. “And threw beside them ambrosial food.” Even the horses of the gods are fed on ambrosial aliment. (Compare verse 777, and *Buttmann, Lexil.*, p. 81, *ed. Fishl.*)—*ἐν γούνασι*. “Upon the knees,” *i. e.*, upon the lap or bosom.—*Διώνης*. In the *Iliad*, Dione is a wife of Jupiter, and mother of Venus. At Dodona, Dione shared in the honours and the worship of Jupiter, and was regarded as his queen. Her name is, apparently, the feminine of his, and probably signified simply “goddess.” It appears, also, to be the origin of the appellation *Juno*. Hesiod names also a Dione among the Ocean nymphs. (*Theog.*, 853.) According to Apollodorus (*i.*, 1, 3), Dione, the wife of Jove, was the daughter of Uranus and Gæa.

371–372. *ἀγκὰς ἐλάζετο*. “Caught in her arms.” Though to be regarded here as a kind of adverb, yet *ἀγκὰς* appears to have been originally an accusative plural of the obsolete form *ἀγκαί*, equivalent to the later *ἀγκάλαι*. According to this view, *ἀγκὰς ἐλάζετο* will mean, in strictness, “took to her arms,” the accusative denoting motion towards. As regards the short final syllable, moreover, this may be a remnant of Doric usage, the Doric poets not unfrequently adopting the short quantity in the final syllable of accusatives plural of the first declension. (*Spitzner, Gr. Pros.*, § 28, 4.)—*χειρί τέ μιν κατέρεξεν, κ. τ. λ.* Consult note on book i., 361.

373–375. *σε τοιάδ’*. Observe the double accusative and compare book ii., 195.—*μαψιδίως*. “Rashly.”—*ὥς εἴ τι κακὸν, κ. τ. λ.* “As if openly committing some crime,” *i. e.*, as if you had committed some offence openly. The allusion here is to early Grecian customs in the case of females. Women were kept within doors, and not allowed to mix much in public. They were subjected, also

to strict domestic discipline for misconduct; but if the offence were committed in public (ἐνωπῇ), the punishment was much more severe. Compare *Il.*, xxi., 489, *seqq.*, where Juno inflicts personal chastisement on Diana.

376-381. οὐτα. Observe here the short final vowel, the tense not being an imperfect (οὐτᾶε, contr. οὐτᾶ), but a syncopated aorist (οὐτᾶν, 3 sing. οὐτᾶ). — οὐ γὰρ ἔτι Τρώων, κ. τ. λ. “For no longer is the dire conflict between the Trojans and Greeks.”

382-384. τέτλαθι, τέκνον ἐμόν, κ. τ. λ. Repeated from book i., 586.—δὴ τλήμεν. “Have before this endured (evils) from men.” We find a twofold mode of punctuating this clause among the ancient grammarians, namely, either to place a comma after ἀνδρῶν, as Eustathius and most others do, so that τλήμεν ἐξ ἀνδρῶν are joined in construction; or to place a comma after δῶματ’ ἔχοντες, and connect ἐξ ἀνδρῶν with χαλέπ’ ἄλγεα, κ. τ. λ. The former mode is adopted by all the more recent editors, and suits the context better.—χάλεπ’ ἄλγε’ ἐπ’ ἀλλήλοισι τιθέντες. “Laying grievous sorrows upon each other.” The meaning of the whole passage is this: Many of us, inhabitants of the skies, have already endured, and are destined to endure evils at the hands of men, since we ourselves do, in fact, bring these evils upon each other, by the eagerness with which we take part in the quarrels of mortals.

385-387. Ὠτος κρατερός τ’ Ἐφιάλτης. Otus and Ephialtes, commonly called the twin sons of Alöeus, were, in fact, the sons of Neptune and Iphimedia, the wife of Alöeus. They were the tallest giants that earth ever reared, and at nine years of age were already nine ells in height, and nine cubits in breadth. They menaced the immortals, and prepared to pile Ossa upon Olympus; but Apollo killed them before the down had grown on their cheeks. (*Od.*, xi., 304, *seq.*) The legend of their imprisoning the war-god is supposed by one of the scholiasts to mean, that by reason of their great strength they became the arbiters of war and peace, and caused the former to cease: μέγιστοι καὶ ἰσχυροὶ γενόμενοι ἔπανσαν τοὺς πολέμους.

χαλκῆφ δ’ ἐν κεράμφ, κ. τ. λ. “And he lay bound for thirteen months in a brazen dungeon.” Observe the continuance of action denoted here by the pluperfect. The term κέραμος is said to mean here a dungeon, or prison, by a Cyprian usage; and we may compare with it, in this sense, the word χήραμος, meaning “a hole,” “gap,” or “hollow.” Some, however, suggest that χαλκῆφ ἐν κεράμφ may signify “under a roof of brass,” i. e., impenetrable.

388-391. καὶ νύ κεν ἐνθ’ ἀπόλοιτο, κ. τ. λ. The poet talks here

of Mars's *prishing*. As this, however, could not, of course, happen to a deity, even according to the rude notions of the Homeric age, we must take the term in question in a very extended sense, and explain it by the language of Hesiod in his *Theogony* (v. 792), where we find it stated that a god might remain for a long time in a kind of stupor, or lethargy.—*ἄτος πολέμοιο*. “Insatiate of war.” *μητρυνή*. “Their step-mother.” The step-mother of the *Aloïdæ* was *Eeribœa*, or *Eribœa*, the daughter of *Eurymachus* son of *Mercury*. According to the scholiast, she disclosed to *Mercury*, out of hatred to her step-sons, the place where *Mars* was confined.—*ἐξέκλεψεν*. “Stole away.”—*τειρόμενον*. “Exhausted.”—*δέ*. Equivalent to *γάρ*.—*ἔδάμνα*. “Was subduing him.”

392–394. *παῖς Ἀμφιτρούωνος*. *Hercules* is meant, and *Homer* appears to be here quoting from some old poem, or *Heraclea*, celebrating his exploits. The scene of the legend, according to the scholiast, was at *Pylos*, where *Neleus*, the father of *Nestor*, was reigning at the time. In the battle that was fought here, eleven of the sons of *Neleus* were slain, and only *Nestor* escaped. The gods, too, namely, *Juno*, *Pluto*, *Mars*, and *Neptune*, who had taken sides with *Neleus*, were very roughly handled in the conflict, and *Juno* and *Pluto* were both wounded. (Compare *Apollod.*, ii., 7, 3.) Other authorities make *Mars* also to have been wounded on this occasion. (*Hes.*, *Scut. Herc.*, 362.—*Pind.*, *Ol.*, ix., 43, *seq.*)—*ὅστις τριγλώχινι*. “With a three-barbed arrow.” Compare the explanation of the scholiast: *τριγλώχινι· τρεῖς ἀκίδας ἔχοντι*.—*καί μιν*. “Her also.”—*ἀνήκεστον*. “Unassuageable.”

395–397: *ἐν τοῖσι πελώριοις*. “Gigantic among these (deities).” The reference in *τοῖσι* is not merely to *Mars* and *Juno*, but to all the gods generally, who have, according to verse 383, *seq.*, suffered evils from mortals.—*ὡν τὸς ἀνὴρ*. “The same man,” *i. e.*, *Hercules*.—*ἐν Πύλῳ*. “In *Pylos*.” There is considerable difference of opinion here about the true reading. Some give *ἐν Πύλῳ*, and make *ἐν Πύλῳ ἐν νεκύεσσι* equivalent to *ἐν τῇ τῶν νερτερῶν Πύλῳ*, “in the gate of the dead,” *i. e.*, of the lower world. This is the reading of *Aristarchus*, and it is supposed to refer to the time when *Hercules* bore off *Cerberus* from the lower world, and a conflict took place with *Pluto* in the very gates of *Hades*. (Compare *Eustath.*, *ad loc.*) This explanation, however, goes on the very gratuitous supposition that *Πύλῳ* is only another form for *Πύλῳ*. But we find that *Homer* always uses *Πύλαι*, not *Πύλῳ*, and never *Πύλος*. *Heyne*, therefore, reads *ἐν Πύλῳ*, and refers the words to the battle at *Pylos*, of which mention has already been made in a previous note. *Heyne's* opin-

is supported by the authority of K. O. Müller (*Orchom. u. die Minyer*, p. 364), Bothe, and Jacobi (*Mythol. Wörterb.*, p. 260, *Anm.*) It certainly appears the preferable one.

ἐν νεκύεσσι, βαλὼν, κ. τ. λ. "Having wounded, consigned him to pains among the dead," *i. e.*, Pluto lay amid the slain, suffering from the wound which Hercules had inflicted. Compare Heyne: "*Hades jacebat inter cæsos dolens e vulnere.*" With ἔδωκεν supply αὐτόν.

398-402. πεπαρμένως. "Pierced through."—ἤλῃλατο. "Had been driven."—κῆδε δὲ θυμόν. "And was distressing his soul." Observe that κῆδω, though here applied to the mind, is most commonly employed of outward troubles.—Παιήων. Pæëon is in Homer the physician of the gods. Nothing is said about his origin. His attributes were transferred by later poets to Apollo, with whom he was, perhaps, originally identical.—ὀδυνήφατα φάρμακα. "Pain-extinguishing remedies."

403-404. σχέτλιος, ὀβριμοεργός, κ. τ. λ. "Reckless man, doer of violent deeds, who felt not at all concerned about perpetrating unholy acts." Observe that these words refer to Hercules, and are in close connexion with verse 397, and that all from verse 398 to v. 402, both inclusive, must either be regarded as a parenthetical clause, or, what is far more probable, as a mere interpolation.—ὀβριμοεργός. We have followed here the ordinary text. Spitzner gives αἰσυλοεργός, which, according to the scholiast, and the *Etym. Mag.* (39, 31), was the reading of Aristarchus. But this latter form occurs nowhere else in Homer, whereas ὀβριμοεργός is given in the Homeric Lexicon of Apollonius.—ἐκῆδε. "Harassed."

405-409. σοὶ ἐπὶ τοῦτον ἀνῆκε. "Set this man upon thee." Observe that ἐπὶ is here added to mark more clearly the direction of the action. The reference in τοῦτον, as also in νήπιος, immediately after, is to Diomedes.—οὐδε τὸ οἶδε. The same as οὐδὲ τοῦτο οἶδε.—οὐδ' οὐ δηναίος. "Not at all long-lived."—οὐδέ τί μιν παῖδες, κ. τ. λ. "Neither at all do his children on his knees call him father," *i. e.*, nor does he ever return from war to the loved circle of home. A beautifully-simple passage, and imitated by Gray:

No children run to lisp their sire's return,
Or climb his knees the envied kiss to share."

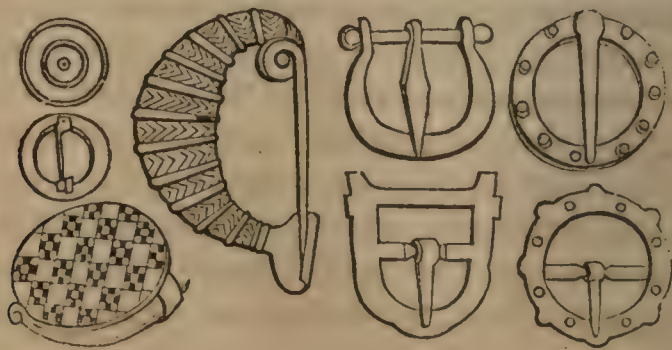
410-415. τῷ νῦν Τυδείδης φραζέσθω. "Therefore now let the son of Tydeus take heed." Dione here means to convey the idea, that Diomedes may possibly meet with an antagonist far different from Venus, who may lay him low on the battle-field, and leave his wife Ægialea to mourn in vain for his return. There is no allusion,

therefore, in this to any wandering from home, on the part of Diomedes, in consequence of the infidelity of his spouse. That whole story appears to be a post-Homeric one. Ægialea is here represented as a faithful wife; whereas, according to the common account, she was a woman of the most abandoned character, and her vicious propensities were implanted in her by Venus, that she might be revenged on Diomedes for wounding her. On his return, says the same account, being made acquainted with the criminal conduct of his spouse, he went to settle in Daunia.

ἀμείνων σεῖο. "Mightier than thou."—Αἰγιάλεια, περίφρων Ἀδρήστειν. "Ægialea, the eminently-prudent daughter of Adrastus." Ægialea, according to another account, was the daughter of Ægialeus, the son of Adrastus. (*Apollod.*, i., 8, 6.)—ἐξ ὕπνου γοόωσα. "Breaking out into lamentations from sleep." The most natural mode of explaining these words is to refer them to some alarming dream respecting her absent lord, which disturbs her slumbers, and the cries of grief occasioned by which alarm the whole household. And that this often occurs, the particle δὴν in the previous verse is intended to indicate.—κουρίδιον πόσιν. "Her wedded lord."—ἰφθίμη ἄλοχος. "The noble spouse," i. e., ennobled by her true affection for her husband.

416-420. καὶ ἀμφοτέρησιν, κ. τ. λ. "And wiped off the ichor from her hand with both (her own)." Supply *χερσίν* after *ἀμφοτέρησιν*.—ἄλθετο. "Began to heal."—αἱ δ' αὖτ'. "But they in their turn."—Ἀθηναίη τε καὶ Ἥρη. Deities always friendly to the Greeks.—ἐρέθιζον. "Tried to provoke." Jupiter always favoured Venus, and hence excited the ill-will of Minerva and Juno.

421-427. ὃ τι κεν εἶπω; "For what I shall say?" More literally, "for that which I shall say, whatever it may be?"—ἢ μάλα δῆ. "Most assuredly now."—ἀνιεῖσα. "While inciting."—τοὺς νῦν ἑκπαγλ' ἐφίλησεν. "For whom she has just now shown an excessive fondness."—καρρῆζουσα. "In caressing."—πρὸς χρυσῇ περόνῃ. "Against her golden brooch." The following wood-cut represents some ancient brooches. The curved portion in some is a circular



ring, or disc, the pin passing across its centre ; in others it is an arc, the pin being as the chord of the arc.

428-430. οὐ τοι, τέκνον ἐμόν, κ. τ. λ. This verse and the two that follow are quoted by many of the ancient writers ; *e. g.*, by Cicero (*ad Att.*, xiv., 13), and Plutarch (*De Aud. Poet.*, p. 36).—δέδοται πολεμήϊα ἔργα. "Have warlike deeds been assigned."—ἀλλὰ σύγ' ἱμερόεντα, κ. τ. λ. "But do thou attend to the desirable employments of the marriage-state."—ταῦτα δὲ πάντα. "All these things, on the contrary," *i. e.*, the employments of warfare.

433-439. γινώσκων ὁ. "Although he knew that." Observe that ὁ, the neuter of the relative ὅς, is here employed for ὅτι, "that." (*Kühner*, § 800, p. 407, *ed. Jelf.*)—ὑπείρεχε χεῖρας. Compare book iv., 249.—ἔετο δ' αἰεὶ. "But he was continually longing."—τρὶς δὲ οἱ ἐστυφέλιξε, κ. τ. λ. "And thrice Apollo violently smote for him his glittering shield." Observe that ἀσπίδα οἱ is the same, in fact, as ἀσπίδα αὐτοῦ. As regards ἐστυφέλιξε, consult *Glossary* on book i., 581.—ἐπέσσυτο. "He had made an onset upon him." Observe the employment of the passive in a middle sense.—δαινὰ ὀμοκλήσας. "Having terribly rebuked (him)."

440-442. φράζεο, Τυδεΐδη, καὶ χάζεο. "Beware, son of Tydeus, and retire."—θεοῖσιν ἴσ' φρονέειν. "To meditate equal things with the gods," *i. e.*, to consider thyself equal to the gods. Compare Voss, *ad loc.* : "Nimmer den Göttern wage dich gleich zu achten." This is the true idea, though rejected by Crusius and Stadelmann.—φῦλον. "Is the race." Supply ἐστί.—ἐρχομένων. "Moving." Men moving on the earth are here opposed to the gods who occupy the mansions of Olympus.

445-448. ἀπάτερθεν ὀμίλου. "Apart from the throng."—Περγάμῳ εἰν ἱερῇ. Compare book iv., 508.—οἱ ἐτέτυκτο. "Stood built for him." Observe the continued meaning of the pluperfect.—ἦτοι τὸν Λητώ τε, κ. τ. λ. "Him, indeed, both Latona and the arrow-queen Diana began to heal and restore to his former glory of mien," *i. e.*, to restore to his former strength and beauty.—ἐν μεγάλῳ ἄδύτῳ. "In the spacious shrine." The ἄδυτον was the innermost shrine, or sanctuary, and to it the priests only had access. The two goddesses here mentioned must be supposed to have been worshipped in the same temple with Apollo, their worship being a kindred one.

449-454. εἶδωλον. "A phantom."—αὐτῷ τ' Αἰνείᾳ ἱκελον, κ. τ. λ. Compare *Virg.*, *Æn.*, x., 636, *seqq.*—δῆονν ἀλλήλων, κ. τ. λ. "Were destroying the ox-hide well-rounded shields, and the light bucklers around each other's breasts." The shields were commonly made of ox-hides spread over a frame-work of wood or twisted osiers

The hides were several folds deep, and were bound round the edge with metal.—*λαιοσήια*. The *λαιοσήιον* was a kind of shield or buckler, oblong, and usually bending inward. It was always distinct from the *ἀσπίς*, and lighter. It was covered with raw hides, and was used by the Cilicians instead of the common *ἀσπίς*. (Compare *Müller, Archæol. d. Kunst*, § 342, 6.)

455–459. Ἄρες, Ἄρες, κ. τ. λ. Compare verse 31.—οὐκ ἂν δὴ τόνδ', κ. τ. λ. “Wouldst thou not now, having gone after him, draw this man away from the fight?” As regards this form of interrogation, compare verse 32.—σχεδόν. “Close to her,” *i. e.*, coming quite near.—χεῖρ' ἐπὶ καρπῷ. “On the hand by the wrist.” Compare note on verse 336.—αὐτῷ μοι. “Upon me myself.” Among the Attics, *ἐμαντοῦ*, *σεαντοῦ*, &c., are reflective only, referring to the person implied in the verb, without any particular emphasis derived from *αὐτός*; in Homer, on the contrary, *αὐτός* has usually an emphasis; hence he often gives the component parts separately, as *ἐμ' αὐτόν*, *ἐ αὐτήν*, and sometimes, as in the present instance, *αὐτός* is placed before the personal pronoun, which has the effect of increasing the emphasis. (*Matthiæ*, § 148, *Obs.* 2.)

460–471. Περγάμῳ. Compare verse 446.—μετελθών. “Having gone among them.”—Ἀκάμαντι. Acamas was the leader of the Thracians from the shores of the Hellespont. Compare book ii., 844.—κέλευεν δέ. “And he encouraged.”—ἐς τί; “How long?” Equivalent, as Eustathius remarks, to *μέχρι τίνος*.—ἦ εἰσόκεν. “Shall it be until.” As regards the interrogative meaning of *ἦ*, consult note on book i., 133.—ἐτίομεν. “We used to honour.”—φλοίσβοιο. Compare verse 322.—Σαρπηδών. Sarpedon was the son of Jupiter by Laodamia, the daughter of Bellerophon. He was King of Lycia, and leader, with Glaucus, of the Lycian auxiliaries of Priam. (Compare book ii., 876.) The character of Sarpedon is represented as the most faultless and amiable in the *Iliad*. He was slain by Patroclus. (*Il.*, xvi., 419, *seqq.*)

472–475. πῇ δὴ τοι μένος οἴχεται; “Whither, now, is thy spirit gone?” Several verbs, among which is *οἴχομαι*, have in their present the sense of the perfect, as implying the action whence their present state arises. (*Kühner*, § 396, p. 51, *ed. Jelf*).—φῆς που ἄτερ λαῶν, κ. τ. λ. “Thou saidst, if I mistake not, that thou wouldst hold the city without (thy own) forces and the auxiliaries, alone with thy brothers-in-law and thy own brothers.” Observe that *ἐξέμεν* is here equivalent, in effect, to *φυλάξειν*.—που. Equivalent here to the Latin *ni fallor*. (*Zeune, ad Viger.*, p. 446, *ed. Herm.*)—λαῶν By these are meant the city forces as distinguished from

the allies.—τῶν. Referring to the γαμβροί and κασίγνητοι.—ιδεῖν οὐδὲ νοῆσαι. “To see or to observe.” Homer distinguishes simple seeing (ιδεῖν) from νοεῖν, which latter implies an exercise of mind following upon ιδεῖν. Compare *Il.*, xi., 599, where we have τὸν δὲ ἰδὼν ἐνόησε.

477–481. οἵπερ τ’ ἐπίκουροι ἐνείμεν. “Whosoever of us are even n (the place) as auxiliaries.” Sarpedon, not without reason, boasts of the prowess of the Trojan allies. Even Agamemnon feared them more than the Trojan forces themselves. (Compare book ii., 130.)—ἦκω. “Am come.” Compare note on verse 472.—τηλοῦ γὰρ Λυκίῃ. Supply ἐστί. By Lycia is here meant, not the country of Pandarus, on the River *Æsepus*, in Mysia (compare note on book iv., 197), but the larger region of that name between Pamphylia and Caria.—Ξάνθῳ ἐπὶ δινήεντι. “Upon the eddying Xanthus.” Observe that the Lycian River is meant, not the one in Troas called also Scamander.

καὶ δὲ κτήματα πολλά, κ. τ. λ. “And (there I left) behind many possessions, and (those) which whoever may be in want wishes for,” *i. e.*, and which he who has not as large would greatly wish to have. With ἐπιδευής supply ἦ. This latter clause, τάτ’ ἔλδεται ὅς κ’ ἐπιδευής, appears to be added for mere amplification. Compare the explanation of Heyne: “*Opes satis magnas, quas omnes alii habere vellent.*” As regards the form κάδ, consult note on book ii., 160, and observe that καὶ ἐλιπον becomes, in later Greek, κατέλιπον.

482–486. ἀλλὰ καὶ ὧς. Consult note on book i., 116.—καὶ μέμον’ αὐτός, κ. τ. λ. “And am myself eager to fight with any warrior.” Clarke explains ἀνδρὶ here by “*cum isto viro,*” *i. e.*, *Diomede*. But this would be τῷ ἀνδρὶ.—ἀτὰρ οὔτι μοι ἐνθάδε τοῖον, κ. τ. λ. “Although I have not anything here such as the Greeks would either carry off or drive away,” *i. e.*, though I have no possessions here, such as you and your countrymen have, which the Greeks may plunder if undefended. The expression ἄγειν καὶ φέρειν means to sweep a country of all its plunder, ἄγειν referring, in such construction, to slaves, cattle, &c., and φέρειν to things.—καὶ ἀμυνέμεναι ὥρεσθαι. “And to defend their wives.”

487–490. μήπως, ὥς ἀψῖοι, κ. τ. λ. “(Beware) lest by any means, having been taken, as it were, in the meshes of an all-catching net, ye become a prey and a spoil unto hostile men.” Supply ὁρᾶτε before μήπως. Some, however, make no ellipsis here but place a comma after ὥρεσθαι. This wants force

ἀλόντε. There is a metrical difficulty here, the *a* in ἀλόντε being

long, whereas every where else in Homer it is short. (Compare book ii., 374, and iv., 291.) Bentley, therefore, proposes to read *λίνου πανάγροιο αλόντε*, while Clarke inserts *που* between *λίνου* and *αλόντε*, so as to read *λίνου που αλόντε πανάγρον*. Neither expedient, however, is necessary, since the long *ā* in *αλόντε* appears to be the original quantity. Compare *ἀνᾶλίσκω*. (Buttmann, *Irreg. Verbs*, p. 17, *ed. Fishlake*.) Again, besides the metrical difficulty, a grammatical one presents itself. How can the dual be employed in *αλόντε*, when we expect the plural number? Some of the old interpreters of Homer supposed the dual to stand here for the plural, and with this opinion Buttmann (§ 33, *Anm.* 8) and Thiersch (§ 182, 12) so far agree, that they make the dual-ending nothing more than an old shortened form of the plural. Clarke's explanation, however, appears to be the most natural, which makes the dual here actually refer to two distinct subjects; namely, Hector, on the one hand, and the rest of the Trojans on the other: "Thou and thy people;" *Tuque ipse et populus tuus*. This derives additional confirmation from verse 485, where we have *τύνη* and *λαοὶ ἄλλοι* in juxtaposition. (Clarke, *ad loc.*)

491-492. *τηλεκλειτῶν*. "Far-famed." Wolf and Heyne every where prefer *τηλεκλητῶν*, "summoned from afar." The MSS. fluctuate between the two forms, since wherever *τηλεκλειτοί* is given there is always a various reading *τηλεκλητοί*. Buttmann, however, gives *τηλεκλειτοί* the preference. Many of the Trojan allies came, not from afar, but from quarters near at hand; and, besides, the allies themselves are often styled by the simple epithet *κλειτοί*. The compound *τηλεκλητός*, moreover, does not occur in any other ancient writer. We have, therefore, for these reasons, as well as others stated by Buttmann, followed this critic in the present instance, as Spitzner has likewise done. (*Lexil.*, p. 383, *ed. Fishl.*)

νωλεμέως ἐχέμεν, κ. τ. λ. "To hold on unceasingly, and to lay aside, in thy own case, all cause for strong reproof." The meaning of this line has been greatly misunderstood by Heyne and others, who have accordingly regarded it, along with the previous one, as spurious, because, in their opinion, no satisfactory sense can be elicited from it. The whole difficulty, however, will disappear, if we refer *νωλεμέως ἐχέμεν* alone to *λίσσομένῳ*, and connect *κρατερὴν δ' ἀποθέσθαι ἐνιπὴν* not with *λίσσομένῳ*, but with *σοὶ δὲ χρή* in verse 490. Sarpedon, then, will advise Hector to do two things: to see, namely, that the leaders of the allied forces be induced to persevere in their exertions; and, in the next place, not to give occasion for

any rebukes from others, in his own case, by acting the part of a vain-glorious boaster, in the manner alluded to in verse 473, *seqq.*

493-498. δάκε. "Stung."—Εκτορι. The usual Homeric construction, in such cases, is that of a double accusative, namely, one of the whole and another of the part. Here, however, and also in *Od.*, xviii., 88, the whole is expressed by the dative.—πάλλων δ' ὀξέα δοῦρα. The Homeric heroes, on important occasions, went to battle with two spears. (Compare book iii., 18.)—φύλοπιν αἰνὴν. Compare book iv., 15.—οἱ δ' ἐλελίχθησαν. "They thereupon wheeled about," *i. e.*, turned around from flight. The reference is to the Trojans.—ὑπέμειναν ἀολλέες. "Withstood them in close array."

499-505. ἄχνας φορέει, κ. τ. λ. "Carries the chaff along the sacred threshing-grounds." The threshing-floor was a raised place in the field, open on all sides to the wind; for the ancients performed their threshing in the open air, not under cover, and the grains of corn were beaten out, either by the hoofs of cattle treading upon it, or by flails. (Compare *Virg.*, *Georg.*, i., 178.)—ἱεράς. By "sacred" is here meant consecrated to Ceres.—ἀνδρῶν λικμώντων. "When men are winnowing." Supply τὸν καρπόν.—ὅτε τε ξανθὴ Δημήτηρ, κ. τ. λ. "And when yellow Ceres is separating both the grain and the chaff, as the winds rush along." The ancient Greeks performed their winnowing when the winds were high, in order that the chaff might be the more easily carried off. As regards the expression ξανθὴ Δημήτηρ, compare Virgil's "*flava Ceres*" (*Georg.*, i., 96.)

αἱ δ' ὑπολευκαίνονται ἀχυρμαί. "And they, the places where the chaff falls, grow gradually white." Compare, as regards the meaning of ἀχυρμαί, the explanation of the scholiast: οἱ τόποι εἰς οὓς τὰ ἄχυρα ἐκπίπτει.—ὅν ῥα δι' αὐτῶν, κ. τ. λ. "Which, in fact, the feet of the horses struck up through them to the brazen-founded heaven, as (the Trojans) mingled with them back again." The dust is raised by the feet of the Trojan steeds, passes through the masses of the Grecian host (δι' αὐτῶν), ascends on high, and then, settling again, whitens the Greeks from above (ὑπερθε), just as the ἀχυρμαί are whitened by the falling chaff after the wind has tossed it to and fro.—ἂψ ἐπιμισγομένων. Referred by some less naturally to the Greeks.—ὑπὸ δ' ἔστρεφον ἡνιοχῆες. "For the charioteers were turning back," *i. e.*, kept wheeling their chariots around against the Greeks.

506-511. οἱ δὲ μένος χειρῶν, κ. τ. λ. "And these bore right onward the strength of their hands." Observe that οἱ δὲ refers here

to the Trojans, and particularly to the ἐπιβάται, or warriors in the chariots, as opposed to the ἡνιοχῆες, just mentioned.—ἀμφὶ νύκτα ἐκάλυψε μάχη. “Cast a covering of night over the battle.”—τοῦ δ’ ἐκραίαινεν ἐφετμάς, κ. τ. λ. “And he fulfilled the commands of the other, of Phœbus Apollo of the golden sword.” The epithet χρυσάωρος is one applied to the gods generally, but most usually to Apollo. The signification may perhaps differ, according to the attributes of the different divinities (ἄορ, like ὄπλον, being used for any implement, as the sickle of Ceres, the bow of Diana, the lightning of Jove). Yet, as this general usage of ἄορ is certainly not found in Homer, such interpretations are not very probable; whereas it was natural for a warlike people, like the early Greeks, to invest all their gods with the sword.

οἰχομένην. “Departing.” Minerva, according to verse 418, had gone back to Olympus, since she is represented there as holding converse with Jove.

512–518. Αὐτός. Referring to Apollo. Æneas now returns to the fight, restored to his former strength, Apollo himself sending him forth, completely cured of the wound inflicted by Diomedes, from his temple on the Pergamus or Acropolis.—μάλα πίνονος ἐξ ἀδύτοιο. “From his very rich shrine.”—μεθίστατο. “Placed himself among.”—ἄρτεμέα. “Sound.” Compare our ordinary English expression “safe and sound,” and also the explanation of Stadelmann, “*frisch und gesund*.”—καὶ μένος ἐσθλὸν ἔχοντα. “And having good strength.”—μετάλλησάν γε μὲν οὔτι. “They did not, indeed, however, question him at all.” Supply αὐτόν.—πόνος ἄλλος. “A different toil.” The meaning is, that something very different from asking questions occupied their attention.—ἄμοτον μεμανῖα. Compare book iv. 440.

519–527. τοὺς δὲ Δαναούς. “Those, on the other hand, the Greeks.” Observe the interval between τοὺς δὲ and Δαναούς in the text, and compare τοῦ δ’ ἐκραίαινεν ἐφετμάς Φοίβου Ἀπόλλωνος, in verse 508, seq.—οἱ δὲ καὶ αὐτοί. “But they even of themselves.” Observe that οἱ δὲ refers here to the Greeks, and not, as Eustathius explains it, to the Ajaxes, Ulysses, and Diomedes.—ἔμενον. “Awaited them.” The Greeks, while waiting in silence for the onset of the Trojans, are beautifully compared to large masses of clouds hanging around lofty mountain-tops, while the winds still slumber, and before the warfare of the elements has commenced.—νηνεμίας. “During a calm.” The genitive of time. There is no need of regarding this as a genitive absolute, and supplying οὔσης, as some do.—ἔστησεν ἀτροέμας. “Has caused to stand without motion.”—ὄρα. “As

long as."—*ζαχρηῶν*. "Pressing violently on," i. e., stormy, impetuous. There can be no doubt whatever that the true reading here is *ζαχρηῶν*, not *ζαχρειῶν*. Consult Spitzner, *ad loc.*—*πνοιῇσιν λιγυρῇσι ἀέντεσ*. "Blowing with shrill blasts."

528-532. *πολλά κελεύων*. "Greatly encouraging them." As the address of the monarch is so brief in its nature, we cannot, of course, make *πολλά* here equivalent to the Latin *multa*, but rather to *multum*. (*Heyne, ad loc.*)—*ἀνέρες ἔστε*. "Be men."—*ἐλεσθε*. "Take unto yourselves." Observe the force of the middle.—*ἀλλήλους τ' αἰδεῖσθε*. "And feel shame towards each other." There is more safety in that shame which leads men to respect themselves, and to act bravely, than in flight. Even in a defeat, to fight bravely to the last is attended with less bloodshed than to run away precipitately. (*Heyne and Valpy, ad loc.*)—*αἰδομένων δ' ἀνδρῶν*. Supply *ἀλλήλους*.—*ἥν πέφανται*. "Than are slain."—*φευγόντων δ'*. "But when they fly."—*ὄρνυται*. "Arises (from it)."—*ἀλκή*. "Succour."

533-540. *ἀκόντισε*. "Hurled."—*πρόμον ἄνδρα*. "A foremost fighting man."—*Αἰνείω*. For *Αἰνείου*. The form *Αἰνείω*, though supported by the authority of MSS., and of the ancient grammarians, is nevertheless correctly rejected by modern scholars. (*Thiersch*, § 178, 26; *Matth.*, § 69, 9.)—*Περγασίδην*. "Son of Pergasus."—*ὁμῶς*. Equivalent to *ὁμοίως*. Observe the accentuation: *ὁμῶς*, the conjunction, "nevertheless," &c., has the acute accent, and on the initial syllable.—*θοδὸς ἔσκε*. "He was ever prompt." Observe the iterative force of *ἔσκε*.

ἥ δ' οὐκ ἔγχος ἔρυτο. "That, however, did not keep off the spear." Observe that *ἥ* refers to *ἀσπίς*.—*διαπρὸ δὲ εἶσατο χαλκός*. Compare book iv., 138. In the verse just referred to, the line ends with *καὶ τῆς*, which Heyne here also adopts. But *χαλκός* suits the context better in the present instance, and has been adopted by Wolfe, Spitzner, and others from good MSS.—*νειαίρη ἐν γαστρὶ*. "In the lower part of the belly."—*ζωστῆρος*. Consult note on book iv., 132.—*ἔλασσεν*. "He drove it." Observe that the nominative here changes, and the reference is to Agamemnon.—*δοῦπησεν δὲ πεσών*, κ. τ. λ. Compare book iv., 504. Here, again, we have another change of nominative, Deïcoön being now meant.

541-545. *ἐνθ' αὖτ' Αἰνείας*, κ. τ. λ. Æneas is now brought forward again, and slays Crethon and Orsilochus, the two sons of Diocles.—*Διοκλῆος*. Diocles, son of Orsilochus (the son mentioned in the text being named after the grandfather), was King of Phæræ in Messenia. In the *Odyssey* (iii., 488) Telemachus is described as having spent the night under his roof. He was probably a vassal

of Agamemnon's, since Pheræ is one of the cities which Agamemnon expresses his willingness to give up to Achilles, if the latter will become reconciled to him. (*Il.*, ix., 151.)—Φηρή. Otherwise written Φηραί (Ionic for Φαραί). It lay on the River Nedon, near the modern *Kalamata*.

ὅςτ' εὐρὺν ῥέει, κ. τ. λ. "Which flows with wide stream through the land of the Pylians." The River Alphēus rose on the Laconian border of Arcadia, and flowed through Arcadia and Elis. In its passage through the latter country, it watered, according to the poet, the territory of the Pylians, by which evidently that of the Triphylian Pylos is meant. Strabo, therefore, makes use of this passage for the purpose of proving that the Triphylian Pylos was the city of Nestor. (*Strab.*, viii., p. 344.) Compare, however, *Leake's Morea*, vol. i., p. 417, *seqq.* Consult, also, note on book i., 251.—εὐρὺν ῥέει. Heyne explains εὐρὺ here by *late*, as implying that the river flows through a large part of the Pylian territory, not that it is large of size. We have preferred, however, giving εὐρὺ the meaning which Heyne condemns, both because it is the more natural one, and because Leake describes the Alpheus as being from the Straits of Lavdha in Arcadia, to the sea, a wide, though shallow stream. (*Morea*, vol. ii., p. 67.)

546-553. ὃς τέκετ', κ. τ. λ. Observe that ὃς here refers to the god of the stream.—πολέεσσ' ἀνδρεσσιν ἀνακτα. The dative here follows the analogy of ἀνάσσειν τινί.—διδυμάονε παῖδε. "Twin sons." Observe that διδυμάονε is poetic for διδύμω.—μάχης εὖ εἶδότε πάσης. Consult note on verse 11.—ἠβήσαντε. "Having attained to man's estate."—εὐπωλον. "Fine-steed-breeding." A common epithet of Troy and the adjacent country, on account of the fine pastures of Ida.—τιμὴν ἀρνυμένω. Consult note on book i., 159.—τω δ' αὖθι τέλος θανάτοιο κάλυψεν. "But there the end of death enveloped those two." Observe that by τέλος θανάτοιο is meant, in fact, the end that death brings upon all things.

554-560. οἷω τώγε λέοντε, κ. τ. λ. "They two, just as two lions have been reared," &c. Observe that τώγε is here substantival, and that the clause is the same as τώγε οἷω λέοντε δύο, κ. τ. λ. (*Kühner*, § 443, 4, p. 97, *ed. Jelf.*) Heyne, who takes umbrage at τώγε very unnecessarily, thinks the text corrupt, and conjectures οἷω τ' αὖτε λέοντε δύο.—βιθείης τάρφεσιν ὕλης. "Amid the thickets of a deep forest." Observe that τάρφεσιν is here the local dative.—σταθμοὺς ἀνθρώπων κεραῖζετον. "Lay waste the stalls of men." The reference here is to the farm-yard buildings, stalls, folds, stables, &c. In a previous passage (r. 140) the term σταθ-

μούς was applied to the abode of the shepherd himself.—ὄφρα. “Until.”—κατέκταθεν. “Are slain.” The aorist refers to what is accustomed to take place.—ἐλάττησιν ἐοικότες ὑψηλῇσιν. “Like lofty pines.” An image of frequent occurrence in Homer. Compare *Virg.*, *Æn.*, v., 448.

564–568. τὰ φρονέων. “Planning this,” *i. e.*, with this design.—Ἀντίλοχος. Compare book iv., 457.—περὶ γὰρ δίε, κ. τ. λ. “For he was exceedingly afraid for the shepherd of the people.” Observe that ποιμένι is here the dative of advantage.—μή τι πάθῃ. We have adopted here the optative mood, at the suggestion of Hermann (*Opusc.*, i., 288), and on the authority, also, of a Vienna MS. The common text has πάθῃ, but the optative ἀποσφῆλειε, which follows, leads at once to the suspicion that this latter reading is erroneous.—μέγα δέ σφας ἀποσφῆλειε πόνοιο. “And make them miss greatly (the fruits) of their toil.” The death of Menelaus would have rendered abortive the whole design and success of the war. (*Valpy, ad loc.*) Observe that σφας is here a rare enclitic accusative from σφεῖς. In other words, it is σφέας reduced to one syllable for the purposes of pronunciation. (Compare *Buttmann, Lexil.*, p. 429, 15, *ed. Fishl.*)

568–575. τὸ μὲν δῆ. Æneas and Menelaus are meant.—ἐχέτην. “Held.”—μάλ’ ἄγχι παρίστατο ποιμένι λαῶν. “Placed himself beside the shepherd of the people, very near (to him),” *i. e.*, close by the side of.—παρ’ ἀλλήλοισι μένοντε. “Remaining beside each other,” *i. e.*, standing closely side by side.—νεκρούς. The corpses of the two sons of Diocles. In the next line they are called τὼ δειλῷ.—τὼ δειλῷ. “Those two unfortunate ones.”—στρεφθέντε. “Having turned back,” *i. e.*, to the battle.

576–580 Πυλαιμένεα. A difficulty arises here. Pylæmenes is mentioned again in the battle at the ships, whereas in the present passage he is slain by Menelaus and Antilochus. Either, therefore, say some of the commentators, the poet’s memory is treacherous, or an interpolation has been made in the poem. Barnes and Clarke undertake to solve the difficulty by supposing that Pylæmenes, king of Paphlagonia, came to Troy with two sons, one named Pylæmenes, after the father, and the other Harpalio. The former of these sons is here slain, according to them; while in book xiii. 643, *seqq.*, we read of the death of the other, and of the father’s following the corpse of his son from the battle-field to Ilium.

ἄρχον. “A leader,” *i. e.*, commanding along with his father Pylæmenes, and his brother Harpalio. (Consult previous note.)—Παφλαγόνων. Paphlagonia lay on the Euxine, having Pontus on

the eas., and Bithynia on the west.—*κατὰ κληῖδα τυχήσας*. “Having hit (him) on the collar-bone.” Compare verse 146.

580–588. *ἡνίοχον θεράποντα*. “His chariot-attendant,” *i. e.*, charioteer. Observe that *ἡνίοχον* is here an adjective, agreeing with *θεράποντα*. Observe, moreover, that *θεράποντα* merely means a subordinate, for the time being, to the *παραιδάτης* or warrior by the side of the charioteer: not that he was a slave, or inferior; on the contrary, the charioteer was a free soldier, indeed often a hero, as Meriones is charioteer to Idomeneus, Patroclus to Achilles, &c.; nay, in *Il.*, viii., 89, Hector is called *ἡνίοχος*.—*ἔσθλόν Ἀτυμνιάδην*. “The noble son of Atymnius.”—*ὁ δ’ ὑπέστρεφε*. “But he was in the act of turning about,” *i. e.*, he was turning about his chariot for flight, when he received the blow.—*ἄγκῶνα μέσον*. “On the middle of his elbow.”—*λευκ’ ἐλέφαντι*. “White with ivory,” *i. e.*, ornamented with ivory on their upper surface. Compare book iv., 141.

ἤλασε κόρσην. “Smote him on the temple.”—*ἄσθμαίνων*. “Gasp- ing.” Observe that *ἄσθμαίνω* is especially said of the death-ruckle. —*κύμβαχος*. “Head-foremost.” The Latin *pronus*.—*ἐπὶ βρεχμόν τε καὶ ὤμους*. “Upon both the upper part of the head and the shoulders.” Observe that *βρεχμός* (the same as *βρέγμα*) is properly the *sinciput*, or the upper part of the head, from the forehead to the coronal suture, and is derived from *βρέχω*, “to wet,” “to moisten,” because this part of the bone is longest in hardening.—*ἑστήκει*. “He stood,” *i. e.*, with his feet in air, and his head deeply buried in the sand, until the horses struck him, and threw the body over.

590–595. *τοὺς δ’*. Referring to Menelaus and Archilochus.—*κεκληγώς*. “Having uttered a loud cry.” Homer’s heroes are frequently represented doing this, when urged on, as in the present case, by a feeling of vengeance, or by hope, or any other strong emotion.—*ἦρχε σφιν*. “Led them.” Mars is here accompanied by Enyo (Bellona) and Kydoimos (Tumult). In the fourth book, however (*v.* 441), the attendants of the god of battle were Deimos, Phobos, and Eris.—*ἡ μὲν ἔχουσα Κυδοιμόν, κ. τ. λ.* “She, indeed, having with her the ruthless Tumult of battle.” The tumult, or wild uproar of mortal strife, is here personified by a ruthless demon, who is made the companion of Bellona.—*ἐνώμα*. “Kept brandishing.”—*φοίτα*. “He ranged wildly.” This is meant to be a strong term here. Compare the explanation of Eustathius: *μανιωδῶς ὁρμώμενος*.

596–600. *τὸν δέ*. Referring to Hector. Diomedes is here compared to a traveller, who, after passing over a long route, finds himself on the banks of an impetuous river, which prevents all farther

advance. Not knowing, therefore, what to do in this emergency, the wanderer at length turns back on his route. So Diomedes retreats on beholding Hector.—*ἀνὴρ ἀπάλαμνος*. “A helpless man,” *i. e.*, one who knows not what step to take in such an emergency. Analogous to the Latin *inops consilii*.—*ἰὼν πολέος πεδίοιο*. Consult note on book iii., 14.—*ἄλλαδε προρέοντι*. “Running forward to the sea.”—*μορμύροντα*. “Roaring and boiling.”—*ἀνά τ’ ἔδραμ’ ὀπίσσω*. “And (then) runs back again,” *i. e.*, turns back quickly upon his former route. Observe that the aorist here refers to what is accustomed in such cases to happen.

601–606. *ὅλον δὴ θαυμάζομεν, κ. τ. λ.* “In what a way now do we all admire the noble Hector, that he is both a spearman and a courageous warrior.” Observe that the neuter of *ὅλος* is often employed in independent propositions as an adverb, to express admiration, wonder, &c.—*αἰχμητὴν τ’ ἔμεναι*. The common prose construction would be *ὅτι ἐστὶν αἰχμητής*.—*πάρα*. For *πάρεστι*.—*εἰς γε θεῶν*. “One, at least, of the gods.”—*κεῖνος Ἄρης*. “Yonder Mars.”—*ὀπίσσω εἵκετε*. “Retreat backward.” He recommends them to retreat with their faces turned towards the foe.—*μηδὲ μνεαινέμεν*. Infinitive for the imperative. Compare verse 441.

611–614. *μάλ’ ἐγγὺς ἰών*. As a foe. This same expression often occurs in a friendly sense.—*Ἀμφιον*. This Amphius must not be confounded with the one mentioned in book ii., 830, and who is there called the son of Merops, although both appear to have come from the same city; for Pæsus, mentioned here, is the same with Apæsus spoken of in book ii., 828.—*Σελάγον υἷόν*. Observe that in scanning, the diphthong *υῖ* is shortened before the succeeding vowel.—*Παισῶ*. Pæsus was situate between Lampsacus and Parion, in Asia Minor.—*ἀλλά ἐ*. Equivalent to *ἀλλ’ αὐτόν*.—*ἥ γ’ ἐπικουρήσουντα μετὰ Πρίαμον, κ. τ. λ.* “Conducted unto both Priam and his sons, for the purpose of bringing succour,” *i. e.*, led him to assist Priam and his sons.

615–626. *τόν ῥα κατὰ ζωστήῃρα, κ. τ. λ.* Compare verse 539, *seq.*—*ἐπὶ δούρατ’ ἔχευαν*. “Poured upon him spears.”—*λὰξ προσβάς*. “Having stepped on him with his heel.” Supply *αὐτῶ*. He placed his heel upon the dead body, in order to be better able to draw out the spear.—*οὐδ’ ἄρ’ ἔτ’ ἄλλα δυνήσατο, κ. τ. λ.* “But he was not thereupon able, moreover, to take away from his shoulders any fair arms besides (this),” *i. e.*, he was only able to recover his own spear, not to strip any part of the corpse. Observe here the adverbial use of *ἄλλα*, and consult Kühner, § 714, 2, p. 335, *Jelf*.—*ἐπείγετο* “He was hard pressed.”—*ἀμφίβασιν κῆατερήν*. “The vigorous de-

fence." Observe that ἀμφίβασιν here properly refers to a going or walking around for the purpose of protecting. Compare note on book i., 37, s. v. ἀμφιβέβηκας.—ἐφέστασαν. "Stood against him."—ἀπὸ σφείων. Equivalent to ἀφ' ἐαυτῶν.—ὁ δὲ χασσάμενος πελεμίσθη. Compare book iv., 535.

628–631. Τληπόλεμον Ἡρακλείδην. "Tlepolemus, son of Hercules." Tlepolemus was son of Hercules by Astyochea, daughter of Phylas, according to Homer; but, according to Pindar, his mother's name was Astydamea. Having accidentally killed the maternal uncle of his father, namely, Licymnius, he fled to Rhodes, became king there, and led the Rhodians in ninety ships against Troy (Book ii., 653, seqq.)—Σαρπηδόνη. Consult note on verse 471.—Μοῖρα κραταίῃ. "Powerful fate," i. e., not to be resisted. He was fated to fall in this encounter by the hand of the Lycian prince.—νιός νιώνός τε. Sarpedon the son, and Tlepolemus the grandson, of Jove.

633–637. Σαρπηδόν. The vocative of Σαρπήδων, gen. Σαρπήδοντος, a kindred form with Σαρπηδών, gen. Σαρπηδόνοσ, the vocative of which last would be Σαρπηδόν, with the acute on the final syllable. (Thiersch, § 197, 58.) The nominative Σαρπήδων is not, however, used; but we have the genitive Σαρπήδοντος in *Il.*, xii., 379, and the dative Σαρπήδοντι in *Il.*, xii., 392.—βουληφόρε. The epithet βουληφόρος is constantly applied to princes and leaders. Compare book ii., 24.—τίς τοι ἀνάγκη, κ. τ. λ. "What necessity is there for thee, being a man inexperienced in fight, to be crouching here?" i. e., what art thou doing here in the fight, for which thy cowardly feelings and thy want of experience both render thee so unfit?—πολλὸν ἐπιδεύει. "Thou art far inferior to." More literally, "thou wantest much of."—ἐπὶ προτέρων ἀνθρώπων. "In the time of former men," i. e., among former generations. Observe that ἐπί with the genitive is often employed, as here, in a temporal sense; the time when anything happens or exists being considered as a space or spot whereon the action rests. (Kühner, § 633, p. 262, *Jelf.*)

638–647. ἀλλ' οἶόν τινά φασι, κ. τ. λ. "But what kind of one do they say that the mighty Hercules was, my bold-spirited, lion-souled father?" Observe that we have here, in ἀλλ' οἶον, the reading of Aristarchus, and of Aristophanes of Byzantium, who regard the words as forming an exclamation; and they are followed by Wolf, Heyne, Voss, Spitzner, &c. The two other readings, namely, ἀλλοῖόν τινα, given by Tyrannio, and ἀλλ' οἶον (i. e., μόνον) by Nicias, are deservedly rejected.—βίην Ἡρακλεΐην. Literally, "the Herculean might." Compare book iii., 105.

ὅς ποτε δεῦρ' ἔλθων, κ. τ. λ. The reference is to the capture of Troy by Hercules. The hero had offered to deliver Hesione, daughter of Laomedon, when she was exposed to the sea-monster, if her father would give him the steeds which Jupiter had presented to Tros as a compensation for the loss of his son Ganymede. Laomedon assented, and Hercules slew the monster and delivered Hesione; but the faithless monarch refused to keep his word, and Hercules thereupon sailed away, threatening to return and make war on Troy. He did so return, after the performance of all his great labours, with six vessels and a small band of followers, according to Homer; but with eighteen fifty-oared ships, according to Apollodorus (ii., 6, 4. Consult *Heyne, ad loc.*). Laomedon was slain, and the city taken and sacked. From Homer's language, the place would appear to have been destroyed; Strabo, however, says it was merely plundered.—ἐξ οἷης σὺν νηυσί. "With six ships alone." Compare previous note.—χῆρωσε δ' ἀγνιάς. "And widowed its streets." Compare Virgil (*Æn.*, viii., 511), "*tam multis viduâsset civibus urbem.*"

κακός. "Cowardly."—ἀποφθινύθουσι δὲ λαοί. "And thy forces are wasting away." Observe that ἀποφθινύθω is here employed intransitively, as in book ii., 346.—ἄλκαρ. "A defence."—πύλας Ἀΐδαο περῆσειν. "Thou wilt pass through the gates of Pluto." Equivalent to the simple θανεῖν.

648-654. κεῖνος. "That hero."—ἀνέρος ἀφραδίῃσι, κ. τ. λ. "From the inconsiderate conduct of the man, the renowned Laomedon." Referring to the folly of the monarch in breaking his word to Hercules.—ὅς ῥά μιν εὖ ἔρξαντα, κ. τ. λ. "Who, namely, assailed him with a harsh speech, when he had done him service," i. e., in rescuing his daughter.—τηλόθεν. Immediately previous to his Trojan expedition, Hercules had been serving Omphale in Lydia. His followers, however, were collected from Greece.—τεύξεσθαι. "Will be brought about." The future middle in a passive sense. (Compare *Kühner*, § 364, 4, p. 19, *Jelf.*)—κλυτοπώλῳ. "Famous for his coursers." Compare the scholiast: ἐνδόξους ἵππους ἔχοντι. The god of the lower world has, like the other deities, his chariot drawn by either two or four horses. Probably this representation arose from the legend of the abduction of Proserpina, or else gave rise to it. Compare *Hymn. in Cer.*, 508; *Voss, Mythol. Br.*, 28, 1, p. 185.

655-662. ἀνέσχετο. "Raised."—ἀμαρτῇ. "At the same moment."—ἤϊξαν. "Flew forth."—κατ' ὀφθαλμῶν. "Down upon his eyes."—βεβλήκειν. The reading of Aristarchus, instead of the common βεβλήκει, and adopted by the best editors. The Ionians form

ed the pluperfect active, in the first person, in *εα*, and in the third in *εε* or *εεν*. This ending in *εεν* became *ειν*, of which the present reading is an instance, and is supported, also, by the imperfect *ἤσκειν* in book iii., 388. (*Thiersch*, § 211, 32; *Bultmann*, § 103, p. 198, ed. *Robinson*.)—*διέσσντο*. “Had sped its way through.”—*μαιώωσα*. “Quivering with eagerness.”—*ὄστέω ἐγχριμφθεῖσα*. “Having been forced close to the bone.”—*πατήρ*. “His father,” i. e., Jove.—*ἔτι*. “Still.” He fell at last by the hand of Patroclus.

664–667. *βάρυνέ μιν*. “Distressed him.” Compare the Latin *gravari vulnere*.—*ἐλκόμενον*. “Dragged (after him).” This explains *βάρυνε*. The spear-head was sticking in the wound, and the shaft getting trailed along the ground.—*ἐπεφράσατ' οὐδ' ἐνόησεν*, κ. τ. λ. “Took notice of, or thought of drawing out of his thigh, the ashen spear; they being busily engaged, in order that he might mount.”—*ἀμφιέποντες*. “They who attended him.”

670–678. *τλήμονα θυμόν*. “A steadfast soul.” Commonly said of Ulysses.—*μαίμησε*. “Was agitated.” He was inspired with an eager desire of avenging the death of Tlepolemus. Compare *μαιώωσα*, in verse 661.—*κατὰ φρένα καὶ κατὰ θυμόν*. Consult note on book i., 193.—*προτέρω*. “Farther.”—*ἧ ὄγε τῶν πλεόνων Λυκίων*, κ. τ. λ. “Or whether he for his part should take away life from those, the majority of the Lycians.” The pronominal force of *τῶν* is still apparent even here. In later Greek, *τῶν πλεόνων* combined would mean “the majority.” (Compare *Nägelsbach*, *Excurs.* xix., p. 325.)—*οὐδ' ἄρ' μόρσιμον ἦεν*. “But not thereupon was it fated.” It was not destined unto Ulysses to slay Sarpedon; this was reserved for Patroclus. (*Il.*, xvi., 419, *seqq.*)—*τῷ ῥα κατὰ πληθύν*, κ. τ. λ. “On that account, therefore, Minerva directed his attention unto the main body of the Lycians.” Minerva was especially the guide and protectress of Ulysses.—*Ἀλκανδρόν θ' Ἀλίων τε*, κ. τ. λ. Compare Virgil, *Æn.*, ix., 767: “*Alcandrumque Haliumque Noëmonaque Prytaninque.*”

679–683. *ἔτι πλέονας*. “Still more.”—*δεῖμα φέρων Δαναοῖσι*. “Bringing terror to the Greeks.” This is the only instance where *δεῖμα* occurs in Homer; so that it forms here what is technically called a *ἄπαξ εἰρημένον*.—*χάρη οἱ προσιόντι*. “Was delighted at his approach.” Observe that *οἱ προσιόντι* falls here under the head of the instrumental dative. (*Kühner*, § 607, p. 233, *Jelf*.)

684–688. *Πριαμίδη, μὴ δῆ*, κ. τ. λ. Sarpedon, in this address to Hector, regards his death as inevitable, and merely requests of that warrior that his corpse may not fall into the hands of the Greeks.—*ἰπάμννον*. “Succour me.”—*ἔπειτά με καὶ λίποι αἰών*, κ. τ. λ. “Af

erward may life even quit me in your city," *i. e.*, and when you have rescued my body from the foe, I will die content in Troy.—*ὃκ ἔμελλον*. "Was not destined."

690–694. *παρήϊξεν, λεληημένος*. "Rushed by, with eager feelings." Observe that *λεληημένος* is here used absolutely, like an adjective, and that *παρήϊξεν* is to be construed with *ὄφρα τάχιστα ὤσαι*.—*εἶσαν*. "Placed." Literally, "seated."—*φηγῶ*. The *φηγός* was a kind of "oak," bearing an esculent acorn, and was sacred to Jove. It is probably the *quercus esculus* of Linnæus, and must not be confounded with the Latin *fagus*, or modern "beech," though the names are identical, for the fruit is of a different shape.—*ὤσε θύραζε*. "He forced forth," *i. e.*, drew forth. Literally, "he forced out of doors."

695–698. *τὸν δ' ἔλιπε ψυχή*. "Him thereupon all animation straightway left," *i. e.*, he swooned the moment the spear was extracted, in consequence of the rush of blood that followed. In the popular belief, when swooning took place, the soul left the body for a period, until the individual revived. Hence the expressions *λιποθυμεῖν, λιποψυχεῖν*, "to swoon." On other occasions, however, this same form of expression means "to die."—*αὐτίς δ' ἀμπνύνοθι*. "But he again respired."—*περὶ δὲ πνοιῇ Βορέας, κ. τ. λ.* The order of construction is, *πνοιῇ δὲ Βορέας ἐπιπνέουσα περὶ ζώγρει θυμὸν κακῶς κεκαφρότα*, and not *ζώγρει (αὐτὸν) κακῶς κεκαφρότα θυμὸν*.—*κακῶς κεκαφρότα*. "Panting miserably," *i. e.*, at its last gasp.

699–703. *ὑπ' Ἀρηϊ*. "Beneath the prowess of Mars," *i. e.*, before Mars.—*οὔτε ποτὲ προτρέποντο, κ. τ. λ.* "Neither at any time were turned forward towards the black ships," *i. e.*, they kept retreating with their faces towards the enemy, and did not turn their backs in flight.—*ἀντεφέροντο*. "Did they advance against (them)." —*ὥς ἐπύθοντο, κ. τ. λ.* "When they understood that Mars was with the Trojans."—*ἐξενάριξαν*. The common text has *ἐξενάριξεν*, which has the authority of some of the MSS., and of Eustathius. But *ἐξενάριξαν* is the reading of Aristarchus, and is approved of by Bentley, Heyne, Spitzner, and others. It is also supported by good MSS.

705–710. *Ἀντίθεον Τεύθραντ', κ. τ. λ.* The Greeks mentioned are unknown.—*ἐπὶ δέ*. "And moreover."—*αἰολομίτρην*. "With flexible belt," *i. e.*, with a belt or *μίτρα* in which he could easily move, and which, from its suppleness and flexibility, yielded to the pressure of his person. The meaning of *αἰόλος* in this compound has been well settled by Buttmann. It has no reference, as has been commonly supposed, to any idea of quick-changing and varied col-

our, but simply to suppleness and flexibility. (*Lexil.*, p 66, *ed. Fishl.*) As regards the *μίτρα* itself, consult note on book iv., 137.

Υλῆ. Zenodotus wrote Ὑδῆ, because Ὑλῆ in book ii., 500, has the initial vowel long. But there the vowel is lengthened by the arsis, whereas here it has its natural quantity. Consult, also, the Venice scholiast, and Eustathius (597, 8). Hyde, moreover is a city in Lydia, whereas Hyle is in Boeotia. (*Strab.*, ix., p. 407.)—μέγα πλούτοιο μεμηλώς. "Caring greatly for wealth," *i. e.*, intent on the acquisition of wealth.—λίμνη κεκλιμένος Κηφισίδι. "Adjoining the Lake Cephisis." Literally, "reclined against." The Lake Cephisis, or Cephisian Lake, was known at a later day under the name of the Lake Copais. Strabo says that it had at first no common name, but derived different appellations from the different states that bordered upon it. It took the name Cephisis very probably from the River Cephissus, which flows into it. This lake was nine geographical miles in circuit, and was subject to frequent overflowings. The modern name is the Lake of *Topolia*.—μάλα πίονα δῆμον. "A very fertile district."

711-716. τοὺς δ'. Hector and Mars.—ὀλέκοντας. "Destroying."—ὃ πόποι, αἰγιόχοιο, κ. τ. λ. Compare book ii., 157.—ἡ ρ' ἄλιον τὸν μῦθον, κ. τ. λ. "In very truth, then, we made that promise as a vain one to Menelaus." When this promise was made to Menelaus the poet does not inform us. Heyne thinks that the incident is borrowed from some earlier poem, a supposition more than probable.—Ἴλιον ἐκπέρσαντ', κ. τ. λ. Compare book ii., 288.

720-721. ἡ μὲν ἐποιχομένη, κ. τ. λ. That Juno here, in proper person, harnesses the steeds, is in strict accordance with the customs of the Homeric age, when even the wives and daughters of monarchs performed all manner of domestic services. (Compare *Od.*, vi., 70, *seqq.*) Nay, Andromache herself gives their food to the steeds of her husband (*Il.*, viii., 187, *seq.*); and Neptune also harnesses his own coursers. (*Il.*, xiii., 35.)—ἐντυεν. "Harnessed." Clarke thinks that ἐντυεν here is a mere fictitious form, framed by those who were ignorant that "ἐντυνῶ shortened its second aorist ἡντυνον," so that he is in favour here of the reading ἐντυνεν. The truth is, ἐντυῶ is a regular epic form, and its imperfect, as here employed, is ἐντυεν. Clarke's conjecture, therefore, is of no value whatever. (Compare *Spitzner, Gr. Pros.*, § 52, b.)

722-723. Ἡβὴ δ' ἄμφ' ὀχέεσσι, κ. τ. λ. Hebe is here represented as the attendant of Juno. It appears, also, from the present passage, that, in the Homeric age, the chariots, when no longer required on any occasion, were taken to pieces, and kept in this state until

they were again needed; for Hebe is here described as putting together the component parts, on the chariot's being wanted for Juno. All this proceeds on the supposition, that the early chariots were exceedingly light in their construction; and, indeed, it would appear, from those represented on bas-reliefs and fictile vases, that the body often consisted of little besides a rim fastened to the bottom and to the axle. Unless such had been really their construction, it would be difficult to imagine how so great a multitude of chariots could have been transported across the Ægean Sea. Homer also supposes them to be of no great weight; for, although a chariot was large enough to convey two persons standing, not sitting, and on some occasions was also used to carry off the armour of the fallen, or even the dead body of a friend, yet Diomedes, in his nocturnal visit to the enemy's camp, deliberates whether to draw away the splendid chariot of Rhesus by the pole, or to carry it off on his shoulder. (*Il.*, x., 503, *seqq.*) The light and simple construction of war-chariots is also supposed by Virgil, when he represents them as suspended with all kinds of armour on the entrance to the temple of the Laurentian Picus. (*Æn.*, vii., 184.)

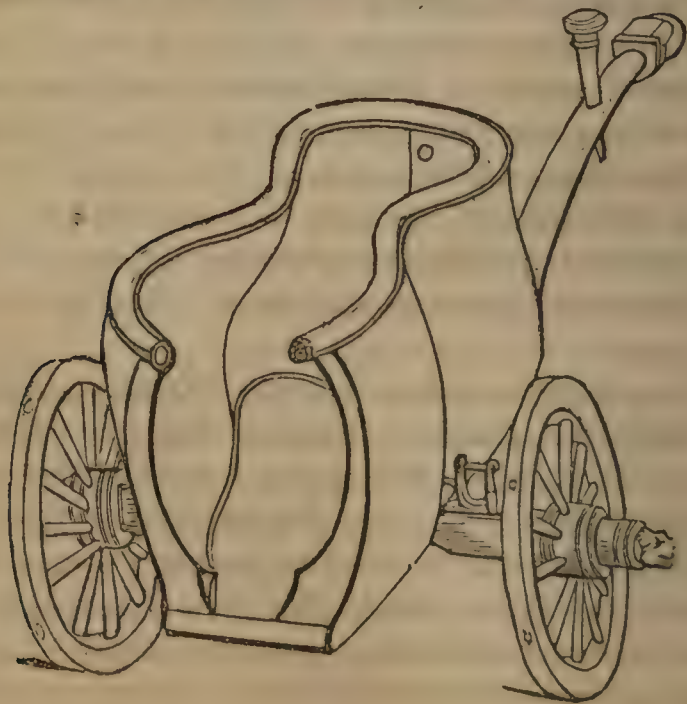
καμπύλα κύκλα. "The curved wheels." Sir W. Gell describes in the following terms the wheels of three cars which were found at Pompeii: "The wheels light, and dished much like the modern, four feet three inches diameter, ten spokes, a little thicker at each end." (*Pompeiana*, Lond., 1819, p. 133.) These cars were probably intended for the purposes of common life. From Xenophon we learn that the wheels were made stronger when they were intended for the field of battle.—ὀκτάκνημα. "Eight-spoked." Six was the usual number of spokes in a chariot-wheel: eight are here given, on account of the superior dignity of the gods. (*Schol. ad Pind., Pyth.*, ii., 73.—*Heyne, ad loc.*)—σιδηρέω ἄξονι ἀμφίς. "To the iron axletree on both sides." Observe the adverbial force of ἀμφίς. The whole clause is merely an explanatory apposition to βάλε ἀμφ' ὀχέεσσι. There is an hiatus in ἄξονι ἀμφίς. Bentley suggests σιδηρόεν ἄξονος ἀμφίς.

724-725. τῶν ἥτοι χρυσέη ἵτις, ἄφθιτος. "Of these, indeed, the fellow (is) of gold, imperishable." Observe that τῶν refers to κύκλων understood; and, moreover, that χρυσέη is to be pronounced here as a dissyllable.—χάλκε' ἐπίσσωτρα. "(Are) brazen tires." Homer here describes the chariot of Juno as having a brazen tire upon a golden fellow, thus placing the harder metal in a position to resist friction, and to protect the softer. On the contrary, Ovid's description is more ornamental than correct: "*Aurea circum curvatura*

rotæ." (*Met.*, ii., 107.) The tire was commonly of iron.—*προσαρη-
ρότα*. "Fastened on."

726-733. *πλῆμναι δ' ἀργύρου, κ. τ. λ.* "And the circular naves on both sides are of silver." In the ordinary chariot, the nave, which was of wood, was strengthened by being bound with an iron ring.—*δίφρος δὲ χρυσέοισι, κ. τ. λ.* "And the body is stretched on with golden and silver thongs." Observe that *δίφρος*, though properly the seat, is here taken for the entire body of the chariot.—*ἄντυγες*. Consult note on verse 263. The *ἄντυξ*, or rim of a chariot, must have been thicker than the body to which it was attached, and to which it gave both form and strength. For the same reason it was often made double, as in the present instance, such being here the true meaning of *δοιαὶ ἄντυγες*.

τοῦ δ' ἐξ. The reference is to the *δίφρος*.—*ῥυμός*. The pole of the ancient chariot was firmly fixed at its lower extremity to the axle; whence the destruction of Phaëthon's chariot is represented by the circumstance of the pole and axle being torn asunder.—*αὐτὰρ ἐπ' ἄκρῳ, κ. τ. λ.* "While at the extremity she bound," &c. The yoke was attached to the pole either by a pin, or, as in the present case, by bands or thongs.—*ἐν δὲ λέπαδνα κάλ', κ. τ. λ.* "And on it she flung the beautiful breast-bands of gold." The *λέπαδνον* was a broad leather strap, fastening the yoke under the neck, and passing between the fore-legs to join the girth. Most of the parts of the chariot that have here been enumerated may be seen in the following representation of one preserved in the Vati.



141. The pin at the extremity of the pole is for the purpose of attaching the yoke to it, when bands or thongs were not employed.

734-739. πέπλον μὲν κατέχευεν, κ. τ. λ. "Let fall on the floor of her father her robe fine of texture, varied of hue," *i. e.*, cast off her robe to put on her tunic. As regards the force of πέπλος here, consult Glossary on τανύπεπλος, p. 538; and with respect to ἑανόν (of which mark the long penult), consult Glossary on ἑανοῦ, p. 556.—πατρὸς ἐπ' οὐδαι. The reference is to the palace of Jove, where the heavenly arms which Minerva takes were accustomed to be kept. (*Il.*, viii., 375.)—χιτῶν'. Consult note on book ii., 42.—ἀμφὶ δ' ἄρ' ὤμοισιν. The reference is properly to the strap supporting the ægis. Consult note on book ii., 388.—αἰγίδα. Consult note on book ii., 447.—θυσοανόεσσαν, δεινὴν. "Tasselled, terrible." Consult note on book ii., 448.—ἣν πέρι μὲν πάντη, κ. τ. λ. "Around which, indeed, in every direction, fear keeps circling," *i. e.*, terror encompasses the shield of the goddess as with a border. Observe the middle meaning of ἔστεφάνωται, and also the continued action denoted by the perfect.—φόβος. Not to be written with a capital letter, as some editions have it, since there is here no personification. Compare *Il.*, xv., 310, where it is said of the ægis, Ἡφαιστος Διὶ δῶκε φορήμεναι ἐς φόβον ἀνδρῶν.

740-742. ἐν δ' Ἐρις. "On it, moreover, is Contention." Compare verse 518, and book iv., 440.—ἀλκή. "Fortitude," *i. e.*, the firm endurance of the fight. Opposed to Ἰωκῇ, immediately after.—κρυνόεσσα Ἰωκῇ. "Chilling Pursuit." The Ἀλκή and Ἰωκῇ of Homer become, in Hesiod, Προΰξις and Παλίωξις. (*Scut. Herc.*, 134.)—ἐν δέ τε Γοργεῖν κεφαλῇ, κ. τ. λ. "And on it, too, the head of the Gorgon, fearful monster." Observe here the apposition between πελώρου and the genitive Γοργοῦς implied in Γοργεῖν, and consult note on book ii., 54. The common text removes the comma after κεφαλῇ, making the meaning therefore to be, "the Gorgon head of the fearful monster;" this, however, is decidedly inferior. With regard to the epithet Γοργεῖν itself, it may be remarked, that Homer knows only one Gorgon, a fearful monster, of appalling look (*Il.*, viii., 349; *Od.*, xi., 633). Hesiod, on the contrary, makes the Gorgons to be three in number, and daughters of Phorcys and Ceto. Their names are Euryale, Stheno, and Medusa, of whom the last was the most fearful, since her snaky head turned all who beheld it into stone. (*Hes.*, *Theog.*, 276, *seqq.*—*Apollod.*, ii., 4, 2.)—τέρας. "A portent." By the expression Διὸς τέρας is meant a portent or omen of evil sent from Jove. Some commentators think that the poet is here referring to the ægis: it is much more correct, how

ever, and more consistent, too, with Homeric simplicity, to make the reference to be to the *Γοργεῖη κεφαλῇ*.

743-747. *ἀμφίφαλον κυνέην τετραφάληρον*. "Her four-crested helmet with spreading metal ridge." By *ἀμφίφαλος κυνέη* is meant a helmet, the *φάλος* of which extended from the forehead to the back of the neck. As regards the *φάλος* itself, consult note on book iii., 362, and with respect to the term *τετραφάληρος*, consult Glossary. — *ἐκατὸν πολίων πρυλέεσσ' ἄραρυϊαν*. "Sufficient for the heavy-armed of a hundred cities." The helmet of the goddess was so large, that the heavy-armed troops of a hundred cities could have placed themselves under it. That this is the true idea intended to be conveyed by the poet, has been satisfactorily shown by Lessing (*Laoc.*, p. 135) and Heyne. The poet assigns to his deities a form far exceeding the human in size. Compare verse 860.

748-751. *Ἦρη δὲ μάστιγι, κ. τ. λ.* "And Juno thereupon applied herself eagerly to the horses with the lash." — *αὐτόματα*. "Of their own accord." — *μύκον*. "Grated." — *ἃς ἔχον Ὠραι*. "Which the Hours were keeping." The Hours, neither whose names nor number are given by Homer, have charge, according to him, of the portals of heaven, and open and close the dense cloud of which these gates are composed. That is, they preside over the seasons, and give increase to the productions of the earth by either rain or clear weather. The seasons of the Greeks were three in number, and hence we find Hesiod subsequently naming three Hours, and making them the daughters of Jupiter and Themis. (*Theog.*, 901.) As the day was at first similarly divided into three parts (*ἡώς, μέσον ἡμῶν*, and *δείλη*: *Hom., Il.*, xxi., 111), they came to be regarded as presiding over its parts also; and when it was farther subdivided into *hours*, these minor parts were placed under their charge, and named from them. (*Quint. Smyr.*, ii., 595.—*Nonnus*, xi., 486; xii., 17.) Order and regularity being their prevailing attributes, the transition was easy from the natural to the moral world; and the guardian goddesses of the seasons were regarded as presiding over law, justice, and peace, the great producers of order and harmony among men. Hence the names which Hesiod (*Theog.*, 903) gives them, *Eunomia* (*good order*), *Dike* (*justice*), and *Eirene* (*peace*), and he adds that they *watch over* (*ὠρεύουσι*) the works of mortal men. (*Keightley, Mythol.*, p. 190, *seq.*)

ἀνακλῖναι. "To put back." The cloud is put back like the valve of a door, for the purpose of opening.—*ἐπιθεῖναι*. "To put to," i. e., to shut the cloud-gate.

752-757. *τῇ*. "This way." Supply *ὁδῷ* — *ἔχον*. Consult note

on book iii., 263.—εὔρον δὲ Κρονίωνα, κ. τ. λ. Compare book i., 498, *seq.*—στήσασα. Compare verse 368.

Ζεῦ πάτερ. Even Juno here calls her spouse and brother by the appellation of “father,” this being intended merely as an honorary title. So we have “*Pater Neptune*” in Virgil, *Æn.*, v., 14.—οὐ νε μεσίζῃ Ἄρει, κ. τ. λ. “Art thou not indignant at Mars on account of these destructive deeds.” Observe here the construction of νε-μεσίζομαι with the dative of the person and the accusative of the thing; and compare the similar construction of μέμφομαι.—τάδε ἔργ’ αἰδοῖτο. We have given here the old reading recommended by Buttmann, as far superior to that of Aristarchus, which the ordinary text exhibits, namely, τάδε καρτερὰ ἔργα. The former is here particularly suitable, as agreeing with the exegetical verse that follows; whereas καρτερὰ ἔργα, in verse 872, is much better suited to that passage, which speaks only of the daring attacks of Diomedes on the gods. (*Lexil.*, p. 48, *ed. Fishl.*)

758–763. ὅσσάτιον τε καὶ οἶον, κ. τ. λ. “How great as well as what sort of a multitude of Greeks he has destroyed.” Equivalent, in fact, to ὅτι τοσοῦτον καὶ τοιοῦτον ἀπώλεσε λαόν. Observe that ὅσσάτιον occurs nowhere else in the *Iliad* or *Odyssey*, and that it stands for ὅσον.—μάψ, ἀτὰρ οὐ κατὰ κόσμον. Compare book ii., 214—οἱ δὲ ἔκκηλοι τέρπονται. “While those (others), at their ease, delight themselves.”—ἄφρονα τοῦτον ἀνέντες. “In having let loose this frantic one.” Referring to Mars. Compare verse 455, *seqq.* We have here in ἀνέντες a metaphor taken from the letting a hound loose against the deer, or other wild creatures.—τίνα θέμιστα. “Any principles of justice.”—μάχης ἔξ. We have given ἔξ here the accent, after Wolf, Spitzner, Stadelmann, and others. — ἀποδίωμαι. “Drive away.”

765–766. ἄγρει μάν. “Ay, come!” The term ἄγρει often occurs in Homer. It was originally the imperative of ἀγρέω, “to take,” but in Homer it is a mere adverb, like ἄγε. Observe here the strong affirmatory force which μάν imparts to it.—ἀγελείην. Compare book iv., 128.—έ. Equivalent here to αὐτόν.—πελάζειν. Observe that πελάζω is here employed in a transitive sense, “to bring near to,” “to afflict with.”

768–772. μᾶστιξεν δ’ ἵππους, κ. τ. λ. Compare verse 364.—ὄσσον δ’ ἡεροειδὲς, κ. τ. λ. “Now, as far as a man is wont to see with his eyes through the distant, hazy air.” Observe that ἡεροειδής properly denotes “of dark or cloudy look,” but is here applied to the gray of the distance, or the hazy air on the skirts of the horizon. In Homer, ἀήρ is the lower air, the atmosphere, the *thick air* or

haze that surrounds the earth, and is opposed to *αἰθήρ*, the pure or upper air. (Compare *Buttmann, Lexil., s. v.*)—*ἰδεν*. Observe the force of the aorist in denoting what is wont to happen.—*τόσσαν ἐπιθρόσκουσι*, κ. τ. λ. “So far spring the high-sounding horses of the gods,” *i. e.*, so much space do they clear in a single leap. The epithet *ὑψηχέες* has reference, in strictness, to loud neighing. Longinus passes a well-merited eulogium on the splendid image in the text. “Who would not,” remarks the critic, with beautiful taste, “from the surpassing grandeur of the thought, justly exclaim, that if the horses of the gods shall make two such bounds in succession, they will no longer find a foothold in the universe!” (*περὶ ὕψους*, c. ix., 5.)

773–777. *Τροίην ποταμῷ τε ρέοντε*. “Unto the plain of Troy, and the two flowing rivers,” *i. e.*, and the two rivers that flow there. The plain of Troy lay between the Simoïs and Scamander, and was the scene of the conflicts between the Greeks and Trojans.—*ἤχι ροὰς Σιμόεις συμβάλλετον*, κ. τ. λ. “Where the Simoïs and the Scamander unite their streams.” The Simoïs fell into the Scamander, or Xanthus. We have here the dual verb used with a singular noun, and another noun following, to which it also refers. This is called the *schema Alcmaticum* (*σχῆμα Ἀλκμανικόν*), the verb being sometimes also in the plural instead of the dual. The construction in question received its name from its being frequently employed by the Doric poet Alcman, though it is found as early as Homer. (*Kühner*, § 393, 5, p. 46, *ed. Jelf.*)—*περὶ δ' ἥερα πολλὴν ἔχευεν*. “And she diffused around a thick mist.” This was done in order to hide the chariot from the view of mortals. Compare the passage in relation to Mars, verse 356, *seqq.*—*τοῖσιν δ' ἀμβροσίην*, κ. τ. λ. “And the Simoïs caused to spring up for them ambrosial food to feed upon.” As the earth causes flowers to spring up under the feet of the gods (*Il.*, xiv., 346), so here the Simoïs causes heavenly pasture to grow up for the steeds of the gods as they stand upon its banks. Observe that *ἀμβροσίην* is here equivalent to *ἀμβρόσιον εἶδος*, as expressed in verse 369. The scholiast explains it by *πόαν τινὰ ἣν οἱ τῶν θεῶν ἵπποι ἐσθίουσιν*.

778–786. *τρήρωσι πελειάσιν ἴθμαθ' ὁμοῖαι*. “Like timid doves in their pace.” The two goddesses wished to remain unobserved while operating upon the conflict, and therefore move along with stealthy steps, being beautifully compared to a species of ring-dove, or cushat, called *πελειάς*, or *πέλεια*, from its dark colour, and in Homer usually an emblem of timorousness.—*εἰλόμενοι*. “Collected together in a crowd.” (Compare *Buttmann, Lexil.*, p. 256, *ed. Fischl.*

and consult Glossary on line 203, *s. v.* εἰλομένων.)—σὺς κάπροιςιν. ‘Wild boars.’ Homer here joins σὺς κάπρος: elsewhere, also, he has σὺς κάπριος. (*Il.*, xi., 293; xvii., 282.)—ἀλαπαδνόν. ‘Easily mastered.’—Στέντορι μεγαλήτορι χαλκεοφώνῳ. ‘To the great-hearted, brazen-voiced Stentor.’ This individual is mentioned only in the present passage. The scholiast says, that, according to some, he was a Thracian, while others made him an Arcadian. He could shout as loud as fifty men together, and lost his life in contending with Mercury in loudness of voice. Voss, following Barnes, makes μεγαλήτορι signify ‘strong in breast,’ *i. e.*, of powerful lungs. But Stentor was a warrior, not a mere herald or cryer, and μεγαλήτορι must be regarded as equivalent to the Latin *magnanimo*, or *forti*.

787–791. αἰδώς. ‘(It is) a shame.’ Supply ἐστί, and compare the explanation of Heyne, “*prudendum vobis est.*”—κάκ’ ἐλέγχεα Compare book ii., 235.—εἶδος. ‘In form alone.’—ἐς πόλεμον πωλέσκετο. ‘Used to resort to the war.’—πρὸ πυλάων Δαρδανιάων οἴχνεσκον. ‘Advanced beyond the Dardanian gates,’ *i. e.*, the Scæan gates, which faced the Grecian camp.—κοίλῃς ἐπὶ νηυσὶ ‘Close to the hollow ships.’

794–798. παρ’ ἵπποισι καὶ ὄχεσφιν. Compare verse 107.—ἐλκος ἀναψύχοντα. ‘Cooling the wound.’ Diomedes was cooling his wound by raising and easing the strap of his shield, and was wiping away the dark blood.—μιν ἔτειρεν. ‘Kept chafing him.’—τελαμώνος. Compare note on book ii., 388.—κάμνε δέ. ‘And he was fatigued.’—ἄνδ’ ἰσχων. ‘And raising.’—κελαινεφές. Compare book iv., 140.

800–805. ὀλίγον οἷ ἐοικότα. ‘Little like to himself.’ Minerva here indulges in the same strain of reproof that Agamemnon adopted in the previous book (370, *seqq.*).—καί ῥ’ ὅτε πέρ, κ. τ. λ. Tydeus, as has already been mentioned (book iv., 384, *seqq.*), was sent as a messenger to Eteocles, then on the throne of Thebes. Minerva says that she strongly urged on him the importance of his doing nothing that might lead to open collision with the Thebans, but that his own daring spirit caused him to forget her injunctions.—οὐδ’ ἐκπαιφάσσειν. ‘Nor to rush with fierce look to the fray.’—νόσφιν Ἀχαιῶν. The reference is to the army of Adrastus.—δαίνυσθαί μιν ἄνωγον, κ. τ. λ. ‘I exhorted him to feast quietly in their halls.’ Heyne suspects the authenticity of this line, and thinks that it has been suggested by the 386th verse of the preceding book. It would certainly be superfluous, as that scholar thinks, if we were, with him, to supply Καδυείωνες after ἄνωγον, but as it is

here explained, and made to refer to Minerva, the line appears unobjectionable.

806–808. αὐτὰρ ὁ θυμὸν ἔχων, κ. τ. λ. “He, however, retaining his own hardy spirit, just as before.” The apodosis begins here—προκαλίζετο. Such challenges at meals were very customary. Compare book iv., 389.—πάντα. “In all (the contests).” Supply ἀθλα, and compare book iv., 389.—ῥηϊδίως· τοίη οἱ ἐγών, κ. τ. λ. According to the scholiast, this whole verse was interpolated by Zenodotus from book iv., 390, and was rejected, in consequence, by Aristarchus. The grounds of rejection are these: 1. It contradicts the very words of the goddess, who states that she had forbidden Tydeus to contend with the Thebans; and, 2, It does not harmonize with what follows, for Tydeus, though forbidden so to do, still was urged on by his own innate valour to challenge all the Cadmean leaders; whereas Diomedes, though aided by Minerva, remits his exertions in the fight.

810–813. προφρονέως. Voss connects this adverb in construction with μάχεσθαι, but it is more in accordance with Homeric simplicity to refer it to the nearer verb κέλομαι. Compare verse 816.—κάματος πολυαῖξ. “Weariness produced by much labour.”—δέος ἀκήριον. “Heartless fear.” Madame Dacier, after Eustathius, says, that the whole force of Minerva’s speech lies in the comparison between Tydeus and his son. Tydeus, contrary to the prohibition of Minerva, fought and overcame the Thebans, when he was alone in the city of the enemy. Diomedes in the midst of the Grecian host, and with enemies inferior in number, declines the fight, though Minerva commands him. Tydeus disobeys her to engage in battle; Diomedes disobeys her to avoid engaging; and that, too, when he had experienced, on many previous occasions, the assistance of the goddess. (*Valpy, ad loc.*)—δαΐφρονος Οἰνεΐδαο. “The warlike son of Æneus.” Tydeus was son of Æneus, king of Calydon. He fled from his country after the accidental murder of one of his friends, and found a safe asylum at the court of Adrastus, king of Argos, whose daughter Deïpyle he married.

816–826. τῷ τοι προφρονέως, κ. τ. λ. “Therefore will I tell thee the matter with alacrity.” Compare the explanation of Heyne: “*rem omnem ex animo exponam.*”—ὄκνος. “Sluggishness.”—ἐφέτμεων. To be pronounced as a trisyllable, by synizesis.—μακάρεσσι θεοῖς ἀντικρὺ μάχεσθαι, κ. τ. λ. Compare verse 130.—τήνγε οὐτάμεν. Supply ἐκέλευες, which may be inferred from εἶας.—ἀλλήμεναι ἐνθάδε πάντας. “To collect themselves all here together.” (*Buttmann, Lexil.*, p. 257, *ed. Fishl.*)—μάχην ἀνὰ κοίρανέοντα. “Commanding

throughout the fight." Observe that *ἀνά* is here written without anastrophe. This is done in accordance with the precept of Aristarchus, in order that the preposition may be distinguished from *ἄνα*, *i. e.*, *ἀνάστηθι*, and from *ἄνα*, the vocative of *ἄναξ*.

827-834. Ἄρηα τόν. "That Mars." We have followed here the reading of Heyne, as the most natural and forcible. Spitzner, Wolf, and many others adopt *τόγε*, from a Vienna MS. If we read *τόγε*, the meaning will either be, "on this account," or, "in this way," literally, "as to this fear," the noun *δέος* being supposed to be understood in this last sense.—*ἔχε*. "Direct."

τύπον δὲ σχεδίην. "And strike him in close onset," *i. e.*, engage with him hand to hand. Observe that *σχεδίην* is here equivalent to *ἐκ τοῦ σχεδόν*, or *ἐκ τοῦ ἐγγύθεν*. Some, without any necessity, regard *σχεδίην* here as an adjective, and supply *τυπήν* or *πληγὴν*.—*τοῦτον μαινόμενον*, *κ. τ. λ.* "That phrensied one, a made evil, a shifter from one to another." Mars is called *τυκτὸν κακόν*, because war is an evil of man's own making, as opposed to those evils that are strictly natural. Compare the explanation of Eustathius: *ὥς ὑφ' ἡμῶν αὐτῶν τευχόμενον καὶ μὴ φύσει ἡμῖν ἐγγιγνόμενον*. On the other hand, the epithet *ἄλλοπρόσαλλον* has reference to the varying chances of warfare, victory inclining first to one side and then to the other.—*στεῦτ' ἀγορεύων*. "Conversing, promised," *i. e.*, promised in conversation. The breach of promise of which Mars had been guilty makes the epithet *ἄλλοπρόσαλλον* still more appropriate.—*τῶν δὲ λέλασται*. "And has forgotten those (others)."

835-845. *ὥς φαμένη*, *κ. τ. λ.* Minerva herself becomes the charioteer of Diomedes, for, without the aid of the gods, he could not, of course, wound Mars.—*χειρὶ πάλιν ἐρύσας*. "Having drawn him backward with her hand."—*ὁ δ'*. Sthenelus.—*μέγα δ' ἔβραχε φήγινος ἄξων*. "And the oaken axle loudly groaned." Observe that in verse 859, this same verb *ἔβραχε* is employed to express the cry of the wounded war-god. Compare book iv., 420.—*ἄγεν*. "It bore."—*ἐξενάριζεν*. "Was despoiling." We have given here the imperfect, with Wolf and Spitzner, instead of *ἐξενάριξεν* ("he had just slain"). The imperfect appears again in the next line but one, as confirmatory of this reading. Heyne, however, gives *ἐξενάριξεν* with the common text.—*Ἄϊδος κυνέην*. The helmet of Pluto (*Ἄϊδος*, "the unseen one") had the peculiar property of rendering the wearer invisible. This wonderful helmet had been made by the Cyclopes (*Apollod.*, i., 2, 1). Mercury wore it in the battle with the giants, and Perseus in his contest with the Gorgons. (*Hes., Sc. Herc.*, 226, *seq.*) Köppen asks what Minerva did with her own fearful

helm (v. 743) when she put on that of Pluto, and remarks, "*ut bonus, opinor, dormitavit Homerus.*" But, in the case of so powerful a goddess as Minerva, the poet is excused from entering into many explanatory details, and leaves them, therefore, to the general conceptions of his hearers.

849-854. *ιθύς*. "Straight towards." Observe that the adverb *ιθύς*, straight for any mark, is construed with the genitive of the object or mark, just as verbs of aiming at anything are. (*Kühner* § 509, 2, p. 142, *Jelf.*)—*ᾠρέξαθ' ὑπὲρ ζυγόν*. "Reached forward over the yoke." Mars was on foot, having lent his chariot to Venus (compare verse 363), and stationed himself close in front of the horses of Diomedes. Hence, in aiming a blow at the latter, he elevates his spear above the heads of the horses.—*τόγε*. Referring to *ἔγχος*.—*ᾠσεν ὑπὲκ δίφροιο, κ. τ. λ.* "Turned it away from out of the chariot, so as to have been driven in vain," i. e., so that it was impelled in vain.

855-862. *δεύτερος αὖθ'*. "Secondly, in turn."—*ἐπέρεισε*. "Drove it firmly."—*ὅθι ζωννύσκετο μίτρη*. "Where he was girt with the belt." Consult, as regards the term *μίτρη*, the note on book iv., 137. We have followed Spitzner here in giving *μίτρη*, which is the reading of Aristarchus. Heyne and others have *μίτρην*, the reading of Eustathius. Both constructions are Homeric, but the first seems preferable here. The phrase *ζώννυσθαι μίτρην* means "to gird one's self with a belt," but *ζώννυσθαι μίτρη*, "to be girt with a belt." (*Spitzner, ad loc.*)—*διὰ δὲ ἔδαψεν*. "And tore through."—*ἔβραχε*. "Roared." The verb *βράχω* is mostly said in Homer of the ringing or clashing of arms or armour. It is applied, however, also to the groaning of a heavily-loaded axle (v. 838); to the roar of a torrent (*Il.*, xxi., 9); the groaning of the battle-field (*Il.*, xxi., 387); the shriek of a wounded horse (*Il.*, xvi., 468); and, in the present instance, to the terrific cry of the war-god. Knight opposes this view of the subject, and quite spoils the effect of the passage, by referring *ἔβραχε*, not to the cry of Mars, but to the roar of arms raging violently, and ascending to the very heavens.

ἐννεάχιλοι. The cry of Mars is compared to the united shout of nine thousand or ten thousand men in battle, and the poet thus leaves it to the imagination of the reader to form a suitable idea of the superhuman strength and size of the god himself. Some of the ancient critics make a very tasteless alteration here, and read *ἐννεάχειλοι* and *δεκάχειλοι*, from *χείλος*, "a lip." The cry of Mars is thus compared to that of nine or ten pairs of lips, and all the beauty and force of the passage are lost.—*ἐπ' ἰαχόν*. "Are wont to shout"

—*ἐριδα ξυνάγοντες Ἄρηος*. “When joining the conflict of Mars,” *i. e.*, when joining battle.—*ὑπο τρόμος ἐλλεν*. Observe that *ὑπο* is here employed adverbially, as the accentuation indicates, and compare note on book iii., 34.

864–870. *οἷη δ' ἐκ νεφέων, κ. τ. λ.* “And just as a dark haze appears out of the clouds,” *i. e.*, ‘just as a dark thunder-cloud rises in the sky. Observe that *ἀήρ* is here still employed in the sense of thick and darkened air (its true Homeric usage), and that *ἐκ νεφέων* is equivalent merely to *ἐν νέφεσι*, that is, *ἐν οὐρανῳ*, since what is in the sky comes to our view from the sky.—*καύματος ἐξ ἀνέμοιο δυσάεος, κ. τ. λ.* “A heavy-blowing wind being raised after heat,” *i. e.*, in consequence of previous heat. Heyne places a comma after *καύματος*, and explains it by *διὰ καύματος*. Others make it the genitive of time, “in time of heat.” We have followed Wolf, Voss, Spitzner, and others in making *καύματος* depend on *ἐξ*, and in giving the preposition a meaning somewhat analogous to that of *μετά* with the accusative. (Compare *Kühner*, § 621, p. 244, *ed. Jelf*.) The meaning of the figure in the text is simply this: as the heavens are fearfully dark, when gloomy thunder-clouds move rapidly along, impelled by some violent and heat-engendered blast, so did Mars appear gloomy and terrible to the view of Diomedes as his vast form shot upward into the skies.

ὁμοῦ νεφέεσσιν. “Amid clouds.” Literally, “together with clouds.” The clouds here meant are those that shrouded his form from the view of all other mortals except Diomedes. (*Köppen, ad loc.*)—*ἄμβροτον αἶμα*. Compare verse 339.

872–877. *οὐ νεμεσίῃη ὀρώων, κ. τ. λ.* Compare verse 757.—*τάδε καρτερὰ ἔργα*. “These violent doings.”—*αἰεὶ τοι ῥίγιστα, κ. τ. λ.* “We gods, in very truth, are always enduring the most appalling things through one another’s planning, and (that, too,) while striving to confer benefits on men.” Wolf rejects the particle *δέ* after *χάριν*, but it appears of importance to the meaning of the passage, since it serves to add force to the complaint of Mars. The dissensions and quarrels of the gods stand thus opposed to the benefits that are intended for mortals, but which are thwarted by these unworthy causes.—*ἀλλήλων ἰότητι*. More literally, “through one another’s will or hest.”—*σοὶ πάντες μαχόμεσθα*. “We are all at variance with thee,” *i. e.*, we all take umbrage at thy conduct. The cause of this umbrage is stated immediately after, namely, the indulgence which Jove continually shows to Minerva. Some of the ancient interpreters less correctly make *σοί* here equivalent to *διὰ σέ*, *i. e.*, *σοῦ χάριν*.—*ἄφρονα κούρην, οὐλομένην*. “A senseless daughter, fraught with mischief.”

878-883. ἐπιπείθονται. Observe the change of person in ἐπιπείθονται and δεδμήμεσθα. This is not by any means, as some maintain, "a grammatical solecism," but is intentionally done by the poet, in order that more emphasis may be given to the clause καὶ δεδμήμεσθα ἑκαστος, where Mars especially comprehends himself.—προτιβάλλεται. "Thou checkest."—ἀλλ' ἀνιεῖς. "But dost set her on," *i. e.*, dost encourage her in her evil doings.—παῖδ' ἀτὺλον. "A destructive child."—ὑπέρθυμον. "The overbearing."—μαργαίνειν ἐπ'. "To be frantic against," *i. e.*, madly to assail. —χεῖρ' ἐπὶ καρπῷ. Compare verse 458.

885-887. ἀλλά μ' ὑπήνεικαν, κ. τ. λ. Knight regards this verse and the two that follow as interpolated by some ignorant rhapsodist. According to this critic, νεκάς is a post-Homeric term.—ἦ τέ κε δηρὸν ἔπασχον. "Certainly I should for a long while have suffered." Observe the difference of accentuation, and, consequently, of meaning, between ἦ in this clause and ἦ in verse 887.—ἦ κε ζῶς ἀμενηνὸς ἔα, κ. τ. λ. "Or, (though remaining) alive, would have been without strength from the blows of the brass." The meaning of the whole passage is as follows: Mars declares, that, if he had not escaped by a swift retreat, one of two things would certainly have befallen him. Either Diomedes would have laid him prostrate by a second thrust of his spear, so that he would have remained like one dead under a heap of slain; or else he would have wounded him so repeatedly as at last to deprive him of all his strength.

889-898. μή τί μοι μινύριζε. "Whine not at all to me."—ἀλλοπρόσαλλε. Compare verse 831.—ἔχθιστος δέ μοί ἐσσι, κ. τ. λ. Compare book i., 176, *seq.*—μητρός τοι μένος ἐστίν, κ. τ. λ. "To thee belongs the uncontrollable, unyielding spirit of thy mother Juno."—σπουδῇ. "With difficulty."—κείνης ἐννεσίῃσιν. "Through her instigations," *i. e.*, through her rash and foolish counsels.—ἔχοντα. "To be enduring."—ἐκ γὰρ ἐμεῦ γένος ἐσσί. "For thou art in race from me," *i. e.*, art an offspring of mine. Observe that γένος here is the accusative absolute, as in verse 544. Compare Spitzner, *Excurs.* ix., p. 4.—τεν ἐξ ἄλλου. For ἐξ ἄλλου τινός.—ἐνέρτερος Οὐρανίωνων. "Lower than the sons of Uranus." The Titans are meant, who, according to early legends, warred against Jove, were overcome, and thrust down to Tartarus, where they lie in chains. Observe that the term Οὐρανίωνες elsewhere means the deities of Olympus. (Compare verse 373, and book i., 570.) We have given ἐνέρτερος here with Spitzner; and have, with the same editor, recalled the rarer form ἦσθας. The common text has ἦσθα.

899-909. Παιήων'. Consult note on verse 401.—τῷ δ' ἐπὶ Παιήων,

α. τ. λ. Compare verse 401, *seq.*—ὥς δ' ὅτ' ὀπὸς γάλα, κ. τ. λ.
 “And as when fig-tree juice, on being agitated, curdles the white milk, which was liquid (before), and it is thickened all around very rapidly by him who mixes it.” The *tertium comparationis* here is the rapidity of the operation. The ichor congeals as rapidly in the wound as the milk thickens when the fig-tree juice is stirred into it. The acid juice of this tree was used as rennet (τάμισος) for curdling milk. — ἐπειγόμενος. We have preferred following here the explanation of the scholiast, *i. e.*, ταραττόμενος, σπενδόμενος. Some give it the meaning of “quickly,” and connect it in construction with συνέπηξεν. Observe, moreover, in συνέπηξεν, the reference to what is wont to happen.

τὸν δ' Ἥβη λοῦσεν. Consult note on book iv, 2.—κύδεϊ γαίῳν.
 “Exulting in his majesty.” The idea here is different, of course, from that expressed by the same words in book i., 406.—Ἥρη τ' Ἀργεῖη, κ. τ. λ. Compare book iv., 8.—ἀνδροκτασιῶν. “From the slaughter of heroes.”

NOTES ON THE SIXTH BOOK.

ARGUMENT.

INTERVIEW BETWEEN HECTOR AND ANDROMACHE.

THE battle is continued ; the gods leave the field, and victory begins to declare for the Greeks. Helenus thereupon, the chief augur of Troy, advises Hector to return to the city, in order to appoint a solemn procession of the queen and Trojan matrons to the temple of Minerva, for the purpose of entreating that goddess to remove Diomedes from the fight. Hector accordingly has an interview with his mother Hecuba, and the procession takes place, but without any good results. While Hector is absent at Troy, Diomedes and Glaucus come together for the purpose of engaging ; but, having discovered that they are hereditary friends, they exchange armour and separate. Hector, meanwhile, after having had the interview already mentioned with his parent, repairs to the abode of Paris, and prevails upon him to return to the battle. Then follows a most affecting interview between Hector and Andromache, after which the warrior again hastens to the field.

The scene is first in the field of battle, between the rivers Simois and Scamander, and then changes to Troy.

1-4. Οἰώθη. "Was abandoned (by the gods)." The gods now refrained from taking any farther part in the fight.—πολλὰ δ' ἄρ' ἔνθα καὶ ἔνθ', κ. τ. λ. "And thereupon the fight went straight onward, in this direction and in that, across the plain," *i. e.*, the battle raged over the plain with varied success, now the Greeks, now the Trojans advancing.—πεδίοιο. Consult note on book iii., 14.-ἀλλήλων ἰθυνομένων, κ. τ. λ. "As they set their brass-tipped spears full against each other." Observe that ἀλλήλων is here the genitive, after a verb of aiming at a mark (*Kühner*, § 506, p. 141, *Jelf.*), and, moreover, that ἰθυνομένων, in the present passage, is the only instance in the *Iliad* of the employment of the middle voice of ἰθύνω, to denote the levelling or aiming of spears, the active being the more usual form.—μεσσηγὺς Σιμόεντος, κ. τ. λ. The battle-field lay

between the Simoïs and Scamander, which last was also called Xanthus. (Compare book v., 77, 774.)

5-9. *πρῶτος*. "First of all," *i. e.*, after the gods had left the fight—*φύωσ δ' ἐτάροισιν ἔθηκεν*. "And caused light to his companions," *i. e.*, gave the light of hope to his followers, as well as to the other Greeks; caused them now, on sure grounds, to hope for victory, since Acamas had fallen. Acamas was leader of the Thracians (book ii., 844), and famed for his prowess. Mars himself had assumed his form on a previous occasion (book v., 462). The fall of so powerful a warrior, therefore, served greatly to encourage the Greeks, and proved a presage of victory.—*τέτυκτο*. "Was." Observe here the employment of the pluperfect passive of *τεύχω*, to denote that which *had been made*, and *still existed*; so that it becomes equivalent, in fact, to the simple "was," or imperfect of *εἰμί*. This is a usage very frequent in Homer, and has already occurred in a previous book (v., 78).—*κόρυθος φύλον*. Consult note on book iii., 362.

12-17. *Ἀξυλον*. Observe here the long vowel in the penult, and compare the remarks of Thiersch, § 148, 3. Axylus was from Arisbe, a city on the Hellespont, between Abydus and Lampsacus, and was a leader of the allies under Asius (book ii., 836).—*βιότοιο*. "In the means of living."—*φίλος*. "Hospitable."—*πάντας γὰρ φιλέεσκεν*, κ. τ. λ. "For, inhabiting a dwelling by the way side, he treated all in a friendly way." Observe that *φιλέεσκεν* is here, as the scholiast remarks, equivalent to *ἐξένιζεν*.—*ἤρκεσε*. "Warded off."—*πρόσθεν ὑπαντιάσας*. "By having placed himself in the way in front," *i. e.*, by having thrown himself in the way, between Axylus and Diomedes, and thus warded off destruction from the former. Homer does not, observes Valpy, intend this as a reproof of ingratitude or a satire on the human race. It is merely designed to excite our compassion, as a pathetic reflection that one who had befriended so many should not, in his extremity, be befriended by them. The poet laments the unmerited catastrophe of so hospitable and benevolent a man.

18-19. *θεράπωντα Καλήσιον*. "His attendant Calesius." The term *θεράπων* does not imply, either here or elsewhere in Homer, when thus employed, anything servile or ignoble. The *θεράπων* of a warrior is a companion in arms, a comrade, who renders free and honourable service, though usually inferior in rank or name. So Patroclus is *θεράπων* of Achilles (*Il.*, xvi., 244); Meriones of Idomeneus (*Il.*, xxiii., 143), &c. The *θεράποντες*, therefore, are like the esquires of the Middle Ages, and perform similar services

in harnessing the steeds, driving the war-car, &c.—*ὑφηνιογος*. “The charioteer.” Observe here the force of *ὑπό* in composition, the term *ὑφηνίοχος* properly denoting the charioteer as subject to the warrior in his chariot.—*γαῖαν ἐδύτην*. “Went under the earth.” Equivalent to the Latin “*terram subierunt*.”

20-37. *Εὐρύαλος*. Son of Mecisteus, and one of the companions in arms of Diomedes. Consult book ii., 565, and compare verse 28 following.—*βῆ δὲ μετ’*. “And he then went after.”—*Νύμφη Νηΐς Ἀβαρβαρήν*. “The Nymph Abarbarea, a Naiad.” The Naiads were river or water-nymphs.—*σκότιον*. “In secret,” *i. e.*, illegitimate. Hence, *θεῶν παῖδες σκότιοι*, “the children of the gods’ secret loves.” (*Eurip., Alcest.*, 989.)—*ποιμαίνων*. “Tending the flocks.”—*ἐπ’ ὄεσσι*. “Beside the sheep.”—*καὶ μὲν τῶν ὑπέλυσε, κ. τ. λ.* “And the strength and glossy limbs of these, indeed, the son of Mecisteus relaxed.” By the patronymic *Μηκιστηϊάδης*, Euryalus is meant.

29-36. *Πολυποίτης*. Polypætes was son of Pirithoüs, and commanded a part of the Thessalian forces (book ii., 740).—*Περκώσιον*. “The Percosian,” *i. e.*, from Percote, a city of Mysia, south of Lampsacus, and not far from the shores of the Hellespont. (Consult book ii., 838.)—*Ἐλατον*. Elatus was from Pegasus, a city of the Leleges, in Troas, on the river Satniöeis. The situation of this place remains undefined. It appears from Pliny, that some authors identified it with Adramyttium. (*H. N.*, v., 32.) The Satniöeis which, according to Strabo, was also called *Σαφνιόεις*, was merely a large forest-brook.—*Λήϊτος*. Leitus was a leader of the Boeotians (book ii., 494).—*Εὐρύπυλος*. Eurypylus was a Thessalian leader (book ii., 735).

38-44. *ζῶδν ἐλ’*. “Took alive.”—*ἀτυζομένω πεδίοιο*. “Fleeing bewildered over the plain.”—*ὄζω ἐνι βλαφθέντε μυρικίνῳ*. “Having become impeded by a branch of tamarisk.” The tamarisk (*μυρίκη*), that is here meant, is the *tamarix Gallica*, a shrubby tree that grows to about twenty feet in height, and is fond of wet places. (Compare *Miguel, Hom. Flor.*, p. 39. *Montbel, ad loc.*)—*ἀγκύλον ἄρμα ἄξαντ’, κ. τ. λ.* “Having broken the curved chariot at the extremity of the pole.” The yoke was fastened to this part of the pole. As soon, therefore, as this was broken off, the horses were freed, and went off with the yoke.—*ἀτυζόμενοι φοβέοντο*. “Were flying panic-struck.”—*δολιχόσκιον ἔγχος*. Compare book iii., 346.

46-50. *ζώγρει*. “Take me alive,” *i. e.*, kill me not, but lead me away captive. Compare the scholiast, *ζῶντα ἄγε*: In book v., 698, *ζωγρέω* had the meaning of “to recall to life,” “to revive.”—*ἄποινα*. *Κορηρα* book i., 13 — *πολλὰ δ’ ἐν ἀφνειοῦ πατρὸς, κ. τ. λ.* “For

many valuable things lie treasured up in the (house) of my wealthy father." With πατρός supply οἴκῳ, or δόμῳ.—τῶν. "From these."—ἀπερείσι'. Compare book i., 13.—ἐμὲ ζῶόν. "Of my being alive."

51-54. τῷ δ' ἄρα θυμὸν, κ. τ. λ. Compare book iii., 142. Some MSS. give ἐπειθεν here in place of ὀρινεν, but the latter is the more Homeric form, and the former appears to be a mere gloss or interpretation.—θοᾶς ἐπὶ νῆας. To be construed with καταξέμεν.—ἀντίος θέων. "Running in the opposite direction." Observe the difference of accentuation between θέων here, the participle of θέω, and θεῶν, the genitive plural of θεός.

55-60. Ὡ πέπον, ὦ Μενέλαε. Compare book ii., 235.—ἦ σοὶ ἄριστα, κ. τ. λ. "Certainly very excellent (services) have been rendered thee at home by the Trojans." An ironical allusion to the wrong done by Paris. The train of ideas is as follows: By all means show mercy to the Trojans, and spare their lives on the battle-field, since they have benefited thee so much in thy domestic affairs, and have been so regardful of the rights of hospitality!—μηδ' ὄντινα. For μηδὲ ἐκεῖνος ὄντινα.—γαστέρι. Eustathius makes this equivalent here to ἐν κόλπῳ, since, according to him, κοῦρον cannot stand for ἔμβρυον, the child in the womb. The explanation, however, is an erroneous one, since, as Heyne remarks, the term κοῦρον can very well mean here a child as yet unborn.

μηδὲ δς φύγοι. "May not even he escape."—ἀλλ' ἅμα πάντες, κ. τ. λ. "But may all together utterly perish out of Ilium, without funeral honors, and without a trace (of them being left)." More literally, "unburied and unseen." The ancient grammarians have sought to justify the cruelty of spirit here displayed by Agamemnon, but with little success. His speech is in full accordance with the barbarism of his age. Knight regards the whole passage as an interpolation, but on very insufficient grounds.

61-65. ἔτρεψεν. "Changed."—αἵσιμα παρειπών. "Having advised the things that were right."—ῥσατο. The force of the middle is here strengthened by ἀπὸ ἑθεν, since ῥσατο alone properly means "he thrust away from himself."—ἦρω'. For ἦρωα. Thiersch (§ 196, 52) thinks that the true form of the accusative here is ἦρω, following the analogy of Μίνω. But we ought, in that event, as Spitzner remarks, to write ἦρων, thus preventing the hiatus.—ἀνετράπετο. "Fell over."—λαξ ἐν στήθεσι βάς. "Having trod on his breast with his heel." Compare book v., 620.

67-71. ὦ φίλοι, ἦρωες Δαναοί, κ. τ. λ. Compare book ii., 110.—ἐνύσσων ἐπιβαλλόμενος. "Setting his mind upon spoils." Observe the middle force of ἐπιβαλλόμενος; literally 'throwing himself

upon," *i. e.*, eagerly turning his attention to. Nestor recommends that no one loiter behind for the sake of spoils, but that they slay the foe now, and spoil them afterward.—ὥς κεν πλείστα φέρων, κ. τ. λ. "That he may go to the ships bearing very many away," *i. e.*, loaded with spoil.—ἔπειτα δὲ καὶ τὰ ἔκκηλοι, κ. τ. λ. "And afterward these also ye shall strip off undisturbed from the dead corpses over the plain." The reference in *τά* is to the *ἐναρα*, or spoils, as implied in *ἐνάρων* that precedes. Observe, also, the peculiar pleonasm in *νεκροὺς τεθνηῶτας*, which is somewhat palliated by the additional idea of *lying* or *remaining* implied by the perfect participle. Compare, also, *Od.*, x., 530, *νέκνες κατατεθνηῶτες*.—ἄμ πεδίον. For *ἀνα πεδίον*.

73-76. Ἀρηϊφίλων ὑπ' Ἀχαιῶν. "Under the influence of the Greeks dear to Mars," *i. e.*, through the prowess of the warlike Greeks.—ἀναλκείησι δαμέντες. "Subdued through their own spiritlessness."—Ἑλενος. Helenus, son of Priam and Hecuba, was famed for his skill in auguries, but was at the same time a distinguished warrior. According to the post-Homeric legends, he received, after the death of Pyrrhus, a portion of the country over which that prince had ruled in Epirus, and married Andromache. (Compare *Virg.*, *Æn.*, iii., 295, 333.)—οἰωνοπόλων ὄχ' ἄριστος. Compare book i., 69.

77-85. πόνος ἐγκέκλιται. "The toil (of battle) leans," *i. e.*, has been made to rest. Æneas and Hector are here addressed as the two most prominent warriors of the Trojan and allied host, on whose exertions the whole fate of the battle depends.—Λυκίων. The Lycians are here put for the allies in general. Compare the scholiast: Λυκίων· κατ' ἐξοχήν, τῶν συμμάχων.—οὔνεκ' ἄριστοι πᾶσαν ἐπ' ἰθύν, κ. τ. λ. "Because ye are the best for every purpose, both as regards fighting and planning." The term *ἰθύς* properly denotes any "direct impulse," or "purpose," and then, generally, "a plan," "an undertaking." Compare the scholiast: ἰθύς· ὁρμή, ἀπὸ τοῦ πρόσω φέρεσθαι.—στῆτ' αὐτοῦ. "Make here a stand." The Trojans were in full retreat, and already near the gates of the city. Helenus, in this emergency, calls upon Æneas and Hector to make a stand before the gates, and rally the forces. When this shall have been done, Helenus engages that he and the other chieftains will maintain their ground until Hector enters the city, and has an interview with his mother respecting a procession to the temple of Minerva.

πρὶν αὐτ' ἐν χερσὶ γυναικῶν, κ. τ. λ. "Before that, on the contrary, continuing to flee, they fall into the hands of their wives,

and become a source of joy to their enemies," *i. e.*, before they enter the city in tumultuous flight, and there meet their wives, who have been lining the ramparts as anxious spectators of the fight. Compare the explanation of Heyne: "*fugere in urbem, obviam factis uxoribus.*" Observe that *φεύγοντας* refers back to *λαόν*, and consult Kühner, § 848, 5, p. 463; Jelf.

86-92. Ἐκτοο, ἀτὰρ σύ. After the vocative, as in the present case, a clause is often introduced by means of a particle. Observe, moreover, that ἀτὰρ shows the opposition to ἡμεῖς μὲν μαχησόμεθ', κ. τ. λ.—ἡ δὲ ξυνάγουσα γεραιάς, κ. τ. λ. "And let her, collecting together the females of rank unto the temple," &c. Observe the peculiar construction here. The strict arrangement would have been, εἰπὲ τῇ μητέρι . . . αὐτὴν ξυνάγουσαν . . . οἷξασαν . . . θεῖναι. The poet, however, substitutes the following: ἡ δὲ . . . θεῖναι, "and let her . . . place." Heyne and others explain this by supplying μεμνήσθω, "let her remember," or "bear in mind," *i. e.*, let her take care to place. This, however, is quite unnecessary. It is much better to regard θεῖναι as a virtual imperative, and to connect ἡ with it at once by a kind of irregular, it is true, but, at the same time, poetical syntax, the rapidity of idea dispensing with strictness of construction; and thus ἡ θεῖναι will be equivalent, in fact, to ἡ θέσθω.

γεραιάς. Compare Hesychius: γεραιάς· ἐντίμους γυναικάς, τὰς γέρας τὶ ἐχούσας. Consult, also, Apollonius, *Lex. Hom.*, s. v. — νηόν. The accusative of motion to a place.—ἐν πόλει ἄκρῃ. "In the highest part of the city." The temple of Minerva, according to Eustathius, was in the citadel.—πέπλον. Consult note on book v., 315.—ἐνὶ μεγάρῳ. "In her abode," *i. e.*, in the royal palace.—καὶ οἱ πολὺ φίλτατος αὐτῇ. "And by far the most valued by her own self."—ἐπὶ γούνασιν. From this expression it appears that the statue was in a sitting posture. Strabo informs us that many statues of Minerva were thus represented. (Consult Heyne, *ad loc.*)

93-102. καὶ οἱ ὑποσχέσθαι, κ. τ. λ. "And let her promise unto her that she will sacrifice in her temple twelve yearling heifers, untouched by the goad," &c. The same remarks that were made above with respect to the grammatical construction of θεῖναι will apply here to ὑποσχέσθαι.—ἡκέστας. By this are meant animals that have never yet been worked, and therefore such as were used purposely for sacrifices, having been profaned by no human uses. (Compare Tacitus, "*nullo mortali opere contacti.*" Germ. 10.)

μήστωρα φόβοιο. Consult note on book v., 272.—γενέσθαι. "Has all of a sudden become." Observe the force of the aorist in indi-

cating a sudden result.—*ὄρχαμον ἀνδρῶν*. “Leader of men.” Compare book ii., 837.—*λίην μαίνεται*. “Rages excessively.”—*ἰσοφάρίζειν*. “To vie.”

103–110. *αὐτίκα δ’ ἐξ ὀχέων*, κ. τ. λ. Compare book v., 494, *seqq.*—*φὰν δέ τιν’ ἀθανάτων*, κ. τ. λ. The Greeks thought that some god must have descended from the skies and rallied the Trojans, so suddenly had they wheeled about and made a stand against their pursuers.—*ὥς ἐλέλιχθεν*. “In such a way did they wheel around,” *i. e.*, with so much spirit and bravery. Observe that *ὥς* has here the force of *οὕτως*, as the accentuation indicates.

111–118. *τηλεκλειτοί*. Consult note on book v., 491.—*μνήσασθε δὲ θούριδος ἀλκῆς*. “And bethink yourselves of ardent courage.”—*ὅφρ’ ἂν ἐγὼ βείω*. “While I go.”—*γέρονσιν βουλευτῆσι*. “To the aged counsellors,” *i. e.*, to the elders composing the council of the state. It would be the province of these to arrange the intended procession.—*δαίμοσιν ἀρήσασθαι*. “To pray to the gods.”—*ἐκατόμβας*. Consult *Glossary*, p. 481.—*ἀμφὶ δέ μιν σφυρὰ τύπτει*, κ. τ. λ. “And the black hide kept striking him on each side, upon his ankles and neck; the circular rim, which ran (round) at the extreme edge of his bossy shield.” A very graphic description; and, as Clarke remarks, we have Hector actually before the view. The shield of the warrior must be supposed to be a long oval one, sufficiently large to cover his whole person. Over the frame-work of this a hide is placed, and over the hide plates of metal. All around the edge or rim the hide projects from under the plates, forming what is here termed a kind of *ἄντυξ*, or border. Now when Hector departs from the fight, he throws this shield on his back, and as he moves rapidly along, the projecting hide keeps flapping against and striking his neck and ankles on each side of his body, the shield reaching from head to foot, and being also broad enough to cover the whole back, which last-mentioned circumstance serves to explain the true force of *ἀμφί*.—*ἄντυξ*. In apposition with *δέρμα*.—*πυμάτη*. Literally “as the extremity,” and hence governing *ἀσπίδος*.

119–121. *Γλαῦκος*. Glaucus, son of Hippolochus, was one of the bravest warriors of the host, and led the Lycians along with Sarpedon (book ii., 876). It has been thought that the present episode was introduced here to gratify the descendants of Glaucus, who, according to Herodotus (i., 147), were persons of rank in Ionia. (Compare Böttiger, *Vaseng.*—Freret, *Mem. de l’Acad. des Inscr.*, viii., p. 85.—Larcher, *ad Herod.*, l. c.)—*ἐς μέσον ἀμφοτέρων*. Compare book iii., 69. They advanced as *ποόμαχοι* into the open space

between the two armies.—οἱ δ' ὅτε δὴ σχεδὸν ἦσαι, κ. τ. λ. (Compare book iii., 15.)

123-129. τίς δὲ σύ ἐσσι, κ. τ. λ. This long dialogue between Glaucus and Diomedes appears to a modern reader, unacquainted with the customs of Trojan times, altogether wanting in probability. We must bear in mind, however, that, at this early day, they did not, in general, fight in whole masses, but most commonly individual heroes came forth here and there, and engaged in front of the two hosts, who remained quiet spectators of the conflict. Besides, we must remember that the conference here described does not take place during the battle itself, but only after the Greeks have re-ceeded, and the Trojans have turned around and halted from their flight.

φέριστε. "Most valiant (man)." A mere title of honour, like δῖος, ὀνείμων, &c.—οὐ μὲν γάρ. Observe that μέν is here equivalent to μήν.—ὅπωπα μάχη. We may suppose that Glaucus now takes a more conspicuous part in the fight than on previous occasions, since he succeeds to the command of the Lycian forces, in consequence of Sarpedon's having retired wounded from the battle.—πολὸν πρό-βέβηκας. "Thou hast far surpassed."—δυστήνων δέ τε παῖδες, κ. τ. λ. "But children of the unfortunate are even they that encounter my might."—κατ' οὐρανοῦ. "Down from heaven." Observe the adverbial force of κατά. Diomedes, in the earlier part of the fight, could, through the faculty bestowed upon him by Minerva; easily distinguish a god from a mortal. We must suppose, however, that this gift had left him when the goddess took her departure from the battle-field.

130-133. οὐδὲ γὰρ οὐδέ. Compare book v., 22.—Λυκόοργος. Epic for Λυκοῦργος. Lyncurgus, the son of Dryas, was king of the Edones in Thrace, and, according to the legend, drove out of his territories the nurses of Bacchus, that is, the Bacchantes, who wished to introduce the worship of this deity. In consequence of this, he was deprived of his sight. The post-Homeric version of the story, however, makes him to have killed his own son with an axe, mistaking him for a vine branch, and to have been afterward bound by his subjects, and left on Mount Pangæus, where he was destroyed by wild horses. (Apollod., iii., 5, 1.)—δὴν ἦν. "Long exist."—ὅς ποτε μαινομένοιο, κ. τ. λ. "Who once chased along the sacred Nysæan mount the nurses of the phrensied Bacchus." Observe that μαινομένοιο here refers, in fact, to the wild orgiastic worship of the god.—Νυσήϊον. Supply ὄρος. Mount Nysa in Thrace, in the territory of the Edones, is here meant, as the context plainly shows, not the

one in India, nor the hills of Nysæ in Eubœa. Compare the scholiast: Νυσήϊον · τὴν λεγομένην Νύσαν · ὅρος δὲ λέγει τῆς Θράκης νῦν.

134-144. θύσθλα χαμαὶ κατέχευαν. "Let fall their sacred implements on the ground." Some make θύσθλα here mean merely the thyrsi. It denotes, however, all the sacred implements, including the thyrsus.—βονπλήγι. "With an ox-goad." Bryant makes this legend of Lycurgus and the ox-goad a theme for some of his wild-est reveries.—δύσεθ' ἀλὸς κατὰ κύμα. "Plunged down into the wave of the sea."—ὑπεδέξατο. As ὑποδέχομαι properly means to receive as a guest, *i. e.*, to shelter, so here, too, it conveys the idea of protection.—ἀνδρὸς ὁμοκλή. "On account of the threatening shout of the man."—τῷ μὲν. Referring to Lycurgus.—ῥεῖα ζῶοντες. "Who live in ease," *i. e.*, without trouble and toil, like the men of the Golden Age, and the blessed in Elysium. (Compare *Hesiod, Op. et D.*, 112.)

καί μιν τυφλὸν ἔθηκε, κ. τ. λ. Blindness is often mentioned as a punishment from the gods. Compare the legends of Phineus and Tiresias, and consult book ii., 599, *seqq.*, in relation to the story of Thamyras.—οἱ ἀρούρης καρπὸν ἔδουσιν. "Who eat the fruit of the ground." Thus the early world designated men in contradistinction from the gods. Compare book v., 341.—ὧς κεν θᾶσσον, κ. τ. λ. "In order that thou mayest sooner arrive at the completion of destruction." More literally, "at the farthest limits of destruction."

145-150. γενεήν. "My race," *i. e.*, my family or lineage. —οἷη περ φύλλων γενεή, κ. τ. λ. "Even as is the race of leaves, such, on the other hand, is also (that) of men." As regards the force of δέ here in the apodosis, consult the remarks of Thiersch, § 316, 13. The common reading τοιγάρδε is incorrect, as is shown also by Buttmann (*ad Soph., Philoct.*, 87).—φύλλων γενεή. Eustathius regards this as a mere periphrasis for φύλλα. Not so, however, by any means. The idea intended to be conveyed by the expression is a beautifully poetic one, and the leaves that are produced in one and the same spring are regarded as all belonging to one and the same race or generation.

φύλλα τὰ μέν, κ. τ. λ. "Some leaves, indeed, the wind even scatters on the ground." Literally, "the leaves, some of them," &c. When ὁ μὲν . . . ὁ δέ follow a plural noun, this is usually and strictly in the genitive, yet often, as in the present instance, in the same case with ὁ μὲν. Not that another case is put for the genitive, but the word expressing *the whole* is put in apposition with *its parts*, as being equal to them. Hermann (*ad Vig.*, p. 702) makes τὰ μέν in the text equivalent to ἅ μέν, but then it is hard to say to what οὐλ-

λα is to be referred.—ἄλλα δέ. “While others.” Put for τὰ δέ.—
 ἔαρος δ’ ἐπιγίγνεται ὥρη. “Since the season of spring is coming
 on.” Observe here the causal signification of δέ. In place of the
 nominative ὥρη, the common text has the dative ὥρη, “and they
 arise in succession in the season of spring.” This, however, is a
 harsh construction.—ὡς ἀνδρῶν γενεή. Supply ἐστί.—φύει. “Springs
 up.” Observe that φύω is here employed intransitively in the pres-
 ent, a circumstance of very rare occurrence, since this meaning is
 otherwise given in the active voice only to the second aorist and
 the perfect. (Consult *Stadelmann*, *ad loc.*—*Kühner*, § 360, p. 12,
Jelf, and compare *Theocrit.*, iv., 24.)

151–157. πολλοὶ δέ μιν, κ. τ. λ. The ordinary text has a colon
 after ἴσασιν. It is much better to make the clause parenthetical,
 giving δέ the meaning of “and.”—μυχῷ Ἀργεος ἱπποδότοιο. “In the
 farthest nook of the horse-feeding Peloponnesus.” The city of Cor-
 inth appears to be here meant by Ephyra; and, as it stood at the
 top of the Peloponnesus, the language of the text would seem to
 suit it with sufficient accuracy. Nitzsch is also in favour of this
 explanation (*ad Od.*, iii., 260), but *Stadelmann* declares for a town
 in Elis, to the east of the mouth of the Selleis and south of Cyllene.

—Ἀργεος. Consult note on book i., 30.

Σίσυφος. Sisyphus, son of Æolus, had the reputation of being
 the most crafty prince of the heroic age. He was said to have
 been the founder of Ephyra, or Corinth.—Βέλλεροφόντην. Accord-
 ing to the legend, as given by later writers, the original name of
 this individual was Hipponoos, but having accidentally killed a per-
 son named Bellerus (Βέλλερος), according to others, his own broth-
 er, he obtained from this circumstance his second name, which
 meant “slayer of Bellerus” (Βέλλερος and φόντης, *i. e.*, φονεύς).—
 ἡγορέην ἐρατεινήν. “A pleasing manliness.”—Προῖτος. Bello-
 phon, after the homicide just mentioned, fled to the court of Præ-
 tus, at Tiryns in Argolis. Prætus had been before this driven out
 of Argos by his brother Acrisius, and had fled to Iobates, king of
 Lycia, who gave him in marriage his daughter Antea (by later
 writers called Sthenobœa), and brought him back to Argolis, where
 he obtained the sovereignty of Tiryns.

158–165. πολὺν φέρτερος Ἀργείων. “By far the most powerful of
 the Argives.”—Ζεὺς γὰρ οἱ ὑπὸ σκῆπτρῳ ἐδάμασσεν. Referring to
 his subjugation of the country by the aid of Iobates his father-in-
 law.—ἐπεμήνατο. “Had a frantic desire.”—ἀγαθὰ φρονέοντα.
 “Thinking aright,” *i. e.*, influenced by virtuous sentiments.—τε-
 θναίνε, ὦ Προῖτ’, κ. τ. λ. “Mayest thou lie dead, O Prætus, or else

do thou put to death Bellerophon," *i. e.*, it is better for thee to die thyself, if thou wilt not put to death Bellerophon. Compare the scholiast: ὅτι καλόν σοι ἀποθανεῖν, Προῖτε, εἰ μὴ τιμωρήσαιο τὸν ἰδρίσαντά σε. The meaning of Antea is, that the outrage attempted to be committed by Bellerophon was of such a nature, that Prætus, if he allowed Bellerophon to go unpunished, deserved to die himself, as one insensible to wrongs that no man of spirit could endure.

166–169. οἶον ἄκουσεν. "At what sort of a thing he had heard." —σεβάσσετο γὰρ τόγε θυμῷ. "For he had a religious dread of this in soul." To have put him to death would have been a violation of the rights of hospitality, as Bellerophon was his guest.—Λυκίηνδε. To Lycia, where his father-in-law Iobates reigned.—πόρεν δ' ὅγε σήματα λυγρὰ, κ. τ. λ. "And he delivered to him baneful tokens, having represented in a folded tablet many deadly things." Apollodorus understands by σήματα an actual piece of writing, since he says, in relating this legend, Προῖτος . . . ἔδωκεν ἐπιστολὰς αὐτῷ πρὸς Ἰοδάτην κομίσειν (*Apollod.*, ii., 3, 1). But we have not the slightest trace of any acquaintance with writing in the time of Homer. Wolf has shown very conclusively that the σήματα λυγρὰ here mentioned are a kind of conventional marks, and not letters, and that this story is far from proving the existence of writing. Throughout the whole of Homer everything is calculated to be heard, nothing to be read (*Prolegom.*, p. lxxiv, lxxxii, *seqq.*). It is true, Nitzsch, Kreuser, and others have proved that the use of writing was common in Greece full one hundred years before the time which Wolf had supposed; yet there is no proof whatever that the Homeric heroes were acquainted with it. In the present instance the σήματα were evidently a rude kind of hieroglyphics, or symbols, like the Mexican picture-writing, the import of which was known alone to the son-in-law and father-in-law. These symbols or marks were cut or graven on the tablets (observe here the peculiar force of γράψας), and these tablets, being two in number, were folded one upon the other, so as to form in appearance but a single one, and the whole was then secured by a string and knot.—ὄφρ' ἀπόλοιτο. The import of the σήματα was that Iobates should make away with Bellerophon.

171–176. θεῶν ὑπ' ἀνύμνῳι πομπῇ. "Under the blameless guidance of the gods," *i. e.*, under their favourable guidance. As Bellerophon came safely to Lycia, this is ascribed to the kind interposition of Heaven in behalf of one who was innocent.—Ξάνθου. Compare book v., 479.—προβρονέως. "Willingly."—ἐν νῆμαρ ξένις

σε. Eustathius informs us that it was, according to some, an ancient custom, on the part of entertainers, not to inquire of a guest who he was, or whence he came, till the tenth day.—ἐννέα βούς ἐρέυσεν. On each of the nine days an ox was slain in sacrifice, and a banquet followed.—σῆμα. “The token.” The idea intended to be conveyed by the poet appears to be this: Iobates, on the tenth day, asked Bellerophon whence he came, and when the latter had informed him that he brought a πίναξ from Prætus to him, Iobates requested to see this.

179-183. Χίμαιραν. The Chimæra is, according to Homer, a monster “of divine origin, in front a lion, behind a serpent, and in the middle a she-goat;” and it was reared by King Amisodarus in Caria (*Il.*, xvi., 328). Hesiod, on the other hand, makes the Chimæra a daughter of Typhon and Echidna, with three heads, one of a lion, another of a she-goat, and a third of a serpent (*Theog.*, 319, *seqq.*). The residence of this monster was Mount Cragus in Lycia. The common explanation of the fable is, that the Chimæra typifies a burning mountain, having lions on its summit, goats along the middle parts, and serpents at the bottom. Compare *Fellows' Lycia*, p. 183, on the title-page of which work is a vignette drawn from an ancient terra-cotta, representing a Chimæra.—πυρὸς μένος αἰθομένοιο. “The force of flaming fire,” *i. e.*, a strong blast of flame.—ἀτέπεφνε. According to a later legend, altogether unknown to Homer, Bellerophon was aided in this affair by Minerva, who gave him the winged steed Pegasus, on the back of which animal he mounted into the air, and destroyed the Chimæra from above by his arrows.

184-190. δεύτερον αὖ Σολύμοισι, κ. τ. λ. The Solymi are said to have been an ancient people of Lycia, who were driven into the mountains by new settlers, and who waged continual wars with them.—καρτίστην δὲ τήνγε μάχην, κ. τ. λ. “This, indeed, he said, was the hardest battle of men that he had ever entered.”—Ἀμαζόνων. Compare book iii., 181.—τῷ δ' ἄρ' ἀνερχομένῳ, κ. τ. λ. “And hereupon against him, returning, (Prætus) wove another subtle plot,” *i. e.*, returning from the slaughter of the Amazons.—κρίνας. “Having selected.”—εἰσε λόχον. “He planted an ambuscade.” (Compare book i., 227.) Literally, “he caused an ambuscade to sit.” Compare the remark of Heyne, “*scilicet proprium in insidiis sedere.*”

191-199. ἀλλ' ὅτε δὴ γίγνωσκε. Supply Ἰωδάτης. After Bellerophon had achieved all these enterprises so successfully, Iobates, in the true spirit of his age, concluded that he must be the son of a god, or a διογενής. He accordingly abandoned the idea of destroy

ing him, gave him his daughter in marriage, and shared all his regal honours with him.—κατέρυκε. “He detained.”—θυγατέρα ἦν. This was Philonoë, the sister of Antea (*Apollod.*, ii., 3, 2).—τιμῆς βασιληίδος πάσης. “Of all his regal honour.” Iobates did not share with him his kingdom, as some misunderstand the passage, but merely the honours of royalty.

οἱ τέμενος τάμον. “Separated for him an enclosure.” This was a common mode, in the Homeric ages, of honouring distinguished merit.—καλόν. “Beautiful.” This epithet, in accordance with Homeric usage, is to be rendered by itself.—φυταλιῆς καὶ ἀρούρης. “Of plantation and corn-land.” Observe here the employment of what is termed the attributive genitive, depending in construction on τέμενος. (*Kühner*, § 534, p. 159, *Jelf.*)—ὄφρα νέμοιτο. “That he might possess it.” The verb νέμω in the middle properly means “to distribute among themselves,” and hence “to have and hold as one’s own property,” “to possess.”

παρéléξατο. “Had clandestine intercourse.”—Σαρπηδόνα. Sarpedon is called here by Homer the son of Jupiter and Laodamia. According, however, to the later myth, Sarpedon was the son of Euander and Deïdameia daughter of Bellerophon, and grandson of an earlier Sarpedon, the brother of Minos. (*Diod. Sic.*, v., 79.)

200–204. ἀλλ’ ὅτε δὴ καὶ κεῖνος, κ. τ. λ. “But when now even he was hated by all the gods.” Observe that κεῖνος refers to Bellerophon, and mark the force of the conjunction καί, implying that *even* he who had hitherto been so highly favoured by the gods was now hated by the same. It seems that Bellerophon became melancholy, after the loss of two of his children in early life, and wandered away from the haunts of men into places of solitude. In the spirit of that age, this melancholy was regarded as a punishment from on high. According to later legends, however, Bellerophon attempted to rise with Pegasus into heaven, but Jupiter sent a gad-fly, which stung the winged steed so severely, that he threw off the rider to earth, who became lame or blind in consequence. (*Pind.*, *Isthm.*, vii., 44. *Schol. ad Pind.*, *Ol.*, xiii., 130.)

ἦτοι ὁ καὶ πεδίον τὸ Ἀλήϊον, κ. τ. λ. “He wandered thereupon alone over the Aleian Plain.” The Doric and Epic writers often throw away the final vowel of κατά even before a consonant, and then assimilate κάτ to that same initial consonant. Hence we have here καὶ πεδίον for κατ (i. e., κατὰ) πεδίον. The old text had καππεδίον as one word, until Wolf separated it.—πεδίον τὸ Ἀλήϊον. This expression properly means “the Plain of Wandering.” The Aleian Plain lay between the Rivers Pyramus and Pinarus in Cilicia, no

lar from the city of Mallos. (*Herod.*, vi., 85.—*Strab.*, xiv., p. 676) The name was supposed to have been derived from the wandering (ἄλη) of Bellerophon in this quarter. Bentley objects to the hiatus in τὸ Ἀλήϊον, and suggests τότ' Ἀλήϊον, but we have here merely an instance of what is not uncommon in Homer, namely, an hiatus in the feminine cæsura of the third foot. (*Thiersch*, § 141, 2, b.)—*δν θυμὸν κατέδων*. “Consuming his own soul.”

205–208. τὴν δέ. His daughter Laodamia is meant.—*χολωσαμένη*. Angry, says the scholiast, because Bellerophon, the father of Laodamia, had slain her Amazons.—*χρυσήνιος Ἀρτεμις*. “The golden-reined Diana,” *i. e.*, the goddess Diana borne along in her chariot, &c. All sudden deaths of men were ascribed to Apollo; of women, to Diana.—*Ἰππόλοχος δ' ἔμ' ἔτικτε*. The common text has *δέ μ' ἔτικτε*, but the emphatic form of the pronoun is required here to mark the opposition.—*αἰὲν ἀριστεύειν, κ. τ. λ.* “Ever to be conspicuous for valour, and superior to others.” A noble verse, and deservedly eulogized by both ancients and moderns.

213–218. *ἔγχος μὲν κατέπηξεν*. Diomedes fixed down his spear in the ground as a sign that he wished to refrain from the combat after having learned that Glaucus was a guest-friend of his family. It was unlawful for one to fight with another who was connected with him by the ties of hospitality.—*μειλιχίοισι*. Supply *ἔπεσιν*.

μοι ξεῖνος πατρώϊός ἐσσι παλαιός. “Thou art an old hereditary guest-friend unto me,” *i. e.*, thou art connected with me by the ties of hospitality on the father's side. Æneus, the grandfather of Diomedes, was connected by these ties with Bellerophon the grandfather of Glaucus, and the connexion continued through the fathers unto the sons.—*ἐρύξας*. “Having detained him.”—*ξεινήϊα καλά*. “Beautiful hospitality-tokens,” *i. e.*, presents which those connected by the ties of hospitality were accustomed to give to one another.

219–231. *ζωστήρα*. Consult note on book iv., 150.—*φοίνικι φαινόν*. “Bright with purple.” Compare book iv., 141.—*δέπας ἀμφικύπελλον*. Consult note on book i., 584.—*μιν*. “It,” *i. e.*, the *ζωστήρ*. Observe that *μιν* is here for *αὐτόν*.—*ἰών*. “Coming away.”—*Τυδεΐα δ' οὐ μέμνημαι*. Observe that *μέμνημαι*, in the sense of “to retain in memory,” governs here the accusative. Verbs of remembering commonly take the genitive. (*Kühner*, § 513, *Obs.*)—*κάλλιφ'*. Tydeus was engaged in the war against Thebes, on which account Diomedes was brought up by his grandfather. (*Apollod.*, i., 8, 5.)—*ξεῖνος φίλος*. “A guest-friend,” *i. e.*, connected with thee by the ties of hospitality and friendship.

**Ἀργεῖ*. The city of Argos is meant, over which Diomedes was king.—*τῶν δῆμον*. “Unto the people of these,” *i. e.*, unto the Lycians.—*ἀλεώμεθα*. “Let us avoid.” Observe that in the reading which we have adopted, namely, *ἔγχεα*, this term is governed by *ἀλεώμεθα*. The common text, on the other hand, has *ἔγχεσι*, and the meaning will then be, “let us avoid one another with spears.” This, however, is decidedly inferior.—*καὶ δι’ ὀμίλου*. “Even through the crowd,” *i. e.*, even in the confusion and throng of the fight, where one cannot easily defend himself against the coming spear.—*ἐμοὶ κτείνειν*. “For me to slay.”—*ὃν κε θεὸς γε πόρῃ, κ. τ. λ.* “Whatsoever one a god indeed may deliver (unto me), and I may overtake with my feet.”—*ἐπαμείψομεν*. “Let us exchange.” With the shortened mood-vowel, for *ἐπαμείψωμεν*. The active voice, about which Heyne entertains doubts, stands here rightly enough. The middle, on the contrary, is required by verse 339. The exchanging of armour appears to have been a common custom; and so, likewise, was the renewing of the ties of hospitality.—*οἷδε*. “These here.” Referring to the Greeks and Trojans, who were spectators of the affair.

232–236. *καθ’ ἵππων*. “Down from their chariots.”—*πιστώσαντο*. “Plighted mutual faith.” Observe the force of the middle.—*ἔνθ’ αὖτε Γλαύκῳ Κρονίδης, κ. τ. λ.* “Then, moreover, Jove, the son of Saturn, took away from Glaucus his judgment.” The poet means that Glaucus here acted with inconsiderateness and folly, since he never for one moment reflected on the superior value of his own golden armour; and such want of judgment was, in the spirit of that age, ascribed to the agency of the gods. Porphyry, however, and after him Eustathius, think this explanation unworthy of the poet, since it carries with it an open censure of the noble sentiments that actuated Glaucus. They therefore make *φρένας ἐξείλετο* equivalent here to *φρένας ἐξαιρέτους ἐποίησεν*, “he inspired him with elevated sentiments,” *i. e.*, he caused him, in the generous glow of the moment, to overlook the great disparity between the two suits of armour. This view of the matter is also concurred in by Madame Dacier, Riccius, Damm, and others; but it is decidedly erroneous. Wherever the phrase *ἐξελέσθαι φρένας* occurs elsewhere in Homer, it refers to deprivation of understanding for the time being; and the poet therefore, on the present occasion, must be regarded as merely expressing his opinion of the inconsiderateness of Glaucus, according to the judgment generally formed by men of such a mode of conduct.

χρῦσα χαλκείων, κ. τ. λ. “Golden for brazen, (arms) worth a

hundred beeves for (those) worth nine beeves.' There was no coined money among the Greeks in Homeric times, and the value of things was commonly estimated in cattle. (Compare *Od.*, i., 431.)

237-241. Σκαιὰς πύλας. Compare book v., 789.—φηγόν. Compare book v., 693.—θέον. For ἔθειον.—εἰρόμεναι. "Inquiring about."—ἔτας τε. "And relatives." By ἔται are here meant the more distant relatives, not mere friends, as some suppose. (Consult the remarks of *Nitzsch*, *ad Od.*, iv., 3.)—ἐξείης. "In succession," *i. e.*, as fast as they met and interrogated him. Some refer this term to θεοῖς, but erroneously, since Hector merely enjoins upon them to propitiate Minerva alone.—πολλῇσι δὲ κήδε' ἐφῆπτο. "And troubles were suspended over many," *i. e.*, and he filled the breasts of many of them with troubled alarm.

Πριόμοιο δόμον. We have in this passage a description of an Homeric dwelling, which differs in many respects from those of a later age. A portico runs around the building: passing through this, we come to the αὐλή, which is here an inner court, or quadrangle. On one side of this were fifty bedchambers, occupied by the sons of Priam and their wives; and, facing these, in the same court, fifty other bedchambers, for the sons-in-law of the monarch and their partners. In other parts of the Homeric poems, the rooms of the women are in the upper story (ὑπερῶον). In the later Greek dwellings, the apartments of the men were towards the gate of the women, at the farthest extremity of the house, in the rear.—ξεστοῖο λίθοιο. "Of polished stone."—κουράων. "Of his daughters."—ἐνδοθεν αὐλῆς. "Within the court." Observe that αὐλή here means a central hall, or quadrangle.—ἡπιόδωρος μήτηρ. "His fond mother."—ἐναντίη. "In the opposite direction."—ἐν τ' ἄρα οἱ φῶ χειρί. "And thereupon she clung to him with her hand." Compare note on book i., 513.—ἔκ τ' ὀνόμαζεν. Compare note on book i., 361.

254-262. πόλεμον θρασὺν. "The daring battle."—ἦ μάλα δὴ τειροῦσι, κ. τ. λ. "Surely now the abominable sons of the Greeks greatly harass thee."—ἐξ ἄκρης πόλεως. "From the highest part of the city," *i. e.*, from the acropolis, or citadel.—Διὶ χεῖρας ἀνασχεῖν. On the acropolis were temples of Jupiter (book xxii., 172), Apollo (book v., 446), and Minerva (book vi., 88 and 297).—ὅφρα κε ἐνείκω. "Until I shall bring."—ἔπειτα δέ κ' αὐτός, κ. τ. λ. "And mayest then be refreshed thyself, in case thou drink." Observe that ὥς is to be repeated with this clause, and also that ὀνήσσαι is with the shortened mood-vowel for ὀνησθαι.—ἔτησιν. This word appears to

have here merely the signification of "friends." Compare note on verse 239.

264-268. μή μοι ἄειρε. "Raise not for me," *i. e.*, take not up to bring to me. Observe that μή with the present imperative implies the negation of an act already begun to be performed. So here, the parent is already hastening to bring the draught for her son, when he interposes and stops her. (Compare *Hermann, Opusc.*, *i.*, p. 270, *seq.*)—μή μ' ἀπογυνιώσης. "Lest thou enervate me."—χερσὶν ἀνίπτουσιν. It was unlawful to perform any religious rite with unwashed hands.—ἄζομαι. "I dread."—οὐδέ πη ἔστι. "Neither is it in any way lawful." Observe here the employment of the emphatic ἔστι. Literally, "Neither *is it* in any way (for one)." Hence ἔστι is said to be here for ἔξεστι.—λύθρω. "Dust from battle."

269-279. ἀγελείης. Compare book iv., 128.—σὺν θυέεσσιν. "With offerings of incense." Heyne thinks that victims are here meant; but these are merely to be promised, not offered as yet.—ἀολλίσσασα. "Having assembled."—πέπλον δ'. Compare verse 90, *seqq.*

280-285. μετελεύσομαι. "Will go after."—ὄφρα καλέσω. "That I may summon (him to the fight)."—εἰπόντος. Supply ἐμοῦ.—ὥς κέ οἱ αὖθι, κ. τ. λ. "Would that the earth might yawn for him here."—εἰ ἴδοιμι. "If I could but see." There is no wish expressed here, as some suppose.—φαίην κε φρέν' ἀτέρπον, κ. τ. λ. "I should say that I had quite forgotten joyless sorrow in soul."

286-296. ποτὶ μέγαρ'. "To her home." Consult Glossary on verse 137, book ii.—κέκλετο. "Gave orders."—κῆώντα. Compare book iii., 382.—ἐνθ' ἔσαν οἱ πέπλοι, κ. τ. λ. This verse and the three that follow are quoted by Herodotus (ii., 116) as belonging to the Aristeia of Diomedes. Either the historian has erred in so doing, or else, as Heyne supposes, the ancients reckoned this part of the sixth book as belonging to the fifth. Compare the remarks of *Bähr, ad Herod.*, *l. c.*—παμποίκιλοι. "All variegated," *i. e.*, variegated with all manner of colours.—ἔργα γυναικῶν Σιδονίων. The Sidonians were celebrated for their skill in embroidery, &c.—Σιδονίθεν. "From Sidonia." By Σιδονίη is meant that part of the coast of Phœnicia where the city of Sidon lay. Homer makes mention in his poems of Sidon merely. Tyre is unknown to him, although itself a very ancient city, having been founded, according to Eusebius, 240 years before the building of Solomon's temple. According to Homer (*Od.*, *iv.*, 228), Paris came to Troy with Helen and her treasures by the way of Egypt and Phœnicia. In the Cyprian Epics of Stasîus, Paris was related to have been driven by

a storm on the Phœnician coast, and there to have plundered Sidon, and to have carried off these Sidonian females, mentioned in the text, as prisoners.—ἐπιπλώς. “Having sailed over.”—τὴν ὁδόν, ἣν Ἑλένην, κ. τ. λ. “Upon that voyage on which he led away Helen of illustrious sire.”

ποικίλμασιν. “With variegated figures.”—ἀστὴρ δ’ ὡς ἀπέλαμπεν. “And it glistened like a star.”—νείατος. “The undermost,” *i. e.*, as being the most beautiful.—μετεσσεύοντο. “Hurried along with her.”

298–303. Θεανώ. Theano was the daughter of Cisseus, a Thracian prince (*Il.*, xi., 223), and sister of Hecuba. (Compare book v., 70.) It is remarkable that a married female should be here named as priestess of Minerva. In a later age, as Eustathius remarks, the priestesses were virgins: παρὰ μὲν τοῖς ὕστερον αἱ ἱέρειαι παρθένοι ἦσαν.—τὴν γὰρ Τρῶες ἐθηκαν, κ. τ. λ. The scholiast and Eustathius infer from this, that Theano was elected priestess of Minerva by the suffrages of the people. Eustathius says, οὔτε κληρωτῇ, οὔτε ἐκ γένους, οὔτε ἐνὸς ψήφῳ, ἀλλ’ ἦν, ὡς παλαιοὶ φασί, τὸ πλῆθος εἴλετο: neither appointed by any lots, nor by right of inheritance, nor by the designation of a single person, but being one whom, as the ancients say, the people had chosen. By these words he describes the several ways of appointing priests which were used by the ancient Greeks. (*Valpy, ad loc.*)

ὀλολυγῇ. “With loud crying.” The term ὀλολυγῇ is used of any loud crying, but especially of women invoking a god.—θῆκεν Ἀθηναίης, κ. τ. λ. Compare verse 92.—ἤρᾱτο. The priestess offers up the prayer in the name of the queen and Trojan matrons. The suppliants were not aware that the prowess of Diomedes on the present occasion was owing to the goddess herself.

305–312. ἐρυσίπολι. “Protectress of the city.” Minerva is here so called as having her temple in the citadel.—ἄξον δῆ. “Break now.” Observe the force of the expression, as indicating the earnestness of the prayer. The more common form would be, δὸς ἄγνυσθαι ἔγχος, “grant that the spear be broken.”—αὐτίκα νῦν “Straightway now,” *i. e.*, the instant we receive tidings of so joyous an event, and may we receive these tidings immediately.—ἱερ-εὔσωμεν. With shortened mood-vowel, for ἱερεύσωμεν.—ἀνένενε. “Refused,” *i. e.*, indicated refusal by the movement of the head. (Consult Glossary.) The idea is figurative, of course. Virgil expresses it differently: “*Diva solo fixos oculos aversa tenebat.*” (*Æn.*, i., 482.)

312–320. βεβήκει. “(Meantime) had gone.” Observe the force

of the pluperfect is marking rapidity of action.—*αὐτός*. Implying that he himself had planned out the structure, and gratified, in so doing, his fondness for luxury and ease, whereas so many of the other sons of Priam were content with a single *θάλαμος*.—*τέκτονες ἄνδρες*. “Artificers.”—*θάλαμον καὶ δῶμα καὶ αὐλήν*. “A bedroom, and a dwelling-room, and a hall.” The *θάλαμος* here spoken of corresponds to what in a later age was termed *γυναικωνῖτις*, or apartments for the women, while the *δῶμα* answers to the *ἀνδρωνῖτις*, or men’s apartments. The *αὐλή* is a hall for banquets, &c.

ἐνδεκάπηχυν. “Eleven cubits long.” This is an unusual length for a spear. It was commonly about six or seven feet. In the fifteenth book, however (v. 677), Ajax wields a pole shod with iron, and used in naval conflicts, of twenty-two cubits’ length, *ξυστὸν δυνωκαιεικοσίπηχυν*.—*πάροιθε δὲ λάμπετο, κ. τ. λ.* “And in front of the shaft gleamed the brazen point, while around ran a golden ring.” The ring was at the junction of the head and shaft, and served to keep them both together.”

321–324. *ἔποντα*. “Busying himself with.”—*ἀφώοντα*. “Examining.” Menelaus had driven his spear through shield and corselet. Paris was now examining into the extent of the injury. According to one of the scholiasts, some were accustomed to read here *τόξα φώοντα*, and made *φώοντα* the epic lengthened form for *φῶντα*, from *φάω*, “to cause to shine,” “to polish.” But such a meaning for *φάω* is extremely doubtful.—*μετὰ δμῶῃσι γυναιξίν*. “Among her female slaves.”—*περικλυτὰ ἔργα*. “Tasks of very famous work.” Referring to the labours of the loom.

325–331. *Δαιμόνι, σὺ μὲν καλὰ, κ. τ. λ.* “Strange man, thou hast not well caused this anger to have a place in thy soul,” *i. e.*, it is not well that thou hast raised this anger in thy soul. The cause of this anger is not mentioned by the poet, and we are left entirely to conjecture. It must refer either to his having been worsted in the fight with Menelaus, or it must be anger against the Trojans for not having come to his rescue when Menelaus was dragging him away, or it must be a feeling of resentment at their wishing to deliver him up to the Greeks.—*ἀμφιδέδηε*. “Burns around,” *i. e.*, rages around.—*σὺ δ’ ἂν μαχέσαιο καὶ ἄλλῳ*. “And thou wouldst even quarrel with another,” *i. e.*, wouldst reproach. Supply *ἔπεις* after *μαχέσαιο*, literally, “wouldst fight in words.”—*πῶς μεθιέντα*. “Anywhere relaxing.”—*μὴ τάχα ἄστν πυρός, κ. τ. λ.* “I lest the city be quickly burned with destructive fire.”

333–341. *Ἐκτορ, ἐπεὶ με κατ’ αἶσαν, κ. τ. λ.* Compare book iii., 56.—*σὺ δὲ σύνθεο*. Compare book i., 76.—*οὗτοι ἐγὼ Τρώων τόσσον, κ*

. λ. "Not so much, indeed, from anger, or indignation against the Trojans, was I sitting in the bedchamber, but I wished to give way to grief." He means grief on account of his defeat by Menelaus. The regular construction would be, οὐ τόσσον χόλῳ καὶ νεμέσει, . . . ὅσον ἄχει.—ἄχει προτραπέσθαι. More literally, "to turn myself towards grief," or, "to turn myself forward for grief." Compare the Latin, "*se convertere ad luctum*."—παρειποῦς. "Having persuaded."—ῥωμησ'. "Urged me."—νίκη δ' ἐπαμείβεται ἄνδρας. "For victory comes alternately unto men," *i. e.*, changes from one to another; and therefore I may even in my turn succeed in a second conflict with Menelaus.—ἐπίμεινον. "Wait for me."—δύω. "Let me put on." Observe here the peculiar usage of the subjunctive, and consult *Kühner*, § 416, p. 71, *Jelf*.—ἐγὼ δὲ μέτειμι. "And I will come after you." Observe the usage here of εἶμι in the present, with a future signification.—κιχήσεσθαί σε. "That I will overtake thee."

344-348. Δᾶερ ἐμεῖο, κυνὸς κακομηχάνου, ὀκρνοέσσης. "Brother-in-law of me, a mischief-devising, fearful wretch." The literal idea implied in κυνός is that of an impudent, shameless creature. The dog was a type among the ancients of impudence and effrontery. Compare book i., 225.—ὥς ὄφελ'. "Would that." Consult note on book iii., 40.—μὲ οἴχεσθαι προφέρουσα, κ. τ. λ. "Some pernicious storm of wind had gone bearing me onward to a mountain." Literally, "(Oh) how some pernicious storm of wind ought to have gone," &c. To be borne away by the blast is merely an old form of expression for "to die," "to perish," &c. This bearing away is often ascribed to the Harpies, who are merely the storm-winds personified.—εἰς ὄρος. She means to some lonely, barren mountain, where she might have perished undiscovered.—ἐνθα με κῦμ' ἀπόερσε. "There the wave would have swept me away."

349-358. τεκμήραυτο. "Have ordained."—ἄνδρὸς ἔπειτ' ὤφελλον, κ. τ. λ. "Then would that I had been the couch-companion of a better man, (of one) who understood both the indignation and the numerous reproaches of men," *i. e.*, one who had been impressed with a due sense of the shame and infamy to which his actions might expose him, in case he committed aught that was degrading. Literally, "(Oh) how I ought then to have been the couch-companion," &c.—τούτῳ. Referring to Paris.—φρένες ἔμπεδοι. "A firm heart."—οὐτ' ἄρ' ὀπίσσω ἔσσονται. "Nor will there, indeed, be one hereafter." (Consult *Glossary* on ὀπίσσω.)—τῷ καὶ μιν ἐπανρήσεσθαι οἶω. "Therefore, also, I am of opinion that he will reap the fruit (of this)," *i. e.*, the bitter fruits of his levity and want of manly firmness.

ἐπεὶ σε μάλιστα πόνος, κ. τ. λ. "Since trouble has very greatly encompassed thy mind" *i. e.*, seized upon it.—'Αλεξάνδρου ἄτης. "Alexander's evil folly" As regards the peculiar force of ἄτη, consult note on book i., 412.—οἷσιν. Meaning herself and Paris.—αοίδιμοι. "The subjects of song," *i. e.*, branded in song.

360-369. μή με κάθιζ'. "Cause me not to sit down." Observe the force of the active here, as opposed to the middle, καθίζον, "sit down."—θυμὸς ἐπέσσυται. Consult note on book i., 173.—ἐμεῖο ποθὴν. "A regret for me."—ὀρνυθι. "Arouse."—ἔμ' καταμάρψη. "May overtake me."—οἰκῆας. "The members of my family." Who these are is mentioned immediately after, namely, his wife and son.—εἰ ἔτι σφιν ὑπότροπος, κ. τ. λ. "Whether I shall come again, returning unto them," *i. e.*, whether I shall ever see them again. Nothing can be more touching than this manly resignation of the unfortunate warrior, especially when we consider that his words are addressed to one who has been herself the cause of all this calamity. How striking, too, the change immediately after, from the apartment of the guilty lovers to the calm and chaste endearments of wedded life.—ἤδη με δαμόωσιν. "May now subdue me."

370-380. δόμονς εὐναιετάοντας. "To his well-situated mansion," *i. e.*, having a pleasant situation, and therefore agreeable to dwell in.—οὐδ' εὗρ'. "But he found not."—ἐν μεγάροισιν. "In her abode." Consult *Glossary* on book ii., 137.—εὐπέπλω. "Well-clad."—πύργῳ ἐφειστήκει. "Was standing upon a tower." Pluperfect in the sense of an imperfect. Andromache was standing on a tower over the Scæan gate, beholding the fight.—ἔστη ἐπ' οὐδὸν ἰών. "Stood still, having come to the threshold."

εἰ δ' ἄγε μοι, δμωαί, κ. τ. λ. "Come, ye hand-maidens, tell me truly, if you will," *i. e.*, if you please. This form of expression is generally regarded as elliptical, and equivalent to εἰ δὲ βούλει (or βούλεσθε) ἄγε. Supply, in the present case, βούλεσθε.—ἥ ἐ πη ἐς γαλῶν, κ. τ. λ. "Is she gone out anywhere to the mansions of her sisters-in-law, or (those) of the well-clad wives of her brothers-in-law."—'Αθηναίης. Supply νηόν, or ἱερόν.—'Τρωαὶ ἐϋπλόκαμον δεινὴν θεὸν ἰλάσκονται. We have given ἐϋπλόκαμον, with Bentley and Wolf, as an epithet of Minerva, in preference to ἐϋπλόκαμοι, as referring to Τρωαί, which last is the reading of the common text. Compare verses 92, 273, and 303, where mention is made of 'Αθηναίης ἡνκόμοιο. Eustathius also sanctions ἐϋπλόκαμον, but mentions, at the same time, ἐϋπλόκαμοι as a various reading.

381-389. ὀτρρηρὴ ταμίη. "The sedulous housekeeper." The ταμίη, or housekeeper, was a very important personage in the house-

hold, since the wives of heroes did not direct their attention in the east to the ordinary domestic affairs, but were occupied during the day, along with their female slaves, in weaving, &c.—*μυθήσασθαι*. After this verb supply *ἐγὼ δὲ καταλέξω*, “I will thereupon inform thee.”—*ἐπὶ πύργον μέγαν*. “To a lofty tower,” *i. e.*, to one of the lofty towers.—*ἥ μὲν δὴ πρὸς τεῖχος, κ. τ. λ.* “She is now, indeed, going to the rampart, hastening along.”—*μαινομένη εἰκνῖα*. Beautifully descriptive of the distraction of Andromache at the thought that her Hector may have fallen.—*παῖδα*. Astyanax.

391–397. *τὴν αὐτὴν ὁδὸν αὐτῖς*. “Back by the same way.”—*κατ’*. “Along.”—*εὐτε πύλας ἱκανε*. Observe the asyndeton, or absence of the connecting conjunction.—*Σκαιάς*. Compare book iii., 145.—*τῇ γὰρ ἔμελλε, κ. τ. λ.* “For by that way he was about to pass out to the plain.” With *τῇ* supply *ὁδῷ*. Hector, not finding Andromache at her home, intended to return to the battle-field by passing out of the Scæan gates, which were nearest the foe. Compare book iii., 145.—*ἐνθ’ ἄλοχος πολύδωρος, κ. τ. λ.* “There his richly-dowered wife came running to meet him.”

Ἡετίων. The nominative is here employed by a careless species of construction, where we should expect to meet with the genitive, or else the simple relative *ὃς*. Clarke gives a false idea of the syntax of this clause, when he makes *Ἡετίων ὃς* equivalent to *ὃς τις Ἡετίων*.—*ὑπὸ Πλάκῳ ὑλήεσση*. “At the foot of the woody Placus.” Placus was a mountain of Mysia, in Asia Minor, from which the city of Thebe, as lying at its foot, was called *Hypoplacian*, to distinguish it from other places of the same name.—*Θήβη Ὑποπλακίη*. “In Hypoplacian Thebe.”—*Κιλικέσσ’ ἀνδρῶσιν ἀνάσσων*. The whole of the country surrounding Hypoplacian Thebe was occupied about the time of the Trojan war by Cilicians. (*Cramer’s Asia Minor* vol. i., p. 129.)

398–406. *τοῦπερ δὴ θυγάτηρ, κ. τ. λ.* “The daughter, then, of this (monarch) was possessed (as wife) by the brazen-armed Hector.” Observe that *Ἐκτορι* is here equivalent to *ὑφ’ Ἐκτορος*.—*νήπιον αὐτῶς*. “Quite an infant.” The meaning here assigned to *αὐτῶς* arises from its more literal one, “just so,” *i. e.*, no better than, &c.—*ἀλίγκιον ἀστέρι καλῷ*. There appears to be in this a beautiful allusion to the bright glances from the laughing eye of the boy.—*Σκαυάνδριον*. “Scamandrius.” Hector would seem to have given him this name from the River Scamander, the god of which stream was an early progenitor of the royal line of Troy.—*Ἀστυνάκτ’* “Astyanax,” *i. e.*, king of the city. The Trojans honoured Hector in the name which they bestowed upon his son, the idea of protec-

tion and defence being implied in the name of "king," and Hector being, as is stated immediately after, the great defender of the city.—ἐρύετο. "Defended."—ἐν τ' ἄρα οἱ φῦ χειρί. "And thereupon she both clung to him with her hand." Compare, as regards the peculiar force of φῦ, the note on book i., 513.

407–412. Δαιμόνιε. "Strange man."—τὸ σὸν μένος. "This thy impetuous valour," i. e., thy rash spirit.—ἄμμορον. "A destitute one," i. e., a poor destitute one in case thou shouldst fall.—σεῦ ἀφάρτουση. "Having failed of thee," i. e., having missed thee, being deprived of thee. The verb ἀφαρτάνω properly means to fail of obtaining a thing after which one earnestly strives, and hence to miss, to lose, to be deprived of, &c.—θαλπωρή. "Solace."—πότμον ἐπίσπης. Consult *Glossary* on book ii., 359.

414–420. ἦτοι γὰρ. "For as thou well knowest."—Ἀχιλλεύς. Achilles, in the first year of the Trojan war, marched with a detachment of the Grecian army against the neighbouring cities in alliance with the Trojans, and destroyed many of them; among the rest, Hypoplacian Thebe.—ἐκ δὲ πέρσεν. "And utterly sacked." Observe the adverbial force of ἐκ.—σεβάσσατο γὰρ τόγε θυμῷ. Compare verse 167.—δαιδαλέοισιν. "Of skilful workmanship."—ἦδ' ἐπὶ σῆμ' ἔχεεν. "And he heaped upon him a sepulchral mound," i. e., a mound, or barrow, of earth. Separate tombs were only allowed to princes and heroes.—περὶ δὲ πτελέας, κ. τ. λ. "And the nymphs of the mountains, the daughters of ægis-bearing Jove, planted elms around it." The tree here meant is the *Ulmus campestris*. The elms that sprang up around the tomb are poetically said to have been planted there by the mountain-nymphs.

421–428. οἱ δέ μοι ἑπτὰ, κ. τ. λ. "But they who were unto me seven brothers," i. e., but the seven brothers whom I had.—οἱ μὲν πάντες. For οὔτοι μὲν πάντες.—βουστὶν ἐπ' εἰλιπόδεσσιν. "Beside the feet-trailing oxen," i. e., the oxen trailing the hinder feet heavily in walking. The epithet εἰλίπους, which occurs in Homer only in the dative and accusative plural, is always applied by him to oxen, which trail along and plait their hinder legs as they go.—μητέρα δέ. "While, as for my mother." The accusative absolute; the government of the verb being intercepted by τήν.—ἦ βασιλεύεν Heyne regards the employment of βασιλεύειν, in speaking of the wife of a monarch, as unusual. It occurs, however, again in *Od.*, xi., 285.—δεῦρο. Referring to the Grecian camp before Troy.—ἄψυγε -ῆν ἀπέλυσε. "Back that warrior sent her away." More literally, "released her."—πατρὸς δ' ἐν μεγάροισι, κ. τ. λ. Compare

429-434. Ἐκτορ, ἀτὰρ σύ, κ. τ. λ. Consult note on verse 86. Observe that ἀτὰρ marks opposition to what precedes: All have I lost; father, mother, brothers; all, in fine, *but* thee, who now suppliest their place for me.—ἀλλ' ἄγε νῦν ἐλέαιρε. "Oh come, there fore, now take pity (on me)."—αὐτοῦ. "Here."—παρ' ἐρινεόν. "Near the place where the wild fig-trees grow." The literal meaning is "near the wild fig-tree;" but, according to Strabo (xiii., p. 598), the poet means not so much a single tree, as, rather, a place where many trees of this kind grew, and rough and stony in its nature, which lay not far from the Scæan gates, on the southwest side. Voss translates the term in question "Feigenhügel," *i. e.*, "fig-hill." On this side of the city the walls were easiest to scale, and the approach to them most practicable. (Compare *Lenze, Ebene von Troja*, p. 223.)—ἄμβατος. "Accessible."—καὶ ἐπίδρομον ἐπλετο τεῖχος. "And (where) the wall is exposed to assaults." The term ἐπίδρομος properly means "that may be overrun, reached, attained."

435-439. τῇ γ'. "In this very quarter."—οἱ ἄριστοι. "Those bravest ones." We have adopted the punctuation of Wolf, namely, a comma after ἄριστοι. The common text has no stop at the end of the line.—ἀμφ' Αἴαντε δούω, κ. τ. λ. Observe here the construction of ἀμφί with a proper name to denote the individual designated, together with his followers; and compare book iii., 146. The attack alluded to in the text took place, according to the Cyprian epics of Stasinus, after the embassy of the Greeks to Troy had proved a fruitless one. Compare note on book iii., 206.—ἧ πού τις σφιν ἐνισπε, κ. τ. λ. "Either, if I mistake not, some one well-skilled in divination mentioned it unto them," *i. e.*, directed them to make the attack in this quarter.—ἐποτρύνει καὶ ἄνωγει. An awkward reading. We should expect ἐπώτρυνε καὶ ἄνωγε, on account of ἐνισπε that precedes; and Voss actually so translates. The MSS., however, have all the present tense, which Heyne seeks to defend by remarking, "*sed sententia admittit præsens, quandoquidem continuata est actio.*" It may be remarked, that some of the ancient critics rejected all the verses as spurious from 433 to 439 inclusive, because it appeared out of character for a female to give advice about military operations to her husband. The objection, however, is a weak one.

441-446. ἧ καὶ ἐμοί. "Assuredly to me also."—αἰδέομαι. "Do I fear." The reference here is to the fearing the bad opinion of one.—ἐλκεσιπέπλους. "Of trailing robe," *i. e.*, whose garments sweep the ground. This is a constant epithet in Homer of the

Trojan females.—κακὸς ὤς. “Coward-like.” Observe the accent of ὤς.—ἀλυσκάζω. “I skulk.”—οὐδέ με θυμὸς ἄνωγεν. “Neither does my soul urge me to it,” i. e., urge me to skulk. Consult, as regards ἄνωγεν, the *Glossary* on book i., 313.—ἀρνύμενος πατρός τε μέγα κλέος, κ. τ. λ. “Seeking to gain both my father’s great glory as well as my own,” i. e., great glory for my father as well as for myself. As regards ἀρνύμενος, consult the *Glossary* on book i., 159.—ἡδ’ ἐμὸν αὐτοῦ. Observe that αὐτοῦ is here put in apposition with the genitive implied in the possessive ἐμὸν, just as in Latin we should have *meam ipsius gloriam*.

447–455. ἔσσεται ἡμᾶρ, ὅτ’ ἄν, κ. τ. λ. This and the following verse were repeated by the younger Scipio, as he gazed upon Carthage sinking amid the flames; and when asked by his friend Polybius, who stood by his side, why he had quoted them, the Roman commander frankly confessed that it was with a foreboding reference to the fate of his own country. (*Appian, Pun.*, 132.) The lines in question are here repeated from book iv., 163, *seqq.*—ἀλλ’ οὐ μοι Τρώων, κ. τ. λ. “But not so great a source of anguish to me is the misery of the Trojans hereafter.”—κεν πέσοιεν. “May, perchance, fall.”—ὅσσον σεῦ. “As is thine.” Literally, “as is (the misery) of thee.” Supply ἄλγος, so that the full expression will be, ὅσσον σεῦ ἄλγος μέλει μοι.—ἐλεύθερον ἡμᾶρ ἀπούρας. “Having deprived thee of the day of freedom.” Literally, “having taken away the free day.” Compare δούλιον ἡμᾶρ in verse 463.

456–465. καί κεν. “And perchance.”—ἐν Ἀργεῖ. “In Argos.” The reference is not to Argos, the later capital of Argolis, but to Pelasgic Argos (*Argos Pelasgicum*), in Thessaly, which Strabo says stood once in the immediate neighbourhood of Larissa, and near which he places the two fountains of Messēis and Hyperēa, mentioned in the succeeding line.—πρὸς ἄλλης. “At the orders of some other female.” Compare the scholiast, ὑπ’ ἄλλης κελενομένη.—Μεσσηίδος ἢ Ὑπερείης. “From (the fountain of) Messēis, or Hyperēa.”—πόλλ’ ἀεκαζομένη. “Much against thy will.” Compare Virgil’s *multa reluctans*.—ἐπικείσεται. “Shall hang over thee.”—ἀνάγκη. By this is meant the necessity of servitude. Compare *Lobeck, ad Soph., Aj.*, 485.—Ἐκτορος ἥδε. Supply ἦν.—νέον ἄλγος. “Fresh misery.”—δούλιον ἡμᾶρ. After the capture of Troy, Andromache fell to the lot of Neoptolemus, the son of Achilles.—τεθνηῶτα. “Lying dead.” Observe the force of the perfect.—χυτὴ γαῖα. “The heaped-up earth,” i. e., a mound of earth.—πρὶν γέ τι σῆς τε βοῆς, κ. τ. λ. “Before at least and at all witness both thy lamentation and thy dragging away.”

466-480. οὐ παιδὸς ὀρέξατο. "Stretched out his arms for his boy," *i. e.*, to receive his boy. Observe the force of the middle. Verbs indicating desire take the genitive of the object, *from* which that proceeds which gives rise to this feeling.—ὁ πάϊς. "He, the boy."—ἐκλίνθη. "Shrunk."—ἀτυχθείς. "Alarmed at."—δεινὸν νεύοντα. "Nodding fearfully."—ὃν φίλον υἱόν. "His own loved son." Whenever a possessive pronoun is expressed with φίλος, as in the present instance, the adjective has its natural meaning of "loved," "dear," &c.—πῆλε. "Dandled him."

καὶ τόνδε γένεσθαι, κ. τ. λ. "That this my son may also become, as I indeed also (have)." With ἐγὼ supply γέγονα.—καὶ ποτέ τις εἴπησι. "And let some one hereafter say of him."—ἀνιόντα. Agreeing with αὐτόν understood, and which last is governed by εἴπησι. The common construction would be the genitive absolute.

483-494. κηῶδεϊ κόλπῳ. "On her fragrant bosom." The reference here is to the use of perfumes. Compare the remark of Heyne: "*Quia vestes odoribus perfusæ erant.*"—δακρυόεν γελάσασα. "Having smiled tearfully," *i. e.*, having smiled through her tears. Compare Xenophon's κλανσίγελως. (*Hell.*, vii., 2, 9.)—χειρὶ τέ μιν κατέρεξεν, κ. τ. λ. Compare book i., 361.

Δαιμονίη. "Strange woman." Indicative of mingled tenderness and chiding.—ὑπὲρ αἶσαν. "Prematurely." Compare note on book ii., 155.—προΐάψει. Consult note on book i., 3.—μοῖραν πεφυγμένον ἔμμεναι. "Has escaped his destiny."—ἐπὴν τὰ πρῶτα γένηται. "After he has once been born." Compare the explanation of Heyne, "*Cum primum natus fuerit.*"—τὰ σ' αὐτῆς ἔργα κόμιζε. "Attend to thy own employments." Observe that τὰ σ' αὐτῆς is for τὰ σὰ αὐτῆς. These words, and those that immediately follow, sound somewhat harshly to our ears, and seem not fully in unison with the previous tone of feeling exhibited by Hector. Allowance must be made, however, for the simple manners of an early age. Besides, Hector merely recommends to Andromache that she turn her attention to domestic affairs, as a means of calling off her thoughts from the gloomy scenes on which they have just been dwelling.—αὐτῆς. Put in apposition with the genitive implied in σὰ. Compare note on verse 446.

ἔργον ἐποίχεσθαι. "To set about their work." Literally, "to go unto their work."—πόλεμος δ' ἀνδρεσσι μελήσει. This appears to be an answer to those critics who maintain that verses 433-439 are spurious.—τοὶ Ἰλίου ἐγγεγάασιν. "Who have been born in Ilium."

495-502. βεβήκει. Consult note on verse 313.—ἐντροπαλιζομένη. 'Looking back from time to time.' A beautiful touch of nature

The same term is applied in the eleventh book (v. 345) to Ajax, when unwillingly retreating before the foe.—*θαλερὸν δάκρυ*. “The swelling tear.”—*τῇσιν δὲ γόον πάσῃσιν ἐνῶρσεν*. “And she excited wailing among them all,” *i. e.*, either by narrating what had just taken place, or else by the sight of her own tears. Compare the scholiast, *ἡ διηγησαμένη, ἡ ἀπὸ τῶν ἰδίων δακρύων*.—*γόον* “Εκτορα. “Bewailed Hector.”—*ἔφαντο*. “They thought.” More literally, “they said within themselves.”—Observe, in the literal meaning, the force of the middle.

504–508. *ποικίλα χαλκῷ*. “Variegated with brass.” Compare book iv., 226.—*σεύατ’*. “Hastened.”—*τίς στατὸς ἵππος*. “Some stalled horse.” The striking comparison on which we are here entering does not seem by any means too strong, as some have supposed, for the case of such a warrior as Paris. Although in many respects an effeminate man, still he is accustomed always to advance with spirit to the conflict. (Compare verses 521, 522, and also book iii., 16, *seqq.*, and 328, *seqq.*) In book xv., 263, Homer repeats this same comparison when speaking of Hector. Virgil, also, has copied it almost word for word, and applied it to Turnus (*Æn.*, xi., 492.)

ἀκοστήσας ἐπὶ φάτνῃ. “That has fed on barley at its manger,” *i. e.*, in its stable. The reference is to a horse well fed at rack and manger, and so, overfed, waxed wanton. Consult the remarks of Buttman on this word. (*Lexil.*, p. 75, *seqq.*, *ed. Fishlake.*)—*θεῖη πεδίῳ κροαίνων*. “Runs stamping with the hoof over the plain,” *i. e.*, runs prancing. Compare Apollonius (*Lex. Hom.*, s. v.), *ἐπικροτῶν τοῖς ποσίν*, and Virgil’s “*quatit ungula campum*.”—*λούεσθαι ἐϋρρεῖος ποταμοῖο*. “To bathe in some fair-flowing river.” Observe here the employment of the genitive. The poets use a material genitive with many verbs, the material being considered as the antecedent condition of the production or action. The Epic is very rich in this idiom, which is more and more lost in the later language; for, while the Greek mind in its primitive freshness regarded the action as springing into life from the materials of which it was composed, the later Greeks regarded it rather as a mere lifeless work. In the present case, however, the genitive may also be local. (*Kühner*, § 540, *Obs.*, p. 164, *Jelf.*)

509–517. *ὑψοῦ δὲ κάρη ἔχει*, κ. τ. λ. Collateral images, employed to complete a comparison, are expressed by the poet in the indicative, in order to bring the picture more directly before the view of the reader. (*Thiersch*, § 322, 7.)—*ἀγλατῆφι πεποιθώς*. “Confident in beauty” *i. e.*, flushed with the pride of youth and beauty.

Observe here the peculiar construction in *πεποιθώς*, forming a species of anacoluthon or nominative absolute. The participle in the nominative refers to an accusative (*ἐ*) coming after, the person expressed by this accusative being grammatically the object, but in reality the subject of the verbal motion. Thus, *ρίμφα ἐ γούνα φέρει* is equivalent, in fact, to *ρίμφα φέρεται*.—*μετά τ' ἦθεα καὶ νομόν ἱππων*. “To both the haunts and pastures of the mares.” Compare, as regards the meaning of *ἦθεα* here, the explanation of the scholiast, *τοὺς συνήθεις τόπους*. The expression *ἦθεα καὶ νομόν* forms, in fact, a kind of hendiadys, “the accustomed pastures.”

κατὰ Περγάμου ἄκρης. “Down from the topmost Pergamus.”—*ὥς ἠλέκτωρ*. “Like the beaming sun.” The term *ἠλέκτωρ* is likewise employed by Homer as an adjective, *ἠλέκτωρ Ὑπερίων*, “the beaming Hyperion.” (*Il.*, xix., 398.)—*καγχαλόων*. “Exulting.” Literally, “loud-laughing.” Compare book iii., 43.—*ἔτετμεν*. “He overtook.”—*εὐτ' ἄρ' ἐμελλεν*, κ. τ. λ. “When, in fact, he was about to turn from the place, where he was conversing with his wife,” *i. e.*, had just been conversing.

518–529. *Ἥθεϊ', ἧ μάλα δὴ σέ, κ. τ. λ.* “Honoured (brother), as surely now I am altogether detaining thee, by my loitering, although thou art in haste.”—*ἐναίσιμον*. “In due time.”—*οὐκ ἂν τίς τοι ἀνὴρ*, κ. τ. λ. “Not any man that was reasonable would seek to cast discredit on thee as regards the battle's work,” *i. e.*, thy exertions in the fight.—*ἀλλ' ἐκὼν μεθιῖς*, κ. τ. λ. “But thou both relaxest it of thy own accord, and art unwilling (to exert thyself),” *i. e.*, but thou dost not persevere in the good work.—*ὑπὲρ σέθεν*. “On thy account.”—*πρὸς Τρώων*. “On the part of the Trojans.”—*ἴομεν*. For *ἴωμεν*, with the shortened mood-vowel.—*τὰ δ' ὀπισθεν ἀρεσσόμεθ'*. Compare book iv., 362.

αἶ κέ ποθι Ζεὺς δώη, κ. τ. λ. “If ever Jove grant unto us to place in our homes a free mixer to the celestial ever-existing gods,” *i. e.*, if ever it be allowed us to celebrate with the bowl our deliverance from the Greeks, first pouring therefrom joyous libations unto the immortal gods. Observe the expression *κρητῆρα ἐλεύθερον*, a mixer, or bowl, drained in commemoration of deliverance.—*ἐλάσαντας*. The reading of Wolf, and far more correct than the *ἐλάσαντες* of the ordinary text.

EXCURSUS.

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EXCURSUS I.

THE ARTICLE.¹

I. THE Article δ , η , $\tau\acute{o}$, is, in Homer, a *Demonstrative Pronoun*, “*this*,” “*that*,” having occasionally, however, more through the requirements of our own idiom than those of the Greek language, the force merely of a pronoun of the third person, “*he*,” “*she*,” “*it*.”

II. In other words, it is used in Homer to point out some object as known or spoken of, and to direct the mind of the reader to it. In this case it may be construed either as $\delta\acute{o}\delta\epsilon$, $\eta\acute{\delta}\epsilon$, $\tau\acute{o}\delta\epsilon$; or $\alpha\upsilon\tau\omicron\varsigma$, $\alpha\upsilon\tau\eta$, $\tau\omicron\upsilon\tau\omicron$; or $\acute{\epsilon}\kappa\epsilon\iota\upsilon\omicron\varsigma$, $\acute{\epsilon}\kappa\epsilon\iota\upsilon\eta$, $\acute{\epsilon}\kappa\epsilon\iota\upsilon\omicron$. Instances of this have occurred so frequently in the preceding notes as to render the citing of any on the present occasion a superfluous task.

III. The demonstrative force is less strong where the pronoun is joined to a substantive without any relative sentence; but it serves, in this case, to bring the thing definitely before us, as something known, or spoken of before. Thus, *Il.*, i., 20, $\tau\acute{\alpha}\ \acute{\alpha}\rho\iota\omicron\upsilon\alpha$, “this ransom;” *Il.*, viii., 412, $\tau\acute{o}\ \sigma\kappa\eta\pi\tau\rho\nu$, “that sceptre,” *i. e.*, the well-known sceptre; *Il.*, iv., 1, $\omicron\iota\ \theta\epsilon\omicron\iota$, those who are gods in opposition to those who are men; *Il.*, vi., 467, $\acute{\alpha}\psi\ \delta'\ \delta\ \pi\acute{\alpha}\iota\varsigma$, he who is a boy, in opposition to Hector; *Il.*, xi., 637, $\aleph\epsilon\sigma\tau\omega\rho\ \delta\ \gamma\acute{\epsilon}\rho\omega\nu$, Nestor, that old man whom every one knows; *Od.*, xxi., 10, $\tau\acute{o}\nu\ \xi\epsilon\iota\nu\acute{o}\nu\ \delta\acute{\upsilon}\sigma\tau\eta\nu\omicron\nu$, that unhappy stranger, pointing to Ulysses, &c.

IV. The instances where δ , η , $\tau\acute{o}$, has the force of a pronoun of the third person, may all be brought under the demonstrative signification by a more literal mode of translating, so that, as has already been remarked, we give this meaning of *he*, *she*, *it* (Lat. *is*, *ea*, *id*), rather to suit our own idiom, and avoid stiffness in rendering a clause or sentence. Thus, *Il.*, i., 47, $\delta\ \eta\acute{\iota}\epsilon\ \nu\upsilon\kappa\tau\iota\ \epsilon\omicron\iota\kappa\acute{\omega}\varsigma$, “*he* went like the night,” becomes, when translated more closely, “*this god* went,” &c. So, again, *Il.*, i., 221, $\eta\ \beta\epsilon\beta\acute{\eta}\kappa\epsilon\iota$, “*she* had gone,” *i. e.*, *this goddess* had gone, &c. This usage is especially frequent in Herodotus.

1. Kühner, *Gr. Gr.*, § 444, p. 97, ed. Jelf.

V. In the post-Homeric writers, also, *ὁ, ἡ, τό*, has frequently a demonstrative force. In Herodotus, the Doric writers, and Attic poets, it is not unfrequently used as in Homer. Thus, *Æsch.*, *Suppl.*, 143, *ἡ τοῖσιν ἡ τοῖς πόλεμον αἰρεσθαι μέγαν, πᾶς' ἔστ' ἀνάγκη*: *Ibid.*, 1055, *ὃ τι τοι μόρσιμόν ἐστιν, τὸ γένοιτ' ἄν*: *Soph.*, *Œd. T.*, 200, *τὸν, scil. Ἄρεα* ὦ Ζεῦ πάτερ, ὑπὸ σῶ φθίσον κεραυνῶ. So especially with the particles *μέν, δέ, γάρ* (*ὁ γάρ, ἡ γάρ, τὸ γάρ*, often in tragic writers); sometimes, also, with prepositions; as, *πρὸς δὲ τοῖσι*, for *πρὸς δὲ τούτοις*—*πρὸς τῷ* for *πρὸς τούτῳ*—*ἐπὶ τοῖσι* for *ἐπὶ τούτοις*, &c.

VI. And even in Attic prose it retained its demonstrative force in the following cases:

(a.) *Τό*, “therefore:” *τό γε*, *Plat.*: *τὸ δέ* at the beginning of a sentence, “whereas,” very frequent in Plato: *ὁ μὲν*, or *ὁ δέ, οἱ δέ, αἱ δέ*, at the beginning of a sentence very frequently. Thus, *Thucyd.*, i., 81, *τοῖς δὲ ἄλλῃ γῇ ἐστι πολλή*.—*Demosth.*, p. 68, 15, *ὁ δὲ ταῦτα μὲν μέλλει*. So, also, *ὁ μὲν*, or *ὁ δέ* is used, as in Homer, before its substantive, to call attention to it. Thus, *Thucyd.*, vi., 57: *καὶ ὁ μὲν τοὺς δορυφόρους τοσαντίκα διαφεύγει ὁ Ἀριστογείτων*.—So, again, we have *τῇ, τῇδε*, “here,” “on this side,” &c.—With prepositions; as, *ἐκ τοῦ*, “hence;” *διὰ τό*, “wherefore.” To this head, also, belongs the construction *ἐν τοῖς*, sometimes *ἐν ταῖς*, with a superlative; as, *Thucyd.*, i., 6, *ἐν τοῖς πρώτοι δὲ Ἀθηναῖοι τὸν σίδηρον κατέθεντο*, and the adverbial formulas, *πρὸ τοῦ* (*προτοῦ*), “before,” almost always in the sense of *ante illud modo definitum tempus*.

(b.) In the formula *τὸν καὶ τόν, τὸ καὶ τό*, “the one or the other,” “this or that;” *τὰ καὶ τά*, *varia, bona et mala*.

(c.) Immediately before a relative sentence, introduced by *ὅς, ὅσος*, or *ὅλος*, which expresses a periphrasis, either an adjectival, or especially an abstract notion. This idiom is peculiarly Platonic. Thus (*Plat.*, *Protag.*, p. 320, D.), *ἐκ γῆς καὶ πυρὸς μίζαντες καὶ τῶν ὅσα πυρὶ καὶ γῇ κεράννυνται*, &c.

(d.) In the construction of *οἱ μὲν, οἱ δέ*, literally, “these, in deed,” “but those,” *i. e.*, some here, some there, &c. This is found in Homer, and is very common in both prose and poetry. The use of the singular, *ὁ μὲν . . . ὁ δέ*, is post-Homeric.

(e.) *Ὁ, ἡ, τό*, is used, also, as an attributive with a demonstrative force in all the post-Homeric writers. Thus, of objects well known, or mentioned before: *Plat. Rep.*, p. 329, E., *τὸ τοῦ Θεμιστοκλέους εὔχει, ὅς τῷ Σεριφίῳ (Seriphio isti) λαιδορομένῳ ἀπεκρίνατο*:—*Demosth.*, p. 850, 19, *ἐξήτει με τὸν ἄνθρωπον (hominem istum)*, &c.

The Article ὁ, ἡ, τό, as a Relative Pronoun.

I. In the Homeric dialect, the demonstrative ὁ, ἡ, τό, frequently assumes the functions of the relative pronoun, ὃς, ἣ, ὅ. This idiom may be accounted for by the consideration, that language originally makes no difference of form between principal and dependent sentences, but places them separately in similar parallel forms, as if standing in the same independent relations to the speaker.

II. This use of the article as the relative passed into the Ionic and Doric writers. Thus, Herodotus, iii., 81 : τὰ μὲν Ὀτάνης εἶπε λελέχθω κάμοι ταῦτα.—*Id.*, πάντων τῶν λέγω ἀρίστων, *quæ dico*.

III. The Attic, comic, and prose writers do not admit this relative force of the article. The tragedians have adopted it only in the neuter, the oblique cases, and mostly to avoid an hiatus, or lengthen by position a final short syllable of the preceding word. Thus, *Soph.*, *Œd. T.*, 1379 : δαιμόνων δ' ἀγάλαθ' ἱερά, τῶν δ' παντλήμων ἐγὼ ἀπεστέρησ' ἐμαυτόν.

Meaning and Use of ὁ, ἡ, τό, as the Article Proper.

I. The article ὁ, ἡ, τό, lost so much of its demonstrative force, that at last it was used merely to represent the notion expressed by the substantive, when viewed by the speaker as an individual, one of a class, and distinct from all the other members of that class.

II. This usage of the article properly belongs to the era of Attic prose ; but as not only a single person, but also a whole class, may be considered as an individual, hence there arises a double and seemingly contrary use of the article :

(a.) The substantive without the article expresses the general notion without any limitation of individuality ; but, with the article, a part of the general notion, an individual member or members of the class, contemplated as such by the speaker ; as, ὁ ἄνθρωπος, “*the man whom I am thinking of.*”

(b.) A second use of the article derived from the former is, that it expresses the notion of a whole and all its parts conceived of as one individual ; as, ὁ ἄνθρωπος θνητός ἐστι, “*the man (the animal man, i. e., all men) is mortal.*”¹

¹ For a more extended view of the later uses of the article, consult Kühner, *Gr. Gr.*, § 447, *seqq.*, p 100, *ed. Jelf.*

EXCURSUS II.

OF PREPOSITIONS.¹

I. As language expresses not only the order of internal thought, but also the circumstances of external things; and as the relations in which these things stand to us in respect of their position were too manifold to be sufficiently defined by the simple powers of the cases, it happened that, as men examined into and comprehended the position of external things, some farther mode of expression became necessary, and cases of certain words, which, from their original meaning, were fitted for the expression of these relations, were so frequently used to express them, that at last they were appropriated to this function, and lost more or less of their original meaning; as, *ἀπό, παρά*: while *χάριν, δίκην*, which are, so to say, in the transition state between cases and prepositions, being sometimes used as one, sometimes as the other, will illustrate the mode by which prepositions arose.

II. But though a relation which was implied in the powers of the original cases might be, and generally was, for the sake of clearness, expressed by a preposition, yet it does not follow that the original power of the cases to express this relation was either in theory or practice wholly lost; so that we find the same relation expressed sometimes by the original, more concise, and vivid form of the case, at others by the later and more accurate form of the preposition.

III. Hence may be seen the mistake of explaining the construction of cases by the ellipsis of a preposition, making the preposition the original and most perfect, the case the later and defective form; thus shutting out from view the real state of the matter, and teaching the student to rest contented with an unphilosophical, pretended explanation, instead of leading him to search out the abstract powers of the cases, which were entirely obscured by thus supplying a preposition whenever they most really came into play.

IV. There is a remarkable contrast between the Greek and the modern system of cases. The moderns, always taking a cold, rationalistic view of things, look upon every thing as inanimate, produced, or affected: the Greek language, with fresher, more poetical

¹ Kühner, § 472, p. 117. *ed. Jelf.*—*Id.*, 614, p. 238, &c

spirit, looked on every thing as more or less animate, as an agent, producing or working; and hence, where in modern languages we find a transitive verb with the accusative of the thing as a patient, the Greeks used an intransitive verb with the genitive of the thing as an agent, representing the action of the verb as proceeding from it. So, where in German the verb *hören*, *to hear*, has an accusative the Greeks used the genitive. In their view, the object entered the mind rather as the antecedent cause than as the coincident effect; but in some verbs, either the former principle prevailed altogether, or sometimes; so that we find particular verbs with an accusative, while the other expressions of the same notion have a genitive, or the same verb sometimes with a genitive or an accusative *ex animo loquentis*.

TMESIS IN COMPOUND VERBS.

I. As prepositions are properly mere local adverbs, the older dialects, which commonly used them as such, would naturally place the preposition apart from the verb, in many cases where the Attics always used the compound; and even where Homer employs the compound in the same sense as the single verb, we are not to suppose an actual tmesis wherever we find the verb and the preposition used instead of the compound; for Homer would use both the old forms of speech, and those which, in his time recently introduced, were, in later periods of the language, universally adopted. We must distinguish the following cases:

(a.) Where the preposition seems to be separated from the verb, but, in reality, is used alone in its original force of a local adverb; as, *Il.*, iii., 34, ὑπό τε τρόμος ἔλλαβε γυνῆα; *Il.*, iii., 135, παρὰ δ' ἔγχεα μακρὰ πέπηγεν; *Il.*, iv., 63, ἐπὶ δ' ἔφονται θεοὶ ἄλλοι, &c. The adverbial preposition sometimes, though but rarely, follows; as, *Il.*, xii., 195, ἐνάριζον ἅπ' ἔντεα.

(b.) Where the preposition seems to be separated from the case of a substantive. Here, also, in Homer, the preposition retains its adverbial force, and belongs to the verb; while these two together form one notion, and this, and not the preposition alone, governs the case. Numerous instances of this have already been given in the preceding notes.

II. The tmesis can not properly be spoken of till, in the later dialects, especially the Attic, the preposition coalesced so closely with the verb, that the new word took its place in the language as such. It is found pretty frequently in Herodotus, more rarely in the Attic chorus, and still more rarely in the dialogue, and only where a par-

ticle is the dividing word, so that the connection between the two parts, or the unity of the compound notion, is not utterly destroyed. In Attic prose, except in one or two singular instances, tmesis is not found.

EXCURSUS III.

MIDDLE VOICE.¹

I. THE Middle voice has a twofold function : 1. It expresses the reflexive and reciprocal notion ; 2. Some parts of the passive notion.

1. AS REFLEXIVE.

I. The essential sense which runs through the Middle reflexive verb is *Self*—the action of the verb has immediate reference to self. This is the proper generic notion of all middle verbs ; and the particular sense of each middle verb must be determined by discovering the relation in which this notion of self stands to the notion of the verb.

II. There are four relations in which this notion of self may stand to the verb : 1. Genitive.—2. Dative.—3. Accusative.—4. Adjectival.

1. *The "Self" stands to the Notion of the Verb as Genitive*

As, ἀπώσας, "having pushed away : " ἀπωσύμενος, "having pushed away from one's self," or repulsed.—ἀποπέμπομαι. "I send away from myself."—ἀποσείομαι. "I shake off from myself."—παρέχομαι. "I furnish from my own means."—ἀποτίθεμαι. "I put away from myself."—ἐπαγγέλλομαι. "I declare from myself," i. e., I promise, &c.

2. *The "Self" stands to the Notion of the Verb as the Dative.*

As, παρασκευάζομαι. "I prepare for myself."—αἰροῦμαι. "I choose for myself."—ἀφαιροῦμαι. "I take away for myself."—αἶρομαι. "I take up for myself."—μισθοῦμαι. "I hire for myself."—ἄγομαι γυναῖκα. "I take a wife for myself," I marry.—βουλεύομαι. "I give advice unto myself," I deliberate.—λείπομαι μνημοσύνα. "I leave memorials for myself."—καταστρέφομαι. "I subdue for my-

¹ Kühner, Gr. Gr., § 362, seqq., p 13, seqq., ed. Jelf.

self.”—*τίθεμαι*. “I take to myself,” I adopt.—So, *θεῖναι νόμους*, “to make laws for others;” *θέσθαι νόμους*, “to make laws by which one’s self is bound along with others.”

Hence there is a difference between the active and middle sense of some verbs; the latter indicating that the action of the verb was performed for one’s own benefit, and thence signifying the corresponding contrary to the active voice; as, *λῦσαι*, “to set free;” *λίσασθαι*, “to ransom.”—*χρῆσαι*, “to lend;” *χρήσασθαι*, “to borrow.”—So, again, *χρῆσαι*, “to give an oracle;” *χρήσασθαι*, “to consult an oracle.”—*τίσαι*, “to pay;” *τίσασθαι*, “to punish;” the active signifying in these examples the giver; the middle, the receiver. This may arise from the *receptive notion* proper to the middle verb.

3. The “Self” stands to the Verb as the Accusative.

As, *ἐπιτιθέναι*, “to place another on;” *ἐπιτίθεσθαι*, “to place one’s self on,” to attack.—*χράω*, “I give or apply another person or thing;” *χράομαι*, “I give or apply myself to a thing.”—*τρέπω*, “I turn another;” *τρέπομαι*, “I turn myself.”—*λούω*, “I wash another;” *λούομαι*, “I wash myself,” I bathe.—*ἀπέχω*, “I keep another off;” *ἀπέχομαι*, “I keep myself off,” I refrain.—So, *ἀπάγξασθαι*, “to hang or throttle one’s self.”—*τήκεσθαι*, “to melt one’s self away,” to pine.—*ἐγγυᾶσθαι*, “to pledge one’s self.”—*φοβεῖσθαι*, “to terrify one’s self,” to fear.—*φαίνεσθαι*, “to show one’s self,” to appear.—*ἀπαλλάσσεσθαι*, “to remove one’s self,” to depart.

4. The “Self” stands to the verb as a Pronominal Adjective

As, *ὀνομάζεσθαι παῖδα*, “to call a person his son;” *κείρεσθαι τὴν κεφαλὴν*, “to shave one’s own head;” *νίπτεσθαι τοὺς πόδας*, “to wash one’s own feet” (*νίπτειν τοὺς πόδας*, “to wash another’s feet”); *τύπτεσθαι τὴν κεφαλὴν*, “to beat one’s own head,” &c.

III. Some middle verbs have the idea of self in more than one of these relations, in which case their sense generally differs accordingly; as, *αἶρομαι* (with the accusative), “I raise myself;” but with the dative, “I take on or for myself.” Or else the idea is the same, though the several parts of it stand in a different relation; as, *τίθεμαι* (with the accusative), “I apply myself to,” I adopt; *τίθεμαι* (with the dative), “I apply to myself,” I adopt; *μεθίεσθαι*, “to remove myself from,” followed by a genitive; *μεθίεσθαι*, “to remove from myself,” followed by an accusative, &c.

IV. As the person who causes or allows an action to be done is often conceived or spoken of as if he did it himself, this idea is fre

quently applied to middle verbs, with the additional notion of its being done for his especial benefit, so that the subject of the verb has a peculiar personal interest and anxiety therein. Thus, *διδάσθαι*, “to cause to be instructed;” *κείρασθαι*, “to cause to be shorn;” *γήμασθαι*, “to give in marriage;” *ποιήσασθαι*, “to cause to be made;” *γράψασθαί τινα*, “to cause a person’s name to be entered before the judge,” to accuse.

V. This sense of causing to be done is generally represented as arising from the power of the middle verb; but we see, both in the Greek and other languages, that it is merely a form of expression, and applied no less to active than to middle verbs, and, therefore, can not be said to arise from the middle verb, though the middle verb somewhat heightens the notion of personal interest in the action.

VI. Many verbs exist only in the middle voice (*Deponents*); and though we can not discern the exact relation in which the idea of self stands to the active notion of the verb, as the active form is no longer in existence, yet they mostly express notions in which self is very nearly interested; such as, *δέχομαι*, *ἡγέομαι*, *ἡδομαι*, *μαίνομαι*, *αἰσθάνομαι*, *μάχομαι*; &c.

VII. The reflexive sense of the middle voice is often so weak that it is scarcely discernible by us. It frequently consists in the notion of doing an action in which we are especially interested, for our own good or harm, which we do not usually express; as, *ῥηξάμενοι φάλαγγας*, “for their advantage;” *ποιησάμενος τὰς νῆας*, “having made for himself a navy.”

VIII. Hence sometimes the personal pronoun is used with the middle verb; as *Soph., Œd. T.*, 1143, *ἐμαντῶ θρεψαίμην*: *Eurip., Hel.*, 1306, *τρύχου σὺ σαυτήν*, &c. And, again, the middle notion is sometimes expressed by the active verb and personal pronoun; as, *Demosth.*, p. 22, *δύναμιν κατεσκεύασεν ἑαυτῷ*. With some verbs this is always the case; as, *ἀπέκτεινεν ἑαυτόν*, not *ἀπεκτείνατο*; *ἐπαινεῖν ἑαυτόν*, not *ἐπαινείσθαι*; *ἀπέσφαξεν ἑαυτόν*, not *ἀπεσφάξατο*.

IX. In the Homeric and post-Homeric dialects, there occur many intransitive verbs, especially those which express a perception of the mind or the senses, either in the middle voice only, or in the middle as well as the active; while the later writers used the form in *ω*; which confirms the notion that the middle form was originally the proper expression of intransitive and reflexive notions. And when the later forms in *ω* arose, it followed that many intransitive verbs were used in both forms without any difference of meaning; as, *Il.*, iv., 331, *ἀκοίετο λαὸς Ἀντιῆς*, &c. So we may account

for many verbs having some tenses in the middle form, especially the future ; as, ἀκούω ἀκούσομαι ; and these almost always express an action of the mind or the senses. The more limited usage of prose generally adopted but one or the other of such forms, or used both with a difference of meaning. Some are found, however, with both forms, without any such difference, even in Attic prose ; as, καλλιερέω, —ομαι ; εὐδοκιμέω, —ομαι ; στρατοπεδεύω, —ομαι.

X. From this intransitive reflexive force of the middle, a great difference of meaning arises between the active and middle senses of some verbs, a secondary sense having been adopted from the reflexive. The active form signifies an action as objective, that is, without any reference to the subject ; while the middle expresses the same action as subjective, that is, with especial reference to the mind of the subject ; as, σκοπεῖν, “to look at ;” σκοπεῖσθαι, “to look mentally,” to consider.—τίθεσθαι, “to place before one’s mind,” to think.—λανθάνω, “I escape notice ;” λανθάνομαι, “I escape my own notice,” I forget.—θύειν, “to sacrifice ;” θύεσθαι, “to sacrifice with some particular object, for one’s self,” to inspect the entrails in order to ascertain the future.—ποιεῖν λόγον, “to write a speech ;” ποιεῖσθαι λόγον, “to deliver a speech,” to harangue.—σπένδειν, “to pour out a libation ;” σπένδεσθαι, “to make a truce.”

XI. The distinction referred to in the previous paragraph is very marked in those verbs in εὖω which, in the active, have merely an intransitive sense of being in a state, while the middle signifies to act the part of such a character, to live in such a state ; as, βλακεύω, “I am idle ;” βλακεύομαι, “I behave idly.”—πονηρεύω, “I am wicked ;” πονηρεύομαι, “I behave wickedly.”—πολιτεύω, “I am a citizen ;” πολιτεύομαι, “I live as a citizen.” And, as the middle sense of such verbs is the more complete and expressive of the two, it is more commonly used than the active ; as, εὐτραπελεύεσθαι, ἀκρατεύεσθαι, ἀνθρωπεύεσθαι, &c. ; while others, which only express a state, and not the mental character implied in that state, are used only in the active ; as, πρωτεύειν, ἀριστεύειν. So all derivatives from substantives in εὖς ; as, βασιλεύω.

XII. The middle derivatives in ἰζομαι correspond in meaning to those in εὖομαι ; as, χαριεντίζομαι, “I act or speak with grace,” &c.—ἀκκίζομαι (from Ἀκκώ, the name of a conceited woman). “I dress finely.” The derivatives from national names in ἰζω have no middle form ; as, Δωρίζω, “I live or speak like a Dorian.”

XIII. There is a peculiar reflexive sense appropriated to the middle forms of some verbs, which seems to have arisen from the arbitrary usages of language ; as, αἰτεῖν, “to ask for a gift ;” αἰτεῖσθαι,

“to ask for a loan.”—*γαμεῖν*, “*ducere uxorem* ;” *γαμεῖσθαι*, “*nubere*.” So *τεκεῖν*, properly of the mother ; *τεκέσθαι*, properly of the father, &c.

Use of the Middle Forms in a Passive Sense.

I. It is probable that many of the forms usually called passive are, in reality, middle, and that the only real passive forms are the future and aorist.

II. To prove this, we may observe,

First. That the passive notion is nearly allied to the reflexive, as in both the subject is represented as receiving some action to itself—in the reflexive from itself, in the passive from another ; so that originally, it is probable, no accurate distinction would be drawn between what may be called the accidents of the notion, or state, while the essence of it, the receiving some action on itself, remained the same. And the passive notion being conceived of as a sort of reflexive, would be represented in the reflexive form.

Secondly. Those middle forms (future and aorist) to which there are corresponding forms in the passive, have properly alone a reflexive meaning.

Thirdly. We see that these are formed from the active by the addition of certain endings, while the really passive tenses are formed differently ; so that it is probable that the other tenses, usually termed passive (present, imperfect, perfect, and pluperfect), formed by the addition of the same endings, and used very frequently, indeed, in a reflexive sense, are likewise really reflexive forms ; their use as passives arising from the affinity between the passive and reflexive notions, and the want of proper passive forms.

As the passive notion of receiving from another became more defined, the form whereby it was already expressed still represented it in most of the tenses ; while for its more accurate definition in past and future time, fresh forms were quickly invented partly from the middle, partly from the active. So the Slavonic language has no passive, but uses the reflexive ; and the Sanscrit has a transitive form, and a reflexive, the endings of which latter are used to express the passive, which is distinguished from the reflexive only by the addition of *ja* to the root of the verb.

EXCURSUS IV.

THE HOMERIC SUFFIX $\phi\iota$ or $\phi\iota\nu$

I. In the Homeric language, we find, besides the regular case-signs, a small adverbial word, $\phi\iota$ or $\phi\iota\nu$, which always attaches itself to a substantive, and may with propriety, therefore, be termed a suffix.

II. This suffix, properly and originally, had the meaning of “in a place,” or “where,” like the *Dativus localis*; but was afterward used to express the other relations of the dative, namely, that of the *Dativus Instrumentalis*; and, in connection with prepositions, it could even take upon itself the functions of the *genitive*.

III. It appears to have exercised, in the early language, precisely the same office as the *Latin ablative*; since it never, like the regular dative, indicated a personal object, and, therefore, was never added to names of persons; but, like the Latin ablative, appeared either as *Local* or *Instrumental*; and consequently, also, in connection with prepositions, which, in the Latin language, govern an ablative case. Thus, Ἰλίοφι κλυτὰ τεύχεα, “at *Ilium*.”—*Od.*, xii., 45. πολλὸς δ’ ἄμφ’ ὅστέοφιν θῖς ἀνδρῶν πυθομένων, “and a large heap of men rotting upon bones,” i. e., upon bones of others who had died before them.—ὅσσε δακρυόφιν πίμπλαντο, “his eyes were filled with tears.” (*Instrumental case*.)—ναῦφιν ἀμύνεσθαι, “to ward off from the ships.” In Latin *a navibus*.

Remark 1. We find this same suffix in the Sanscrit (namely, *bhi*, in the plural *bhis*) as an *Instrumental* sign; and also in the Latin; except that in this latter language *bh* (the Greek ϕ) changes into *b*; just as *scribo* corresponds to γράφω; ὀρβός to *orbus*, &c.; and this *b* becomes not only a mark of the *locative*, but also of the *dative* itself, in *i-bi*, *u-bi*, *ali-bi*, *utri-bi*, *si-bi*, *ti-bi*, and in the plural *no-bis* *vo-bis*. So, also, in the third declension, in the ending *i-bus*. Thus, the Sanscrit *mahi* (for *mabhi*) answers to *mihī*; and *tubhi* to *tibi*.

Remark 2. This suffix $\phi\iota$ or $\phi\iota\nu$ is never added to any other case but the *Dative* and *Genitive*. The examples commonly adduced of the *Accusative* with this appendage are susceptible of a different explanation. Thus, in Hesiod (*Op. et D.*, 410), $\mu\eta\delta' \acute{\alpha}\nu\alpha \beta\acute{\alpha}\lambda\lambda\epsilon\sigma\theta\alpha\iota \epsilon\acute{\iota}\varsigma \tau' \alpha\upsilon\rho\iota\omicron\nu \epsilon\sigma\tau' \epsilon\upsilon\nu\eta\phi\iota\nu$, we must regard $\epsilon\upsilon\nu\eta\phi\iota\nu$ as taken

adverbially ; like *εἰσοπίσω, ἐς τρίς, &c.* So, in *Il.*, xiii., 307, *ἐπὶ δεξιόφιν ἢ ἐπ' ἀριστερόφιν*, the preposition is here joined, not with the accusative, but the genitive. The example for the *Nominative*, from Hesiod (*Op. et D.*, 215), *ὁδὸς δ' ἐτέρηφι παρελθεῖν*, contradicts itself ; *ἐτέρηφι* is here "*contrario modo.*" (*Göttling, ad loc.*)

IV. The suffix *φι* or *φιν* is found with substantives of all three declensions, and is always appended to the unchanged stem.

First Declension. It is used here only in the singular : 1. As a *Dative* ; thus, *ἀγέληφι*, "*in a herd ;*" *ἀγλατήφι*, "*with beauty ;*" *λεῖπε θύρηφι*, "*he left at the gate ;*" *ἀμ' ἡοῦ φαινομένηφιν*, "*along with the dawn showing itself,*" i. e., together with the first dawn ; *κεφαλῇφι λαβεῖν*, "*to take by the head.*" 2. As a *Genitive* (Latin *ablative*), *ἀπὸ νευρῇφιν ἰάλλειν*, "*to send forth from the string*" (a *nervo*) ; *ἐξ εὐνῇφι θορεῖν*, "*to leap from the couch*" (*e cubili*).

Remark. Some, in order to distinguish the dative here from the genitive, are accustomed to write the former with the *ι* subscribed, other critics, however, are of opinion that *φι* or *φιν* takes the place of the case-ending or flexion.

Second Declension. It is used here in both the singular and plural : 1. As a *Dative* ; thus, *παρ' αὐτόφι*, "*with him ;*" *ἐπ' αὐτόφιν*, "*upon him ;*" *δακρύφιν*, "*with tears.*" 2. As a *Genitive* : *ἀπὸ πασσαλόφιν*, "*from a peg ;*" *ἐκ ποντόφιν*, "*out of the deep ;*" *ἀπ' ὀστέόφιν*, "*from the bones.*"

Third Declension. It is used here only in the plural, and with a rather small number of neuter substantives, in *ος, gen. εος* ; and, besides these, with *κοτυλήδων* and *ναῦς* ; as, *κοτυληδονόφιν* (with a connecting *ο*) and *ναῦφι* (like the Sanscrit *nāu-b'is*). In the case of those in *ος*, since *φι* or *φιν* is always added to the pure stem, the ending *ος* must go back to the original form *ες*. Hence we have *ὄχεσφι, κατ' ὄρεσφι ; ἀπὸ στήθεσφιν*. — Once in the *Iliad* (x., 156), *ὑπὸ κράτεσφι*, "*under the head,*" occurs, as if from a stem *κράτος*, in place of *κράς*. — A peculiar form is *Ἐρέβουσφιν* (*Il.*, ix., 568). But here, perhaps, the ignorance of transcribers has excluded the true form *ἐξ Ἐρέβεσφι*.

Since the stem of nouns in *ος, gen. εος*, ended originally in *ες*, and since the *ς* belongs to this stem, we must be careful not to regard it, as some do, as a mere letter inserted in the form.

EXCURSUS V.

THE LOCAL ENDINGS $\varthetaι$, $\varthetaεν$, and $δε$.

I. With the use of the suffix $\phiι$ or $\phiιν$ is closely connected that of the local endings $\varthetaι$, $\varthetaεν$, and $δε$, which, in the Epic language, frequently supply the place of the case-inflection; namely, $\varthetaι$ that of the dative; $\varthetaεν$ that of the genitive; and $δε$ that of the accusative; but which, at a later period, were employed merely as terminations, to denote respectively, “in a place,” “from a place,” and “to a place.” For a nearer designation of the meaning, however, in Epic writers, the prepositions are sometimes added.

II. The suffixes $\varthetaι$ and $\varthetaεν$ were appended, in the third declension, to the pure stem; when, however, the stem ended in a consonant, a euphonic $ο$ was made to intervene between the stem and suffix.—The suffix $δε$, however, was appended always to the accusative form. Thus, we have $οἶκοθι$, “at home;” $ἡῶθι$, “in the morning;” $οἴκοθεν$, “from home;” $πάτροθεν$, “from a father;” $οἰκόνδε$, “homeward;” $ἄλαδε$, “to the sea;” $φύγαδε$, “to flight.”

III. In $Ἀἰδόσδε$, the $δε$ is appended to the genitive, because the accusative $δόμον$ is left out. As these suffixes, moreover, supply the place of the case-endings, we sometimes find an adjective added to the noun to which they are appended; as, $Κόωνδ' ἐνναιομένην$ (*Il.*, xiv., 255); and, in the often-recurring $ὄνδε δόμονδε$, “to his *own* abode,” the suffix is even repeated with the adjective.

METRICAL INDEX.

INTRODUCTORY REMARKS.

1. *Digamma*.

I. THE whole subject of the digamma rests on the following remarkable fact. A certain number of words, beginning with a vowel, especially the pronoun *οὐ*, *οἶ*, *ἐ*, and also *εἶδω*, *ἔοικα*, *εἰπεῖν*, *ἄναξ*, *Ἴλιος*, *οἶνος*, *οἴκος*, *ἔργον*, *ἶσος*, *ἔκαστος*, with their derivatives, have, in Homer, so often the hiatus before them, that, leaving these words out of the account, the hiatus, which is now so frequent in Homer, becomes extremely rare, and in most of the remaining cases can be easily and naturally accounted for. These same words have also, in comparison with others, an apostrophe very seldom before them; and, moreover, the immediately preceding long vowels and diphthongs are far less frequently rendered short than before other words.¹

II. From an attentive examination of the subject, the illustrious Bentley was led to conclude that the words before which these deviations from the usual rules of prosody took place, although beginning with a vowel, must have been pronounced at least, if not written, as if beginning with a consonant. He recollected that some ancient grammarians mentioned a letter as more particularly used by the Æolians, or earlier Greeks, and that its existence might be traced in the changes which some Latin words, derived from the Æolic Greek, had undergone; such as, *οἶνος*, *vinum*; *ἶς*, *vis*; *οἴκος*, *vicus*; *ἦρ*, *ver*.

III. The letter alluded to, which, from its form, has the name of *digamma*, or *double gamma*, and which resembled, or, rather, was identical with the Latin F, is yet to be seen in some ancient inscriptions, and on coins; and it supplies the data for resolving the cases of metrical difficulty, where the lengthening of a short syllable uniformly takes place before particular words.

IV. Let us examine some of the instances which are found at the very opening of the *Iliad*: *Ἀτρείδης τε ἄναξ ἀνδρῶν* (v. 7).—*Ἀγ-αμέμνονι ἦνδανε θυμῷ* (v. 24).—*Ἀπόλλωνι ἄνακτι* (v. 36).—*ὁ δ' ἦγε*

¹ Buttman, *Ausf. Gr. Spr.*, p. 27.—Buttmann's *Larger Grammar*, p. 28, Robinson's transl.—Maltby's *Greek Gradus*, p. xi., *see*.

νῆα ἰ. εἰκώς (v. 47). — θαρσήσας μάλα εἶπέ (v. 85). In all these cases, according to the practice of the language in the days of Attic purity, the short vowel ought to have been elided before ἄναξ, ἦνδανε, &c. But if we write *Φάναξ*, *Φήνδανε*, &c., or fancy the words in question pronounced *wάναξ*, *wήνδανε*, *wεwοικώς*, *wειπέ*, &c., the difficulty will, in a great degree, disappear.¹

V. So, again, we find that short syllables, terminating in a consonant (for example, *ος* and *ον*), are also often rendered long before the words mentioned above, just as if they were in position, and that, too, in cases where they are not affected by the arsis. This position, therefore, must have been produced by the final consonant of the word and the initial consonant or digamma of the word coming after.

VI. The digamma, therefore, would seem to have been, strictly speaking, a real consonant, with the sound of the Latin F, or, as some think, *wh*, and to have been regularly used, with the words above mentioned, in Homer's time, when his poems were recited, but to have been lost in the far later period when these same poems were reduced to writing.

VII. The gradual disappearance of the digamma from the poetry of Homer is supposed, by some critics, to have commenced in the time of the bard himself, and many words, therefore, may have been sometimes pronounced with it, and sometimes without it.

VIII. The doctrine of the digamma, however, and its introduction into the text of Homer, still require illustration. For an able examination of the whole subject, the Homeric Grammar of Thiersch may be consulted (p. 295, *Sandford's transl.*).

2. *The Ictus Metricus, or Arsis.*²

I. There are, however, cases of syllables, not merely at the end, but in the beginning and middle of words, where the digamma cannot operate, and which must, therefore, be accounted for in a different manner. Thus, at the end of a word,

οὔτε θεοῖς, εἶπερ τις ἐτὶ νῦν δαίνυται εὐφρων. (*Il.*, xv., 99.)

οἳ τε κυβερνῆται, καὶ ἔχον οἰήϊα νηῶν. (*Il.*, xix., 43.)

ἔγχει ἐρείδομενῶ· ἔτι γάρ ἔχον ἔλκεα λυγρά. (*Ib.*, 49.)

At the beginning and end; -as,

φῖλε κασίγνητῇ κόμισαί τέ με, δός τέ μοι ἵππους. (*Il.*, v., 359.)

1. The student can satisfy his curiosity relative to the digamma in the poetry of Homer, by an examination of the first three books of the *Iliad*, according to the earlier orthography, as we have just given them from the text of R. P. Knight. For some remarks on this, consult Preface.

2 *Maltby, Greek Gradus*, p. xii., seq

In the middle; as,

καὶ τὰ μὲν ἑπταχα πάντα διῆμοιρᾶτο δαΐζων. (Od., xiv., 434)

II. The question naturally arises, Upon what principle are such violations of quantity to be explained? Evidently on the following: In scanning any verse, the voice naturally rests longer upon the place where a long syllable is necessary than where it may be dispensed with. In the heroic verse, we lay greater stress upon the long syllable of the dactyl, and pause more deliberately there than upon either of the short ones. The same preference is naturally given to the first syllable of the spondee, which is equally long as in a dactyl, rather than to the second, which corresponds to the short syllables.

III. We can not pretend to know any thing about the way in which the contemporaries of Homer pronounced poetry. But, where so much was left to recitation, it is probable that the difference between long and short syllables, or those which occupied respectively the places of long and short, would be more marked than at a subsequent age, when refinement might moderate the vehemence of intonation, and the readier access to writing superseded the necessity of reciting. Certain, however, it is, that when we perceive short syllables lengthened, and can not have recourse to the aid of a digamma, we find that they occupy the long place of the dactyl. We therefore account for the temporary elongation by considering the place which they occupy in the verse; and we call it the effect of *ictus metricus*, or *arsis*.¹

IV. Upon this simple principle, then, the greater part of those metrical phenomena which have so much perplexed the commentators on Homer, will be found to receive a satisfactory explanation. Thus,

αὐτὰρ ἔπειτ' αὐτοῖσι βέλῳς ἔχε|πενκὲς ἐφ|ίεις|. (Il., i., 51.)

Here the syllables *λῳς* in *βέλῳς*, and *ι* in *ἐφίεις*, although short in themselves, are respectively made long, because they each occupy the first or long part of the foot, and, therefore, receive the *ictus*, or stress of the voice. For the same reason, the initial syllable of *διῶ* becomes long in the first of the following verses, although it is short (which is its natural quantity) in the second. Thus,

διῶ μὲν | ἀσπίδος ἦλθε φαινηῆς ὄβριμόν ἔγχος,

καὶ διῶ | θῶρηκος πολυδαϊδάλου ἡρήρειστο. (Il., iii., 357-8.)

¹ By the *ictus* is meant the stress of the voice in reciting, which is brought down on the syllable like a *blow*.—By *arsis* (*ἄρσις*) is meant the raising or elevating of the voice (*αἶρω*, “*tollo*”), in order to give it greater emphasis. The *ictus* and *arsis* are considered synonymous in prosody.

So, again, the first syllable of Ἄρες appears both long and short in one and the same verse; as,

Ἄρες, Ἄ|ρες, βροτολοιγέ, μαιφόνε, τειχεσιπλήγα. (Il., v., 31.)

In all the instances above cited, the long and unusual pronunciation is said to be in the *arsis*, or on the first syllable of the foot, whether dactyl or spondee; while the short and usual one is said to be in the *thesis*, that is, to be laid on one of the short syllables of the dactyl.

3. Of the shortening of Long Vowels and Diphthongs at the End of a Word.

I. Every final syllable, which is long by reason of a vowel or diphthong, can be made short if it stand in the *thesis* (the thesis being that part of the foot on which the stress of the voice does not fall), provided the next word begins with a vowel or diphthong; and in Homer and the other epic writers this shortening amounts almost to a constant rule. Thus,

ἡμένῃ | ἐν βένθεσσιν ἀλὸς παρὰ πατρὶ γέροντι. (Il., i., 358.)

ἄμφῳ ὁμ|ῶς θυμῷ φιλέουσά τε κηδομένη τε. (Il., i., 209.)

αἰδεῖσθαι θ' ἱερῆα, καὶ ἀγλαὰ | δέχθαι ἄ|ποινα. (Il., i., 23.)

κλῦθι μὲν | Ἀργυρότοξ', ὃς Χρῦσιν ἀμφιβέβηκας. (Il., i., 37.)

II. The principle on which this depends admits of an easy explanation. The η in ἡμένη, for example, is equivalent to εε, and one of these epsilons being supposed to be elided before the initial vowel of the following word, the other epsilon remains, of course, short by nature. So, again, the ω in ἄμφω is equivalent to two omicrons, one of which it loses before the following vowel in ὁμῶς, while the other remains short. In like manner, the diphthongs αι in καί and δέχθαι, and ευ in μεῦ, are supposed each to lose a vowel before the initial vowel in the next word, and the remaining vowel of each diphthong to continue, of course, short.

III. But it must be observed, that the long vowel, or diphthong, retains its natural measure, when that vowel or diphthong falls in the *arsis* of the foot. The following verses of Homer will sufficiently illustrate this:

ἡμετέ|ρῳ ἐνὶ | οἴκῳ ἐν | Ἀργεῖ, τηλόθι πάτρης. (Il., i., 30.)

ῥίεσ, ὃ μὲν Κτεά|τοῦ, ὃ δ' ἄρ' | Εὐρύτοῦ | Ἀκτορίωνος. (Il., ii., 621.)

Here, after one of the component vowels of ω (namely, one of the two omicrons) has been supposed to be elided in ἡμετέρῳ, and a single short vowel remains, this latter, being in the *arsis* of the foot, receives the stress of the voice and becomes long again. On the

other hand, in the foot οἰκῶ ἔν, the omega is in the *thesis*, and hence, after this vowel has lost one of its component omicrons before the ε in ἔν, there is no stress of the voice upon the other omicron, and therefore it remains short.

So, again, in Κτεάτου, the diphthong ου loses one of its component vowels before the succeeding ὄ; but then the remaining ο being in the *arsis* of the foot, receives the stress of the voice, and becomes long; whereas, in Εύρύτου, the diphthong ου is in the *thesis*, and hence, after losing one of its vowels before the initial vowel in the next word, the remaining ο continues short, there being no stress of the voice laid upon it.

B O O K I.

Line

1. μῆνιν ᾄειδε θεά Πηληϊά|δεω Ἄχι|λῆος.
(Πηληϊάδεω,—δεω forming one syllable by *synæresis*.)
4. ἥρώων, αὐ|τοὺς δὲ ἐ|λώρια τεῦχε κύνεσσιν.
(ἐλώρια has the digamma, Φελώρια, which prevents the *hiatus*, otherwise the ε in δέ must be elided, which would vitiate the line.)
7. Ἀτρεΐ|δης τε ἄ|ναξ ἀνδρῶν, καὶ δῖος Ἀχιλλεύς.
(ἄναξ has the digamma, Φάναξ, which prevents the *hiatus*.)
14. στέμματ' ἔχων ἐν χερσὶν ἐκηβόλου | Ἀπόλλ|ωνος.
(The initial vowel in Ἀπόλλωνος lengthened by the *arsis*.)
15. χρυσέῳ ἀνὰ σκήπτρῳ, καὶ ἐλίσσετο πάντα Ἀχαιοὺς.
(χρυσέῳ,—εω forming one syllable by *synæresis*, and then shortened.)
18. ὕμιν | μὲν θεοὶ | δοῖεν Ὀλύμπια δώματ' ἔχοντες.
(θεοὶ one syllable, by *synæresis*.)
19. ἐκπέρσαι Πριάμοιο πόλιν εὖ | δ' οἴκαδ' ἰκέσθαι.
(Final syllable in πόλιν lengthened by the *arsis*.)
21. ἄζόμενοι Διὸς υἱὸν ἐκηβόλου | Ἀπόλλ|ωνα.
(Initial syllable of Ἀπόλλωνα lengthened by the *arsis*.)
24. ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγα|μέμνονι | ἦνδανε θυμῷ.
(ἦνδανε has the digamma, Φήνδανε, preventing the *hiatus*.)
30. ἡμετέ|ρω ἐνὶ | οἴκῳ, ἐν Ἀργεῖ, τηλόθι πάτρης.
(οἴκῳ has the digamma, Φοίκῳ, preventing the *hiatus*.)
36. Ἀπόλλ|ωνι ἄ|νακτι, τὸν ἠΰκομος τέκε Λητώ.
(The initial syllable long in Ἀπόλλωνι by the *arsis*.—ἄνακτι has the digamma, Φάνακτι, preventing the *hiatus*.)
38. Κίλλαν τε ζαθέην, Τενέδ|οιό τε | Ἴφι ἀνάσσεις.
(Ἴφι has the digamma, Φίφι, preventing the *hiatus*.)
45. τόξ' ὥμοισιν ἔχων ἀμφηρέφ|εα τε φαρ|έτρην.
(Final syllable in ἀμφηρέφεα long by the *arsis*.)

Line

47. αὐτοῦ κινηθέντος· ὁ δ' ἦε | νυκτὶ ἐ|οικώς.
(*εοικώς* has the digamma twice, *FeFoικώς*, the first of the *two* preventing the hiatus.)
51. αὐτὰρ ἔπειτ' αὐτοῖσι βέλ|ος ἔχε|πενκὲς ἐφίεις.
(*βέλως*, final syllable lengthened by the arsis.)
59. Ἀτρεΐδῃ νῦν ἄμμε πολὺμπλαγχθέντας ὀ|ῖω. |
(*ὀῖω*, the penult lengthened by the arsis.)
70. ὅς ῥ' ἔ|δη τὰ τ' ἔοντα τὰ τ' ἐσόμενα πρό τ' ἔοντα.
(*ὅς* lengthened by the position made with the digamma in *Ῥήδη*.)
74. ὦ Ἀχιλεῦ, κελευαί με, Δι|ῖ φίλε, μυθήσασθαι.
(*Διῖ*, final vowel lengthened by the arsis.)
75. μῆνιν Ἀπόλλω|νός ἐκα|τηβελέ|ταο ἄ|νακτος.
(*Ἀπόλλωνός*, final syllable lengthened by the position made with the digamma in *ἑκατηβελέταο*.—*ἄνακτος* has the digamma, *Ῥάνακτος*, to prevent the hiatus.)
78. ἦ γὰρ ὀ|ῖομαι | ἄνδρα χολωσέμεν, ὅς μέγα πάντων.
(*ὀῖομαι*, the vowel *ι* lengthened by the arsis.)
79. Ἀργείων κρατέ|ει καὶ | οἱ πείθονται Ἀχαιοί.
(*οἱ* has the digamma, *Ῥοι*, which saves the preceding diphthong from elision, and keeps it, therefore, long.)
85. θαρσύνσας μάλα εἶπε θεοπρόπι| ὄν ὅτι οἶσθα.
(*θεοπρόπιον*, final syllable lengthened by the position with the digamma in *Ῥοτι*.—*εἶπε* and *οἶσθα* also have each the digamma, *Ῥεῖπε* and *Ῥοῖσθα*, preventing, in each case, the hiatus.)
86. οὐ μὰ γὰρ | Ἀπόλλ|ωνα Δι|ῖ φίλον, | ὥτε σὺ Κάλχαν.
(*Ἀπόλλωνα*, the initial vowel lengthened by the arsis.—*Διῖ*, the final vowel lengthened by the same.)
89. σοὶ κοίλῃς παρὰ | νῆ|υσὶ βαρ|είας χεῖρας ἐποίσει.
(*νηυσὶ*, to be pronounced as two syllables, by synæresis.)
90. συμπάντων Δαναῶν· οὐδ' ἦν Ἀγα|μέμνονα | εἶπης.
(*εἶπης* has the digamma, *Ῥεῖπης*, preventing the hiatus.)
92. καὶ τότε δὴ θάρσῃσε καὶ | ἠϋ|δά | μάντις ἀμύμων.
(*ἠϋδα* to be pronounced as two syllables, by synæresis.)
98. πρίν γ' ἀπὸ πατρὶ φίλῳ δόμε|ναι ἐλι|κώπιδα κούρην.
(*ἐλικώπιδα* has the digamma, *Ῥελικώπιδα*, which preserves the preceding diphthong from elision, so that the latter is long, as a matter of course, without the aid of the arsis.)
104. πίμπλαντ', | ὅσσε δέ | οἱ πυρὶ λαμπετό|ωντι ἐ|τκτην.
(*οἱ* has the digamma, *Ῥοι*, preventing the hiatus.—So, also

Line

εἵκτην has the digamma, both at the commencement and in the body of the word, *FeFíκτην*, the first of these preventing the elision of the final vowel in *λαμπετόωντι*.)

108. ἐσθλὸν δ' οὐδέ τί πω εἰ|πῆς ἔπος | οὐδ' ἐτέλεσσας.

(The final syllable in *εἰπῆς* lengthened by the arsis.)

115. οὐ δέμας οὐδὲ φυὴν, οὐτ' ἄρ' φρένας, | οὐτε τι | ἔργα.

(*ἔργα* has the digamma, *Φέργα*, preventing the hiatus.)

119. Ἀργείων ἀγέραςτος ἔω· ἐπεὶ | οὐδὲ ἔοικεν.

(*ἔοικεν* has the digamma twice, *ΦέFoικεν*, the first *α* *ω* *α* prevents the hiatus with *οὐδὲ*.)

48. τὸν δ' ἄρ' ὑπ|όδρα ἰδ|ὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς.

(*ἰδὼν* has the digamma, *Φιδὼν*, preventing the hiatus.)

51. ἦ ὁδὸν ἐλθέμεναι, ἦ' ἀνδράσιν ἴφι μάχεσθαι.

(Observe, that as *ἦ'* is by apostrophe for *ἦέ*, the third foot in the line, *ναι ἦ*, is open to no objection, whereas, if we follow the common reading *ἦ*, the line is faulty, since the third foot is then *ναι ἦ*, a trochee instead of a spondee, the *η* then losing one of its component vowels by elision before the initial vowel of the next word.—The earlier form was *ἀνδρά* *Φίφι*, without the *ν* *ἐφελκυστικόν*.)

153. δεῦρο μαχησόμε|νός· ἐπεὶ | οὐτι μοι αἴτιοί εἰσιν.

(The final syllable in *μαχησόμενός* lengthened by the arsis.)

157. οὔρεά τε σκίοεντα, θάλ|ασσά τε | ἠχῆεσσα.

(*ἠχῆεσσα* has the digamma, *Φηχῆεσσα*, preventing the hiatus.)

163. οὐ μὲν σοί ποτε ἴσον ἔχω γέρας, ὀππότ' Ἀχαιοί.

(*ἴσον* has the digamma, *Φῖσον*, preventing the hiatus.)

170. οἴκαδ' ἴμεν σὺν | νηυσὶ κο|ωνίσιν· οὐδέ σ' ὀ|ῖω. |

(*νηυσὶ* to be pronounced as two syllables, by synæresis. *Th* penult of *ὀῖω* lengthened by the arsis.)

172. τὸν δ' ἡμείβετ' ἐπ|εῖτα ἄν|αξ ἀνδρῶν Ἀγαμέμνων.

(*ἄναξ* has the digamma, *Φάναξ*, preventing the hiatus.)

179. οἴκαδ' ἰὼν σὺν | νηυσὶ τε | σῆς καὶ σοῖς ἐτάροισιν.

(*νηυσὶ* to be pronounced as two syllables, by synæresis.)

185. αὐτὸς ἰὼν κλισίηνδε, τὸ σὸν γέρας, | ὄφρ' εὖ | εἰδῆς.

(*εἰδῆς* has the digamma, *Φειδῆς*, preventing the hiatus.)

190. ἦ ὅγε φάσανον | ὅξυν ἐρ|υσσάμενος παρὰ μηροῦ.

(*ἐρυσσάμενος* has the digamma, *Φερυσσάμενος*, preventing the hiatus, the final vowel in *ὅξυν* being short.)

192. ἦέ χόλον παύσειεν ἐρ|ητῦ|σειέ τε θυμόν.

(According to prosodians, the *υ* in *ἐρητύω* is long before *σ*, and, *metri gratia*, before a long syllable; but short before a

Line

short syllable, as, ἐρήτῳον, ἐρητῶεται. Knight, however constantly inserts the digamma, and hence, in ἐρητῶσειε, the *v* is long by position, and remains short in ἐρήτῶον which appears the more reasonable doctrine.)

193. ἕως ὅγε | ταῦθ' ὤρμαινε κατὰ φρένα καὶ κατὰ θυμόν.

(ἕως to be pronounced as a monosyllable, by synæresis.)

200. Παλλάδ' Ἀθηναίην · δεινὼ δέ οἱ | ὅσσε φάανθεν.

(οἱ has the digamma, Foi, preventing the hiatus.)

201. Καί μιν φωνήσας ἔπεα πτερόεντα πρὸς|ηγύδα. |

(προσηγύδα to be pronounced as a trisyllable, by synæresis.)

203. ἦ ἴνα | ὕβριν ἰδῇ Ἀγαμέμνωνος Ἀτρείδου.

(ὕβριν has the digamma, Φύβριν, preventing the hiatus.)

204. ἀλλ' ἐκ τοι ἔρέω, τὸ δὲ καὶ τελέεσθαι ὁ|ῖω. |

(ὁῖω, penult lengthened by the arsis.)

216. χρῆ μὲν σφωττερόν γε, θε|ᾶ, ἔπος | εἰρύσσασθαι.

(ἔπος has the digamma, Φέπος, preventing the hiatus.)

226. οὔτε ποτ' ἐς πόλε|μὸν ἄμα | λαῶ θωρηχθῆναι.

(πόλεμὸν, final syllable lengthened by the arsis.)

233. ἀλλ' ἐκ τοι ἔρέω, καὶ ἐπ|ὶ μέγαν | ὄρκον ὁμοῦμαι.

(ἐπὶ, final syllable lengthened by the arsis.)

236. οὐδ' ἀνάθηλήσει · περὶ | γάρ ῥά ἐ | χαλκὸς ἔλεψεν.

(ἐ has the digamma, Fe, preventing the hiatus.)

262. οὐ γάρ πω τοίους ἴδον | ἀνέρας, | οὐδὲ ἰδ|ωμαι.

(ἀνέρας, initial vowel lengthened by the arsis.—ἰδωμαι has the digamma, Φίδωμαι, preventing the hiatus.)

273. καὶ μὲν μεν βουλ|έων ξύνι|εν πείθοντό τε μύθῳ.

(βουλέων to be pronounced as a dissyllable, by synæresis.)

277. μήτε σύ, Πηλεί|δῃ, ἔθελ' ἐ|ριζέμεναι βασιλῆϊ.

(The last syllable of Πηλείδῃ coalesces by synæresis with the initial vowel of ἔθελ', and the dactyl thus commencing is to be pronounced as follows: dyēθ-ēl-ē. Some read θέλ' for ἔθελ', but the form θέλω never occurs in Homer or the other Epic writers.)

283. λίσσομ' Ἀχιλλῆ|ϊ μεθέ|μεν χόλον, ὃς μέγα πᾶσιν.

(Ἀχιλλῆϊ, final syllable lengthened by the arsis.)

291. τοῦνεκά | οἱ προθέουσιν ὀνείδεα μυθήσασθαι;

(οἱ has the digamma, Foi, preventing the hiatus.)

296. σῆμαιν' · οὐ γὰρ ἔγωγ' ἔτι σοι πείσεσθαι ὁ|ῖω. |

(ὁῖω has the penult lengthened by the arsis.)

305. ἀνστήτην · λῦσαν δ' ἀγορὴν παρὰ | νηυσὶν Ἀ|χαιῶν.

(νηυσὶν to be pronounced as a dissyllable, by synæresis.)

Line

307. *ἦιε σύν τε Μενoitιῶ|δη καὶ | οἷς ἐτάροισιν.*
(οἷς has the digamma, Foῖς, preventing the hiatus. The diphthong αι in καί, therefore, remains without elision, and long.)
315. *ἔρδον δ' | Ἀπόλλ|ῶνι τεληέσσας ἐκατόμβας.*
(Ἀπόλλωνι has the initial syllable lengthened by the arsis.)
322. *ἔρχεσθον κλισίην Πηληϊά|δεω Ἀχι|λῆος.*
(Πηληϊάδεω,—the ending -δεω to be pronounced as one syllable, by synæresis.)
325. *ἐλθὼν σύν πλέον|εσσι τό | οἷ καὶ ῥίγιον ἔσται.*
(οἷ has the digamma, Foi, preventing the hiatus.)
330. *ἤμενον · οὐδ' ἄρα | τώγε ἰδ|ῶν γήθησεν Ἀχιλλεύς.*
(ἰδῶν has the digamma, Fiδῶν, preventing the hiatus.)
333. *αὐτὰρ ὅγ' | ἔγνω | ἦσιν ἐνὶ φρεσὶ, φώνησέν τε.*
(ἦσιν has the digamma, Fῆσιν, preventing the hiatus.)
342. *τοῖς ἄλλοις · ἦ | γάρ ὅγ' ὁ|λῶῃ|σι φρεσὶ θύει.*
(γάρ lengthened by the arsis. — ὁλῶῃσι, the second omicron lengthened by the arsis.)
343. *οὐδέ τι | οἶδε νο|ῆσαι ἕμα πρόσσω καὶ ὀπίσσω.*
(οἶδε has the digamma, Foῖδε, preventing the hiatus.)
344. *ὀππῶς οἷ παρὰ | νηυσὶ σό|οι μαχέωνται Ἀχαιοί.*
(νηυσί, to be pronounced as a dissyllable, by synæresis.)
350. *θῖν' ἐφ' ἄλδς πολίῃς, ὀρό|ων ἐπὶ | οἶνοπα πόντον.*
(οἶνοπα has the digamma, Foῖνοπα,, preventing the hiatus.)
363. *ἐξαύδα μὴ κεῦθε νό|ῳ, ἵνα | εἶδομεν ἄμφω.*
(εἶδομεν has the digamma, Feῖδομεν, preventing the hiatus.)
370. *Χρύσης δ' αὖθ', ἱερεὺς ἐκατηβόλου | Ἀπόλλ|ωνος.*
(Ἀπόλλωνος, first syllable lengthened by the arsis.)
373. *Same as line 370 ; Ἀπόλλωνος with first syllable long*
374. *χρυσέῳ ἀν|ὰ σκήπτρῳ, καὶ ἐλίσσετο πάντα Ἀχαιοὺς.*
(χρυσέῳ to be pronounced as a dissyllable, by synæresis.)
378. *ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγα|μέμνονι | ἦνδανε θυμῷ.*
(ἦνδανε has the digamma, Fῆνδανε, preventing the hiatus.)
381. *εὐξαμένον ἤκουσεν, ἐ|πεὶ μάλα | οἷ φίλος ἦεν.*
(οἷ has the digamma, Foi, preventing the hiatus.)
385. *εὖ εἰδ|ὼς ἀγόρευε θεοπροπίας Ἐκάτοιο.*
(εἰδῶς has the digamma, Feιδῶς, so that no elision takes place in the preceding diphthong εὖ.)
386. *αὐτίκ' ἐγὼ πρῶτος κελόμην θεὸν | ἱλάσκ|εσθαι.*
(ἱλάσκεσθαι has the initial syllable lengthened by the arsis.)

Line

389. τὴν μὲν γὰρ σὺν νηϊ θο|ῆ ἐλί|κωπες Ἀχαιοί.
(ἐλίκωπες has the digamma, Φελίκωπες, so that no elision takes place in the final syllable of θοῆ.)
390. ἐς Χρύσην πέμπουσιν, ἄγουσι δὲ | δῶρα ἄν|ακτι.
(ἄνακτι has the digamma, Φάνακτι, preventing the hiatus.)
394. ἐλθοῦς Οὐλυμπόνδε Δί|ᾱ λίσαι, | εἴ ποτε δὴ τι.
(Δίᾱ, final syllable lengthened by the arsis.)
395. ἦ ἔπει | ὦνσας κραδίην Διὸς ἦε καὶ ἔργω.
(ἔπει has the digamma, Φέπει, so that no elision takes place in ἦ.)
396. πολλάκι γὰρ σέο πατρός ἐ|νὶ μεγάρ|οισιν ἄκουσα.
(ἐνὶ, final syllable lengthened by the arsis.)
403. ὃν Βριά|ρεων καλέ|ουσι θεοί, ἄνδρες δέ τε πάντες.
(Βριάρεων—ρεων pronounced as one syllable, by synæresis.)
404. Αἰγαίω· ὃ γὰρ αὐτε βί|ῃ οὐ | πατρός ἀμείνων.
(οὐ has the digamma, Φοῦ, so that no elision takes place in the final vowel of βίῃ.)
409. τοὺς δὲ κατὰ πρύμνας τε καὶ | ἀμφ' ἄλα | ἔλσαι Ἀχαιούς.
(ἔλσαι has the digamma, Φέλσαι, preventing the hiatus.)
415. αἶθ' ὄφελος παρὰ | νηυσὶν ἀ|δάκρυτος καὶ ἀπήμων.
(νηυσὶν pronounced as two syllables, by synæresis.)
416. ἦσθαι · ἐπεὶ νύ τοι αἶσα μίννῃθ' ἀπερ, οὐτι μά|λᾱ δὴν. |
(μάλᾱ, final syllable lengthened by the arsis.)
421. ἀλλὰ σὺ μὲν νῦν | νηυσὶ παρ|ήμενος ὠκυπόροισιν.
(νηυσὶ pronounced as a dissyllable, by synæresis.)
430. τὴν ῥα βίῃ ἀέκοντος ἀπ|ηγύρων. | Αὐτὰρ Ὀδυσσεύς.
(ἀπηγύρων—ηγύρων pronounced as two syllables, by synæresis.)
431. ἐς Χρῦ|σῃ ἱ|κανεν ἄγων ἱερὴν ἐκατόμβην.
(ἱκανεν, initial vowel rendered long by the augment.)
437. ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐ|πὶ ῥηγ|μῖνι θαλάσσης.
(ἐπὶ, final syllable lengthened by the arsis.)
438. ἐκ δ' ἐκατόμβην βῆσαν ἐκηβόλῳ | Ἀπόλλ|ωνος.
(Ἀπόλλωνος, initial syllable lengthened by the arsis.)
444. ῥέξαι ὑπὲρ Δαναῶν, ὄφρ' | ἱλασό|μεσθα ἄν|ακτα.
(ἱλασόμεσθα, initial syllable lengthened by the arsis.—ἄνακτα has the digamma, Φάνακτα, preventing the hiatus.)
452. Compare line 38.
454. τίμησας μὲν ἐμ|ε μέγα | δ' ἱψαο λαὸν Ἀχαιῶν.
(ἐμε, final syllable lengthened by the arsis.)
462. καίε δ' ἐπὶ σχίζῃς ὁ γέρων, ἐπὶ | δ' αἶθοπα | οἶνον.
(οἶνον has the digamma, Φοῖνον, preventing the hiatus.)

- Line
 472 οἱ δὲ πανημέριοι μολπῇ θεὸν | ἱλάσκ|οντο.
 (ἱλάσκοντο, *initial syllable lengthened by the arsis.*)
 473. καλὸν ἀ|εῖδοντες παιήονα κοῦροι Ἀχαιῶν.
 (καλόν, *initial syllable lengthened by the arsis.*)
 479 τοῖσιν δ' ἔκμενον οὔρον ἔ|ει ἐκά|εργος Ἀπόλλων.
 (ἐκάεργος *has the digamma twice, ΦεκάΦεργος, the first of which saves the preceding diphthong from elision.*)
 485. νῆα μὲν οἶγε μέλαιναν ἐπ' ἠπεί|ροιο ἔρ|υσσαν.
 (ἔρυσσαν *has the digamma, Φέρυσσαν, preventing the hiatus.*)
 488. αὐτὰρ ὁ μήνιε | νηυσὶ παρ|ήμενος ὠκυπόροισιν.
 (νηυσὶ *pronounced as a dissyllable, by synæresis.*)
 491. οὔτε ποτ' ἐς πόλεμ|ὸν· ἀλλ|ᾶ φθινύθεσκε φίλον κῆρ.
 (πόλεμὸν, *last syllable lengthened by the arsis, and also by the pause in the line.*)
 495. πάντες ἄμα, Ζεὺς δ' ἦρχε, Θέτις δ' οὐ λήθετ' ἐφ|ετμέων. |
 (ἐφετμέων—έων *pronounced as one syllable, by synæresis.*)
 502. λισσομένη προσέειπε Δία Κρονί|ωνα ἄν|ακτα.
 (ἄνακτα *has the digamma, Φάνακτα, preventing the hiatus.*)
 506. ἔπλετ'· ἀτάρ μιν | νῦν γε ἄν|αξ ἀνδρῶν Ἀγαμέμνων.
 (ἄναξ *has the digamma, Φάναξ, preventing the hiatus.*)
 510. υἱὸν ἐμὸν τίσωσιν, ὀφέλλ|ωσὶν τέ ἐ | τιμῇ.
 (ἐ *has the digamma, Φε, preventing the hiatus.*)
 515. ἦ ἀπόειπ'· ἐπεὶ οὐ τοι ἔπ|ῖ δέος· | ὄφρ' εὖ | εἰδῶ.
 (ἐπῖ, *final syllable lengthened by the arsis.*—εἰδῶ *has the digamma, Φειδῶ, which saves the diphthong εὖ from elision.*)
 518. ἦ δὴ | λοίγια | ἔργ', ὅτε μ' ἐχθοδοπῆσαι ἐφήσεις.
 (ἔργ' *has the digamma, Φεργ', preventing the hiatus.*)
 528. ἦ, καὶ | κυανέ|ησιν ἐπ' ὀφρύσι νεῦσε Κρονίων.
 (κυανέησιν, *the initial syllable lengthened by the arsis.*)
 529. ἀμβρόσιαι δ' ἄρα χαῖται ἐπερρώ|σαντο ἄν|ακτος.
 (ἄνακτος *has the digamma, Φάνακτος, preventing the hiatus.*)
 537. ἠγνοίησεν ἰδ|ουσ', ὅτι | οἱ συμφράσσατο βουλὰς.
 (οἱ *has the digamma, Φοι, preventing the hiatus.*)
 539. αὐτίκα κερτομίοισι Δία Κρονίωνα προσ|ηύδα. |
 (προσηύδα—ηύδα *pronounced as two syllables, by synæresis.*)
 543. πρόφρων τέτλη|κᾶς εἰπ|εῖν ἔπος ὅττι νοήσης.
 (τέτληκᾶς, *final syllable lengthened by the position formed by the consonant σ and the digamma in Φειπεῖν.*)
 550. μήτι σὺ | ταῦτα ἔ|καστα διείρεο, μηδὲ μετάλλα.
 (ἔκαστα *has the digamma, Φέκαστα, preventing the hiatus.*)
 551. τὸν δ' ἠμείβετ' ἔπειτα βοῶπις | πότνια | Ἥρη.
 (Ἥρη *has the digamma, Φήρη, preventing the hiatus.*)

Lines

559. τιμήσῃ, δλέσῃ δὲ πολ|έας ἐπὶ | νηυσὶν Ἀ|χαιῶν.
(πολέας pronounced as two syllables, by synæresis.—νηυσὶν also pronounced as two syllables, from the same cause.)
573. ἦ δὴ | λοίγια | ἔργα τάδ' ἔσσεται, οὐδ' ἔτ' ἀνεκτά.
(ἔργα has the digamma, Féργα, preventing the hiatus.)
578. πατρὶ φίλῳ ἐπύηρα φέρ|ειν Διὶ, | ὄφρα μὴ αὐτε.
(ὄφρα has the digamma, Fόφρα, preventing the hiatus.)
583. αὐτίκ' ἐπειτ' ἰλ|ᾶος | Ὀλύμπιος ἔσσεται ἦμιν
(ἰλᾶος, penult lengthened by the arsis.)
606. οἱ μὲν κακκεῖοντες ἔβαν οἰκ|όνδε ἔκ|αστος.
(ἔκαστος has the digamma, Féκαστος, preventing the hiatus.
—ἔβαν, final syllable lengthened by the position produced by the final consonant ν and the digamma in Foϊκόνδε.)
607. ἦχι ἐ|κάστῳ δῶμα περικλυτὸς Ἀμφιγυήεις.
(ἐκάστῳ has the digamma, Feκάστῳ, preventing the hiatus.)
309. Ζεὺς δὲ πρὸς ὃν λέχος, ἦ' Ὀλύμπιος ἀστεροπητής.
(There is a defect in this line, since, inasmuch as ὃν has the digamma, Fon, the preceding πρὸς ought to be long by position, which would vitiate the dactyl. Bentley recommends the rejection of ὃν from the text, so that the line may run as follows: Ζεὺς δὲ | πρὸς λέχος | ἦ' &c.)

BOOK II.

1. Ἄλλοι μὲν ῥα θεοὶ τε καὶ | ἀνέρες | ἱπποκορυσταί.
(ἀνέρες, initial syllable lengthened by the arsis.)
4. τιμήσῃ, ὀλέσῃ δὲ πολ|έας ἐπὶ | νηυσὶν Ἀχαιῶν.
πολέας — εας as one syllable, by synæresis. — νηυσὶν pronounced as a dissyllable by synæresis.)
6. ἦδε δέ | οἱ κατὰ θυμὸν ἀρίστη φαίνετο βουλή.
(οἱ has the digamma, Foi, preventing the hiatus.)
8. βάσκ' ἴθι | οὔλε ὄν|ειρε, θοὰς ἐπὶ νῆας Ἀχαιῶν.
(οὔλε has the digamma, Foὔλε, preventing the hiatus.—An hiatus, however, actually takes place between οὔλε and ὄνειρε, which there is nothing to remedy, unless we read, with Knight, ὀλοF', the elided form of the vocative, from ὀλοFος.)
11. Θωρήξ|αι ἐ κέλ|ευε κρηκομόωντας Ἀχαιούς.
(ἐ has the digamma, Fe, so that there is no elision in the diphthong preceding.)
20. στῇ δ' ἄρ' ὑπὲρ κεφαλῆς Νηλ|ηΐῳ | νῦ ἐ|οικώς.
(νῦ has the digamma, Fvῦ, so that no elision takes place in the

Line

- final vowel of Νηληϊῶ.—*εοικώς* has also the digamma twice, *FeFoikώς*, the first of which prevents the hiatus with *υλι*.)
24. οὐ χρῆ παννύχι|ῶν εὐδ|ειν βουληφόρον ἄνδρα.
(*παννύχιῶν*, final syllable lengthened by the arsis.)
38. νήπιος· | οὐδὲ τὰ | ἦδη, ᾧ ρα Ζεὺς | μῆδετο | ἔργα.
(*ἦδη* has the digamma, *Φῆδη*, preventing the hiatus.—*ἔργα* has also the digamma, *Φέργα*, preventing the hiatus.)
43. κᾰλόν, | νηγάτεον· περὶ | δὲ μέγα | βάλλετο φᾰρος.
(*κᾰλόν* has the first syllable lengthened by the arsis.—*δὲ* is also lengthened by the arsis.)
44. ποσσὶ δ' ὑπ|ὸ λιπαρ|οῖσιν ἐδήσατο | κᾰλὰ πέδ|ιλα.
(*ὑπὸ*, final syllable lengthened by the arsis.—*κᾰλὰ*, initial syllable lengthened by the arsis.)
58. εἰδός | τε μέγε|θός τε, φνὴν τ' ἄγχ|ιστα ἐ|ώκει.
(*τε* lengthened by the arsis.—*έώκει* has the digamma twice, *FeFώκει*, the first of which prevents the hiatus.)
71. ὦχετ' ἀποπτάμε|νός, ἐμὲ | δὲ γλυκὺς ὕπνος ἀνῆκεν.
(*ἀποπτάμενός*, final syllable lengthened by the arsis.)
74. καὶ φεύγειν σὺν | νηυσὶ πολ|υκλή|ϊσι κελ|εύσω.
(*νηυσὶ*, two syllables, by synæresis.—*πολυκλήϊσι*, penult lengthened by the arsis.)
77. Νέστωρ, ὃς ρα Πύ|λοιό ἄν|αξ ἦν ἡμαθόεντος.
(*ἄναξ* has the digamma, *Φάναξ*, preventing the hiatus.)
87. ἦντε | ἔθνεα | εἰσι μελισσάων ἀδινάων.
(*ἔθνεα* has the digamma, *Φέθνεα*, preventing the hiatus.)
90. αἶ μὲν | τ' ἔνθα ἄλ|ις πεποτήαται, | αἶ δέ τε | ἔνθα.
(*ἄλις* has the digamma, *Φάλις*, preventing the hiatus.—There is an hiatus, however, in *τε ἔνθα*, which escaped the observation of Bentley, and for which Heyne proposes *τοὶ ἔνθα*.)
96. λαῶν ἰζόντων, ὁμαδος δ' ἦν, ἐννέα | δέ σφεας. |
(*σφεας*, one syllable, by synæresis.)
102. Ἦφαιστος μὲν δῶκε Διὶ Κρονί|ωνι ἄν|ακτι.
(*ἄνακτι* has the digamma, *Φάνακτι*, preventing the hiatus.)
104. Ἑρμεί|ας δὲ ἄν|αξ δῶκεν Πέλοπι πληξίππῳ.
(*ἄναξ* has the digamma, *Φάναξ*, preventing the hiatus.)
108. πολλῇσιν νήσοισι καὶ Ἄρ|εῖ | παντὶ ἄρ|ίσσειν.
(*ἀνάσσειν* has the digamma, *Φανάσσειν*, preventing the hiatus.)
109. τῷ ὄγ' ἐρεισάμεν|ός ἔπε' | Ἄργείοισι μετ|ηῦδα |
(*ἐρεισάμενός*, last syllable lengthened by the arsis.—*μετηῦδα*—*ηῦδα* pronounced as two syllables, by synæresis.)

Line

116. οὕτω που Διὶ μέλλει ὑπερμενέ|ι φίλον | εἶναι.
(ὑπερμενέι, final syllable lengthened by the arsis.)
127. Τρώων | δ' ἄνδρα ἔκ|αστον ἐλοίμεθα | οἶνοχοεύειν.
(ἔκαστον and οἶνοχοεύειν have each the digamma, *Ἑκάστον* and *Φοινοχοεύειν*, preventing in each case the hiatus.)
128. πολλαί κεν δεκάδες δει|οίατο | οἶνοχόιο.
(οἶνοχόιο has the digamma, preventing the hiatus.)
13. πολλέων | ἐκ πολλίων ἐγχέσπαλοι ἄνδρες ἔασιν.
(πολλέων pronounced as two syllables, by synæresis.)
137. εἶατ' ἐν|ι μεγάρ|οις ποτιδέγμεναι · | ἅμμι δὲ | ἔργον.
(ἐνι, final syllable lengthened by the arsis.—ἔργον has the digamma, *Ἑργον*, preventing the hiatus.)
140. φεύγωμεν σὺν | νηυσὶ φίλ|ην ἐς πατρίδα γαῖαν.
(νηυσὶ pronounced as two syllables, by synæresis.)
145. πόντου | Ἰκαρίοιο, τὰ μὲν τ' Εὐρύς τε Νότος τε.
(Knight gives Ἰκαρίοιο the digamma, *Ἰκαρίοιο*, the first of which prevents the hiatus.)
146. ὦρορ' ἐπ'|αῖξ|ας πατρὸς Διὸς ἐκ νεφελάων.
(ἐπαῖξας has the antepenult lengthened by the arsis.)
150. νῆας ἔπ' ἐσσεύοντο, ποδῶν δ' ὑπένερθε κον|ιῆ. |
(κονίη, penult lengthened by the arsis.)
154. οἴκαδε | ἱεμέ|νων · ὑπὸ δ' ἥρεον ἔρματα νηῶν.
(ἱεμένων has the digamma, *Ἰεμένων*, preventing the hiatus.—*ἱεμένων* has also the initial vowel lengthened by the arsis.)
158. οὕτω | δὴ οἰ|κόνδε φίλην ἐς πατρίδα γαῖαν.
(οἰκόνδε has the digamma, *Φοῖκόνδε*, so that no elision takes place in δή.)
164. σοῖς ἀγανοῖς ἐπέεσσιν ἐρήτυε | φῶτα ἔκ|αστον.
(ἔκαστον has the digamma, *Ἑκάστον*, preventing the hiatus.)
165. μηδ' εἴ|α νῆ|ας ἄλαδ' | ἐλκόμεν ἀμφιελίσσας.
(νῆας, final syllable lengthened by the arsis.—The common text has *μηδὲ ἔα*, but this produces an hiatus, which vitiates the line. Knight, accordingly, reads *μηδ' ἔαε* (i. e., *μηδ' ἔφαε*), and Bentley *μηδ' ἐάα*, but we have preferred to either the emendation of Thiersch, *μηδ' εἴα*. Gr. Gr., 220, 69.)
167. βῆ δὲ κατ' Οὐλύμποιο καρήνων | αἰξ|ασα.
(αἰξασα, initial vowel lengthened by the arsis.)
169. εὕρεν ἔπειτ' Ὀδυσῆα Δι|ι μῆ|τιν ἀτά|λαντον.
(Διι, final syllable lengthened by the arsis.—μῆτιν, the same.)
175. φεύξεσθ' ἐν νήεσσι πολυκλή|ισι πε|σύντες.
(πολυκλήισι, penult lengthened by the arsis.)

Line

180. Compare line 164.

181. Compare line 165.

185. αὐτὸς δ' Ἀτρεΐδew Ἀγαμέμνονος ἀντίος ἔλθων.

(Ἀτρεΐδew—δew pronounced as one syllable, by *synæresis*.)

186. δέξατό | οἱ σκῆπ|τρον πατρώϊον, ἄφθιτον αἰεΐ.

(οἱ has the digamma, Foi, preventing the hiatus.)

189. τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρ|ητῦ|σασκε παραστάς.

(Compare line 192, book i.)

190. δαιμόνι', οὐ σε ἔ|οικε, κακ|ὸν ὦ, δειδίσσεσθαι.

(ἐοικε has the digamma twice, FéFοικε, the first of which prevents the hiatus.—κακὸν, final syllable lengthened by the *arsis*.)

192. οὐ γάρ | πῶ σάφα | οἷσθ', ὅλος νόος Ἀτρεΐωνος.

(οἷσθ' has the digamma, Foῖσθ', preventing the hiatus.)

196. θυμὸς | δὲ μέγας | ἐστὶ διοτρεφέος βασιλῆος.

(δὲ lengthened by the *arsis*.)

197. τιμὴ δ' ἐκ Διὸς ἐστι, φιλ|εῖ δὲ ἐ | μητίετα Ζεὺς.

(ἐ has the digamma, Fe, preventing the hiatus.)

198. ὃν δ' αὖ δῆμον | τ' ἄνδρα ἰδ|οι, βοόωντα τ' ἐφεύροι.

(ἰδοι has the digamma, Fίδοι, preventing the hiatus.)

205. εἰς βασιλεύς, ᾧ ἔδωκε Κρόνου παῖς ἀγκυλο|μητέω. |

(ἀγκυλομητέω—τεω one syllable by *synæresis*.)

206. σκῆπτρόν τ' ἡδὲ θέμιστας ἱν|α σφῖ|σι βασι|λεύῃ.

(This line violates the metre, since no good reason can be assigned for the length of the first syllable in σφῖσι, except the mere necessity of the verse, which is, in fact, no reason at all. Consult, also, Explanatory Notes, for other objections.—The final syllable, however, in σφισι is long by the *arsis*.)

211. ἄλλοι μὲν ῥ' ἔζοντο ἐρ|ήτῦ|θεν δὲ καθ' ἔδρας.

(According to some, the υ is long here in ἐρήτῦθεν, because contracted for ἐρητύθησαν. A better reason, however, is, because the digamma intervenes, and produces a lengthening by position with the following θ, namely, ἐρήτῦFθεν. Compare line 192, book i.)

213. ὃς ῥ' ἔπεα φρεσὶν ᾗσιν ἄκοσμά τε πολλά τε | ᾗδη. ;

(ᾗδη has the digamma, Fᾗδη, preventing the hiatus.)

215. ἀλλ' ὅτι | οἱ εἴσαιτο γελοῖον Ἀργείοισιν.

(οἱ has the digamma, Foi, preventing the hiatus.)

216. ἔμμεναι · αἰσχισ|τος δὲ ἀν|ήρ ὑπὸ | Ἴλιον ἦλθεν.

(This line is faulty on account of the hiatus in δὲ ἀνήρ, which Bentley seeks to remedy by reading δ' ἄρ' ἀνήρ, or αἰσχιστος.

115

δ' ἀνδρῶν.—Ἴλιον, however, has the digamma, *Φίλιον*, preventing a second hiatus.—Knight rejects, as faulty, lines 217–219 inclusive.)

217. φολκὸς ἔην, χωλὸς δ' ἕτερον πόδα· | τὸ δέ οἱ | ὤμω.

(οἱ has the digamma, *Φοι*, preventing the hiatus.)

228. πρωτίστῳ δίδο|μὲν εὐτ' | ἂν πτολίεθρον ἔλωμεν.

(δίδομὲν, final syllable lengthened by the arsis.)

233. ἦντ' αὐ|τὸς ἀπὸ | νόσφι κατίσχεαι;—οὐ μὲν ἔοικεν.

(αὐτὸς, final syllable lengthened by the arsis.)

236. οἴκαδ' ἐπερ σὺν | νηυσὶ νε|ώμεθα· τόνδε δ' ἔωμεν.

(νηυσὶ pronounced as two syllables, by synæresis.)

239. ὅς καὶ νῦν Ἀχι|λῆα, ἔ|ῶ μέγ' ἀμ|είνονα φῶτα.

(ἔω has the digamma, *Φέω*, preventing the hiatus.—The final vowel in *ἔω* is also lengthened by the arsis.)

245. καὶ μιν ὑπ|όδρα ἰδ|ὼν χαλεπῷ ἠνίπαπε μύθῳ.

(ἰδὼν has the digamma, preventing the hiatus.)

249. ἔμμεναι, ὅσσοι ἄμ' Ἀτρεΐ|δης ὑπὸ | Ἴλιον ἦλθον.

(Ἴλιον has the digamma, *Φίλιον*, preventing the hiatus.)

252. οὐδέ τι|πω σάφα|ἰδμεν, ὅπως ἔστ|αι τάδε | ἔργα.

(ἰδμεν has the digamma, *Φίδμεν*, preventing the hiatus. So, also, *ἔργα* has the digamma, *Φέργα*, preventing another hiatus.)

255. ἦσαι ὄνειδίζ|ων ὅτι | οἱ μάλα πολλὰ δίδουσιν.

(οἱ has the digamma, *Φοι*, preventing the hiatus.)

261. εἰ μὴ ἐγὼ σε λαβὼν ἀπὸ | μὲν φίλα | εἴματα δύσω.

(εἴματα has the digamma, *Φείματα*, preventing the hiatus.)

266. πλῆξεν· ὁ δ' ἰδνῶθη, θαλε|ρὸν δέ οἱ|ἔκπεσε δάκρυ.

(οἱ has the digamma, *Φοι*, preventing the hiatus.)

268. σκῆπτρου ὑπο χρῦσ|έου ὁ δ' ἄρ' | ἔξετο, τάρβησέν τε.

(χρῦσέου must be pronounced as a dissyllable, so that —έου ὁ δ' ἄρ' forms a dactyl.)

269. ἀλγήσας δ' ἀχρ|εῖον ἰδ|ὼν, ἀπομόρξατο δάκρυ.

(This line is metrically faulty, since *ἰδὼν* has the digamma, *Φιδὼν*, and the final syllable of *ἀχρεῖον* ought, therefore, to be long by position, and can not form the second of a dactyl. Bentley suggests *ἀχρεῖον ὀρῶν*, or *ἀχρεῖα Φιδὼν*. Many passages occur in which *ὀρῶν* and *ἰδεῖν* appear to be interchanged, and probably the present one ought to be added to the number. Heyne also inclines toward *ἀχρεῖον ὀρῶν*.)

270. οἱ δὲ, καὶ ἀχνύμενοί περ, ἐπ' | αὐτῷ | ἡδὺ γέλασαν.

(ἡδὺ has the digamma, *Φηδὺ*, preventing the hiatus.)

Line

271. ὦδε δέ | τῖς εἴπ|εσκεν ἰδὼν ἐς | πλησίον ἄλλον.
(εἴπεσκεν has the digamma, Φεῖπεσκεν, so that τῖς becomes long by position.)
272. ὦ πόποι, ἧ δὴ μυρί' Ὀδυσσεὺς | ἐσθλὰ ἐ|οργεν.
(ἐοργεν has the digamma, Φέοργεν, preventing the hiatus.)
274. νῦν δὲ τό|δὲ μέγ' ἄρ|ιστον ἐν Ἀργείοισιν ἔρεξεν.
(τόδῃ, final syllable lengthened by the arsis.)
275. ὃς τὸν λωβη|τῆρα ἐπ|εσβόλον ἔσχ' ἀγοράων.
(ἐπεσβόλον has the digamma, Φεπεσβόλον, preventing the hiatus.)
284. Ἀτρεΐδῃ, νῦν δὴ σε ἄν|αξ, ἐθέλουσι, Ἀχαιοί.
(ἄναξ has the digamma, Φάναξ, preventing the hiatus.)
290. ἀλλήλοισιν ὀδύροντ|αι οἴκ|όνδε νέεσθαι.
(οἰκόνδε has the digamma, Φοῖκόνδε, so that no elision takes place in the preceding diphthong.)
291. ἧ μὴν καὶ πόνος ἐστὶν ἀν|ιῆ|θέντα νέεσθαι.
(ἀνιῆθέντα, the ι lengthened by the arsis.)
292. καὶ γάρ τις θ' ἓνα μῆνα μέν|ων ἀπὸ | ἧς ἀλόχοιο.
(ἧς has the digamma, Φῆς, preventing the hiatus.)
294. χεῖμέρι|αι εἰ|λέωσιν ὀρ|ινόμενῃ τε θάλασσα.
(εἰλέωσιν has the digamma, Φεἰλέωσιν, preventing the hiatus.
—εἰλέωσιν, moreover, must be pronounced as three syllables merely, by synæresis, the syllable εω being contracted into ω.)
297. ἀσχαλάαν παρὰ | νηυσὶ κορ|ωνίσιν · ἀλλὰ καὶ ἔμπηγς.
(νηυσὶ pronounced as two syllables, by synæresis.)
301. εὖ γὰρ | δὴ τόδε | ἶδμεν ἐνὶ φρεσὶν · ἐστὲ δὲ πάντες.
(ἶδμεν has the digamma, Φίδμεν, preventing the hiatus.)
307. κἄλῃ ὑπ|ὸ πλατανίστῳ, ὅθεν ῥέεν ἀγλαὸν ὕδωρ.
(κἄλῃ, first syllable lengthened by the arsis.)
310. βωμοῦ ὑπ|αῖξ|ας πρὸς ῥα πλατάνιστον ὄρουσεν.
(ὑπαῖξας, antepenult lengthened by the arsis.)
315. μήτηρ δ' ἀμφεποτ|ᾱτο ὁδ|υρομένη φίλα τέκνα.
(This line is faulty in point of metre, since there is nothing to prevent the hiatus. Bentley suggests ἀμφεποτᾱτ ὁλοφ-υρομένη.)
319. λᾶαν γάρ μιν ἔθηκε Κρόνου παῖς ἀγκυλ|ο|μήτεω. |
ἀγκυλομητεω—τεω pronounced as one syllable by synæresis, so that -μήτεω forms a spondee.)
329. τῷ δεκάτῳ δὲ πόλ|ιν αἰ|ρήσομεν εὐρύαγυιαν.
(πόλιν, final syllable lengthened by the arsis.)

Line

332. αὐτοῦ, | εἰσόκεν ἄστν μέγα Ποιῶμ|οιο ἔλ|ωμεν.
(The pause saves the last syllable of αὐτοῦ from elision, or, in other words, prevents the hiatus.—With regard to Πριῶμοιο ἔλωμεν, Bentley suggests Πριῶμοιο ἀλώη, i. e., Φαλώη, but Knight gives ἔλωμεν itself the digamma, Φέλωμεν.)
333. ὥς ἔφατ' · Ἀργεῖοι δὲ μέγ' | ἱαχον, | ἀμφὶ δὲ νῆες.
(ἱαχον, initial vowel lengthened by the arsis.)
337. ὦ πόποι, ἧ δὴ παισὶν εἰκότες | ἀγορά|ασθε.
(ἀγοράασθε, initial syllable lengthened by the arsis.)
338. νηπιᾶχοις, οἷς οὔτι μέλει πολεμ|ήια | ἔργα.
(ἔργα has the digamma, Φέργα, preventing the hiatus.)
348. πρὶν Ἀργ|ος δ' ἰέναι, πρὶν καὶ Διὸς αἰγιοόχοιο.
(πρὶν lengthened by the arsis.)
351. ἤματι τῷ, ὅτε | νηυσὶν | ἐπ' ὠκυρόοισιν ἔβαινον.
(νηυσὶν pronounced as two syllables, by synæresis.)
354. τῷ μήτις πρὶν ἐπειγέσθ|ω οἰκ|όνδε νέεσθαι.
(οἰκόνδε has the digamma, Φοῖκόνδε, so that there is no elision of the preceding vowel.)
357. εἰ δέ τις ἐκπάγλως ἐθέλ|ει οἰκ|όνδε νέεσθαι.
(οἰκόνδε has the digamma, Φοῖκόνδε, so that there is no elision in the preceding diphthong.)
358. ἀπτέσθ|ω ἧς | νηὸς εὖστέλμοιο μελαίνης.
(ἧς has the digamma, Φῆς, preventing the hiatus.)
360. ἀλλά, ἄν|αξ, αὐτός τ' εὖ μήδεο, πείθεό τ' ἄλλω.
(ἄναξ has the digamma, Φάναξ, preventing the hiatus.)
361. οὔτοι ἀπόβλη|τῶν ἔπος | ἔσσεται, ὅττι κε εἶπω.
(ἀπόβλητῶν, final syllable lengthened by the arsis.—εἶπω has the digamma, Φεῖπω, and hence κε, not κεν, must precede. The latter form would be long by position, and would, of course, violate the measure.)
366. ἧδ' ὅς κ' ἐσθλὸς ἔησι · κατ|ὰ σφέας | γὰρ μαχέονται.
(σφέας pronounced as one syllable, by synæresis, ἀ σφέας forming a spondee.)
367. γνῶσαι | δ', εἰ καὶ θεσπεσίη πόλιν οὐκ ἀλαπάξεις.
(γνῶσαι pronounced as two syllables, by synæresis, and forming a spondee.)
373. τῷ κε τάχ' ἡμύσειε πόλις Πριῶμ|οιο ἄν|ακτος.
(ἄνακτος has the digamma, Φάνακτος, preventing the hiatus.)
392. μιννάζειν παρὰ | νηυσὶ κορ|ωνίσιν, | οὐ οἱ ἐπ|εῖτα.
(νηυσὶ pronounced as a dissyllable, by synæresis.—οἱ has the digamma, Φοι, so that no elision takes place in the preceding diphthong.)

Line

394. ὥς ἔφατ' : Ἀργεῖοι δὲ μέγ' | ἰαχον, | ὥς ὅτε κύμα.
(*ἰαχον*, initial syllable lengthened by the *arsis*.)
405. Νέστορα μὲν πρώτιστα καὶ Ἰδομεν|ῆα ἄν|ακτα.
(*ἄνακτα* has the digamma, *Φύνακτα*, preventing the hiatus.)
407. ἔκτον δ' αὐτ' Ὀδυσῆα Δι|ῖ μῆτ|ῖν ἀτά|λαντον.
(*Διῖ* and *μῆτῖν* have each the final syllable lengthened by the *arsis*.)
408. αὐτόματ|ος δέ οἱ. | ἦλθε βοὴν ἀγαθὸς Μενέλαος.
(*οἱ* has the digamma, *Φοι*, preventing the hiatus.)
419. ὥς ἔφατ' · οὐδ' ἄρα | πῶ οἱ ἐπ|εκραΐαινε Κρονίῳ.
(*οἱ* has the digamma, *Φοι*, so that there is no elision in the preceding vowel.)
434. Ἀτρεΐδῃ κύδ|ιστε ἄν|αξ ἀνδρῶν Ἀγαμέμνων.
(*ἄναξ* has the digamma, *Φύναξ*, preventing the hiatus.)
436. ἀμβαλλ|ώμεθα | ἔργον, ὃ δὴ θ·ὸς ἐγγυ·λιζει.
(*ἔργον* has the digamma, *Φέργον*, preventing the hiatus.)
440. ἴομεν, | ὄφρα κε θᾶσσον ἐγείρομεν ὃς· Ἀρηα.
(*ἴομεν*, initial vowel lengthened by the *arsis*.)
449. πάντες ἐϋπλεκέ|ες ἑκα|τόμβοι|ος δὲ ἑκ|αστος.
(*ἐϋπλεκέες*, final syllable lengthened by the *arsis*.—*ἑκαστος* has the digamma, *Φέκαστος*, preventing the hiatus.)
454. ἐν νη|σὶ γλαφυρῇσι φίλῃν ἐς πατρί·α γαῖαν.
(*νησὶ* pronounced as two syllables, by synæresis; hence *εν νη-* forms a spondee.)
465. ἐς πεδίον προχέ|οντῷ Σκα|μάνδριον · αὐτὰρ ὑπὸ χθών.
(The final vowel of *προχέοντῷ* remains short before the *σκ* in the next word, it being impossible otherwise to adapt such a form as *Σκαμάνδριον* to the measure. To remove such a shortening as the present one, Knight reads *Καμάνδριον*. Consult Anthon's *Greek Prosody*, p. 6.)
467. ἔσαν δ' ἐν λειμ|ῶνι Σκαμ|ανδρίῳ ἀνθεμόεντι.
(Consult remarks on previous line.)
471. ὦρῃ ἐν | εἰαρινῇ, ὅτε τε γλάγος ἄγγεα δεύει.
(This line violates the metre, since *εἰαρινῇ* has the digamma, *Φειαρινῇ*, which would make *ἐν* long by position. Bentley suggests *ὦρῃ εἰαρινῇ*, i. e., *ὦρῃ Φειαρινῇ*.)
485. ὑμεῖς γὰρ θεαί ἐστε, πάρ|εστέ τε, | ἴστε τε πάντα.
(*ἴστε* has the digamma, *Φίστε*, preventing the hiatus.)
486. ἡμεῖς δὲ κλέος οἶον ἀκούομεν, | οὐδέ τι | ἴδμεν.
(*ἴδμεν* has the digamma, *Φίδμεν*, preventing the hiatus.)

Line

- 490 φωνὴ δ' ἄρρηκτος χάλκ|εον δέ μοι | ἦτορ ἐνείη.
(χάλκεον—εον pronounced as one syllable, by *synæresis*.)

BOOK III.

2. Τρῶες μὲν κλαγγῇ τ' ἐνοπῇ τ' ἴσαν, ὄρνι|θῆς ως. |
(ὄρνιθῆς, last syllable lengthened by the *arsis*.)
24. εὐρών ἢ ἔλαφον κερα|ὸν ἢ | ἄγριον αἶγα.
(κεραὸν, last syllable lengthened by the *arsis*.)
27. ὥς ἐχάρη Μενέλαος Ἀλέξανδρον θεο|ειδέα. |
(θεοειδέα—εα pronounced as one syllable, by *synæresis*, so that -ειδέα forms a spondee.)
33. ὥς δ' ὅτε τίς τε δρά|κοντα ἰδ|ὼν παλίνορσος ἀπέστη.
(ἰδὼν has the digamma, Φιδών, preventing the hiatus.)
35. ἄψ τ' ἀνεχώρη|σεν, ὦ|χρός τέ μιν εἶλε παρειάς.
(ἀνεχώρησεν, last syllable lengthened by the *arsis*.)
39. δύσπαρι, | εἶδος ἄριστε, γυναιμανές, ἡπεροπευτά.
(εἶδος has the digamma, Φεῖδος, preventing the hiatus.)
40. εἶθ' ὄφελ|ῆς ἄγον|ός τ' ἔμεναι, ἄγαμός τ' ἀπολέσθαι.
(ὄφελῆς, last syllable lengthened by the *arsis*.)
44. φάντες ἀριστῆα πρόμον ἔμμεναι, οὔνεκα | κᾰλόν. |
(κᾰλόν, first syllable lengthened by the *arsis*.)
46. ἦ τοι|όςδε ἐ|ὼν ἐν ποντοπόροισι νέεσσιν.
(This line offends against the metre, there being an hiatus in τοιόςδε ἐών. Bentley suggests τοιοῦτος ἐών.)
55. ἦ τε κόμ|η τό τε | εἶδος, ὅτ' ἐν κονίησι μιγείης.
(εἶδος has the digamma, Φεῖδος, preventing the hiatus.)
57. λαῖνον ἔσσο χιτῶνὰ κακῶν ἔνεχ', | ὅσσα ἔ|οργας.
(ἔοργας has the digamma twice, ΦέΦοργας, the first of these preventing the hiatus.)
60. αἰεὶ τοι κραδίη πέλε|κυσ ὥς ἐστιν ἀτειρής.
(Bentley gives ὥς the digamma, Φως, which makes the final syllable of πέλεκυς long by position. Otherwise it will be lengthened by the *arsis*.)
61. ὅστ' εἰσιν διὰ δουρὸς ὑπ' | ἀνέρος, | ὅς ρά τε τέχνη.
(ἀνέρος has the initial vowel lengthened by the *arsis*.)
64. μή μοι δῶρ' ἐρατὰ πρόφε|ρε χρυσ|έης Ἀφρο|δίτης.
(As χρῦσέης has the initial syllable long, we must pronounce -έης, the remainder of the word, as one long syllable, by *synæresis*, making -έης Ἀφρο- a dactyl.)

Line

72. κτήμαθ' ἑλὼν εὖ πάντα γυναικά τε | οἴκαδ' ἀγέσθω.
(οἴκαδ' has the digamma, Φοῖκαδ', preventing the hiatus.)
83. στεῦται | γάρ τι ἔπ|ος ἐρέ|ειν κορυθαίολος Ἑκτωρ.
(ἔπος has the digamma, Φέπος, preventing the hiatus.—The final syllable of ἔπος, moreover, is lengthened by the arsis.)
89. τεύχεα | κᾶλ' ἀπο|θέσθαι ἐπὶ χθονὶ πονυβοτείρῃ.
(κᾶλ' lengthened by the arsis.)
93. Compare line 72.
103. οἴσετε δ' ἄρν', ἕτερον λευ|κὼν, ἑτέρ|ην δὲ μέλαιναν.
(λευκὼν, final syllable lengthened by the arsis.)
106. αὐτός, ἐπ|εῖ οἱ | παῖδες ὑπερφίαλοι καὶ ἄπιστοι.
(οἱ has the digamma, Φοι, so that no elision takes place in the preceding diphthong.)
116. Ἑκτωρ | δὲ προτὶ | ἄστρῳ δῶ κήρυκας ἐπεμπευ.
(ἄστρῳ has the digamma, Φάστρῳ, preventing the hiatus.)
119. νῆας ἐπὶ γλαφυρὰς ἰέν|αι ἢδ' | ἄρν' ἐκέ|λευεν.
(As ἄρν' has the digamma, Φάρν', the line, as it at present stands, is faulty, and perhaps we should read ἴδε ἄρνε κέλευεν, i. e., ἴδε Φάρνε κέλευεν.)
125. τὴν δ' εὖρ' ἐν μεγάρῳ · ἦ | δὲ μέγαν | ἱστὸν ὕφαιεν.
(δὲ lengthened by the arsis.)
128. οὓς ἔθεν εἶνεκ' ἔπασχον ὑπ' | Ἄρ|ηος παλαμάων.
(Ἄρῃος, initial syllable lengthened by the arsis.)
129. ἀγχοῦ δ' ἱσταμένη προσέφη πόδας ὠκέα | Ἴρις. |
(Ἴρις has the digamma, Φῖρις, preventing the hiatus.)
130. δεῦρ' ἴθι, νύμφα φίλῃ, ἵνα | θέσκελα | ἔργα ἴδ|ηαι.
(ἔργα has the digamma, Φέργα, and ἴδῃαι the digamma, Φίδῃαι both preventing the hiatus.)
140. ἀνδρὸς τε πρότε|ροιο καὶ | ἄστεος ἠδὲ τοκῆων.
(This line is faulty, since ἄστεος has the digamma, Φάστεος, and καὶ can not, therefore, be shortened. It is probable that the true reading is προτέρου καί.)
52. δεινδρέω ἐφ|εζόμενοι ὅπα λειριόεσσαν λείσιν.
δεινδρέω pronounced as if written δεινδρῶ, and then shortened by elision.)
58. αἰνῶς ἀθανάτησι θεῆς εἰς | ὥπα ἔ|οικεν.
(εἰοικεν has the digamma, Φέοικεν, preventing the hiatus.)
63. ὄφρα ἴδ|ῃ πρότερόν τε πόσιν πηοὺς τε φίλους τε.
(ἴδῃ has the digamma, Φίδῃ, preventing the hiatus.)
69. κᾶλὸν δ' οὕτω ἐγὼν οὕ|πῳ ἴδον | ὀφθαλμοῖσιν.
(ἴδον has the digamma, Φίδον, preventing any elision of the preceding vowel, which remains long of course.)

Line

170. οὐδ' οὕτω γεραρόν · βασιλῆϊ γὰρ | ἀνδρὶ ἔοικεν.
(*εἰκεν* has the digamma twice, *ἜΕοικεν*, the first of which prevents the hiatus.)
172. αἰδοῖός τε μοί ἐσσι φίλ|ῃ ἐκν|ρῃ δειν|ός τε.
(*φίλῃ* and *ἐκνῃ* have each the final syllable lengthened by the arsis.)
185. ἐνθα ἰδ|ον πλείστους Φρύγας, | ἀνέρας | αἰολοπώλους.
(*ἰδον* has the digamma, *Ἰδον*, preventing the hiatus.—*ἀνέρας* has the initial syllable lengthened by the arsis.)
190. ἀλλ' οὐδ' οἱ τόσοι ἦσαν, ὅσ|οι ἐλί|κωπες Ἀχαιοί.
(*ἐλίκωπες* has the digamma, *Ἐλίκωπες*, preventing any of the preceding diphthong.)
191. δεύτερον αὐτ' Ὀδυ|σῆα ἰδ|ων ἐρέειν' ὁ γεραιός.
(*ἰδων* has the digamma, *Ἰδων*, preventing the hiatus.)
197. ἀρνεῖω μιν ἐγ|ωγε ἐ|ῖσσω πηγεσιμάλλω.
(*ἐῖσσω* has the digamma, *Ἐῖσσω*, preventing the hiatus.)
203. τὴν δ' αὐτ' Ἀντήνωρ πεπνυμένος ἀντίον|ῆνδ' α.
(*ῆνδ' α* pronounced as two syllables, by synæresis.)
204. ὦ γύναι, ἦ μάλα | τοῦτο ἐπ|ος νῆμερτὲς ἔειπες.
(*ἐπος* has the digamma, *Ἐπος*, preventing the hiatus.)
214. παῦρα μὲν, ἀλλὰ μάλ|ᾱ λιγέ|ως · ἐπεὶ οὐ πολὺμυθος.
(*μάλᾱ*, final syllable lengthened by the arsis.)
217. στάσκειν, ὑπ|αῖ δὲ ἰδ|εσκε, κατὰ χθονὸς ὄμματα πήξας.
(*ἰδεσκε* has the digamma, *Ἰδεσκε*, preventing the hiatus.)
219. ἀλλ' ἄστεμφές ἔχεσκειν, αἰδρεῖ | φωτὶ ἐ|οικώς.
(*εἰοικώς* has the digamma twice, *ἘΕοικώς*, the former of which prevents the hiatus.)
221. ἀλλ' ὅτε δὴ ῥ' ὅπα | τῇ μεγάλ|ην ἐκ στήθεος | ἱει. |
(*τῇ* lengthened by the arsis.—*ἱει*, first syllable lengthened by the arsis.)
222. καὶ ἔπε|ᾱ νιφά|δεσσιν εἰκότα χειμερίησιν.
(*ἔπεᾱ*, final vowel lengthened by the arsis.)
230. Ἰδομενεὺς δ' ἐτέρωθεν ἐνὶ Κρήτεσσι, θε|ῶς ὤς. |
(*θεῶς* has the final syllable lengthened by the arsis.)
236. δοιὼ δ' οὐ δύνα|μαι ἰδέ|ειν κοσμήτορ λαῶν.
(*ἰδέειν* has the digamma, *Ἰδέειν*, preventing the hiatus.)
237. Κάστορά θ' ἱππόδαμον καὶ πνὺς ἀγαθὸν Πολυ|δεύκεα. |
(*Πολυδεύκεα*—*εα* pronounced as one syllable, by synæresis.)
245. κῆρυ|κες δ' ἀνὰ | ἄστν· θεῶν φέρον ὄρκια πιστά.
(*ἄστν* has the digamma, *Ἐάστν*, preventing the hiatus.)
246. ἄρνε δύ|ω καὶ | οἶνον ἐϋφρονα, καρπὸν ἀρούρης.

Line

- (οἶον has the digamma, Foῖνον, so that no elision takes place in the preceding diphthong.)
248. Κήρυξ Ἰδαῖος ἥ|δὲ χρύσ|εια κύπ|ελλα.
(Ἰδαῖος, -ος long by the arsis; no synæresis takes place in χρύσεια; on the contrary, -εῖα κύπ- forms a regular dactyl.)
249. ὦτρυνεν δὲ γέροντα παριστάμε|νός ἐπέ|εσσιν.
(παριστάμενός has the final syllable long by position, ἐπέεσσιν having the digamma, Feπέεσσιν.)
262. πὰρ δέ οἱ | Ἀντήνωρ περικαλλέα βήσετο δίφρον.
(οἶ has the digamma, Foi, preventing the hiatus.)
267. ὠρνυτο δ' αὐτίκ' ἐπ|εῖτα ἄν|αξ ἀνδρῶν Ἀγαμέμνων.
(ἄναξ has the digamma, Fάναξ, preventing the hiatus.)
269. ὄρκια πιστὰ θεῶν σύναγον, κρή|τῇρι δὲ | οἶνον.
(οἶνον has the digamma, Foῖνον, preventing the hiatus.)
271. Ἀτρεΐδ|ης δὲ ἐρ|υσσάμενος χεῖρεσσι μάχαιραν.
(ἐρυσσάμενος has the digamma, Ferυσσάμενος, preventing the hiatus.)
272. ἦ οἱ | παρ ξίφεος μέγα κούλεδ' αἰὲν ἄωρτο.
(οἶ has the digamma, Foi, so that no elision takes place in the previous vowel, which remains long of course.)
286. τιμὴν δ' Ἀργείοις ἀποτινέμεν, | ἦντιν' εἴοικεν*
(This line is faulty, since εἴοικεν has the digamma, and no apostrophe can properly take place in ἦντινα, while, even if it could, ἦντιν' would still have the final syllable -ιν' long by position. Bentley, therefore, corrects ἦν τε εἴοικεν, i. e., ἦν τε FéFoικεν.)
300. ὦδε σφ' ἐγκέφαλος χαμάδις ῥέοι | ὥς ὅδε | οἶνος.
(οἶνος has the digamma, Foῖνος, preventing the hiatus.)
305. ἦτοι ἐγὼν εἴμ|ι προτὶ | Ἴλιον ἠνεμόεσσαν.
(Ἴλιον has the digamma, Fίλιον, preventing the hiatus.)
308. Ζεὺς μέν | που τόγε | οἶδε καὶ ἀθάνατοι θεοὶ ἄλλωι.
(οἶδε has the digamma, Foῖδε, preventing the hiatus.)
310. ἦ ῥα, καὶ ἐς δίφρ|ον ἄρν|ας θέτο | ἰσόθεος φῶς.
(δίφρῶν, final syllable lengthened by the arsis.—ἰσόθεος has the digamma, Fisόθεος, preventing the hiatus.)
312. πὰρ δέ οἱ | Ἀντήνωρ περικαλλέα βήσετο δίφρο-
(οἶ has the digamma, Foi, preventing the hiatus.)
313. τῷ μὲν ἄρ' ἄφορβ|οι προτὶ | Ἴλιον ἀπονέοντο.
(Ἴλιον has the digamma, Fίλιον, preventing the hiatus.)
319. ὦδε δὲ | τίς εἴπ|εσκεν Ἀχαιῶν τε Τρώων τε.
(τίς lengthened by the arsis.)

Line

321. ὑπότερ|ος γάδε | ἔργα μετ' ἀμφοτέροισιν ἔθηκεν.
(*ἔργα has the digamma, Féργα, preventing the hiatus.*)
322. τὸν δὲ ἀποφθίμενον δύναι δόμον | αἶδος | εἴσω.
(*αἶδος, initial syllable lengthened by the arsis.*)
328. αὐτὰρ ὄγ' ἀμφ' ὤμοισιν ἐδύσετο τεύχεα | καλά. |
(*καλά, initial syllable lengthened by the arsis.*)
329. δῖος Ἀλέξαν|δορὸς Ἑλέν|ης πόσις ἡυκόμοιο.
(*Ἀλέξανδρὸς, final syllable lengthened by the arsis.*)
331. καλᾶς, | ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας.
(*καλᾶς, initial syllable lengthened by the arsis.*)
338. εἴλετο δ' ἄλκιμον | ἔγχος ὅ | οἱ παλάμῃφιν ἀρήρει.
(*οἱ has the digamma, Foi, preventing the hiatus.*)
351. Ζεῦ ἄνα, δὲ τίσασθαι, ὅ με πρότερ|ος κάκ' ἔ|οργεν.
(*Bentley objects to this line as faulty, because ἔοργεν is entitled, according to him, to the digamma, Féοργεν, and therefore κακά can not lose its final syllable by elision, thus making the line too long. He proposes, therefore, to read κάκ' ἔρεξε. But, as Heyne remarks, in such words as ἔοργα there are two forms, namely, ἔφοργα, and Féφοργα, the first of which is here employed, and therefore the elision in κακά is correct enough.—Observe that ἄνα has the digamma, Fάνα, so that no elision takes place in the preceding diphthong.*)
357. διὰ μὲν | ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος.
(*διὰ, initial syllable lengthened by the arsis.*)
359. ἀντι|κρῦ δὲ παρ|αὶ λαπάρην διάμησε χιτῶνα.
(*ἀντικρῦ, final syllable lengthened by the arsis.*)
361. Ἀτρείδης δὲ ἐρυσσάμενος ξίφος ἀργυρόηλον.
(*ἐρυσσάμενος has the digamma, Ferυσσάμενος, so that no elision takes place in δέ.*)
369. ἦ καὶ ἐπ|αῖξ|ας κόρυθος λάβεν ἵπποδασειῆς.
(*ἐπαῖξας, antepenult lengthened by the arsis.*)
375. ἦ οἱ | ῥῆξεν ἱμάντα βο|ὸς ἱφ|ι κταμένοιο.
(*οἱ has the digamma, Foi, so that no elision takes place in ἦ.—ἱφι has the digamma, Fῖφι, and therefore βοός has the final syllable long by position.*)
381. ρεῖα μάλ', ὥστε θε|ὸς ἐκά|λυψε δ' ἄρ' ἥερι πολλῇ.
(*θεὸς has the last syllable lengthened by the arsis.*)
384. πύργῳ ἐφ' ὑψηλῷ· περὶ δὲ Τρω|αὶ ἄλις | ἦσαν.
(*ἄλις has the digamma, Fάλις, preventing any elision of the preceding diphthong.*)

Line

385. χειρὶ δὲ νεκταρέ|ου ἔαν|οῦ ἐτίναξε λαβοῦσα.
(ἐανοῦ has the digamma, Φεανοῦ, preventing any elision in the preceding diphthong.)
386. γρηὶ δέ | μιν εἰκ|νῖα παλαιγενεὶ προσέειπεν.
(εἰκνῖα has the digamma, Φεικνῖα, so that μιν is long by position.)
387. εἰροκό|μῳ ἦ | οἱ Λακεδαίμονι ναιεταώσῃ.
(οἱ has the digamma, Φοι, preventing the hiatus.)
388. ἦσκειν εἶρια | καλᾶ, μάλ|ιστα δέ μιν φιλέεσκεν.
(καλᾶ has the initial syllable lengthened by the arsis.)
390. δεῦρ' ἴθ' · Ἀλέξανδρός σε καλ|εῖ οἰκ|όνδε νέεσθαι.
(οἰκόνδε has the digamma, Φοῖκόνδε, preventing any elision of the diphthong in καλεῖ.)
392. καλλεῖ τε στίλβ|ων καὶ | εἵμασιν : οὐδέ κε φαίης.
(εἵμασιν has the digamma, Φεῖμασιν, preventing the elision of the diphthong καί.)
398. θάμβησέν τ' ἄρ' ἐπ|εῖτα ἐπ|ος τ' ἔφατ' ἔκ τ' ὀνόμαζεν.
(ἐπος has the digamma, Φέπος, preventing the hiatus.)
404. νικήσας ἐθέλει στυγε|ρὴν ἐμὲ | οἴκαδ' ἄγεσθαι.
(οἴκαδε has the digamma, Φοίκαδε, preventing the hiatus.)
408. ἀλλ' αἰεὶ περὶ κείνον ὀΐζνε, | καὶ ἐ φύλ|ασσε.
(ἐ has the digamma, Φε, preventing any elision in καί.)
419. βῆ δὲ κατασχομέ|νῃ ἔαν|ῶ ἀργῇτι φαεινῶ.
(ἐανῶ has the digamma, Φεανῶ, preventing any elision of the previous vowel.)
422. ἀμφίπολοι μὲν ἔπειτα θο|ῶς ἐπὶ | ἔργα τράποντο.
(ἔργα has the digamma, Φέργα, preventing the hiatus.)
449. Ἀτρεΐδης δ' ἄν' ὀμιλον ἐφοίτα, | θηρὶ ἐ|οικώς.
(ἐοικώς has the digamma twice, ΦεΦοικώς, the first of which prevents the hiatus.)
450. εἴ που ἐσαθρήσειεν Ἀλέξαν|δρον θεο|ειδέα. |
(θεοειδέα, -έα to be pronounced as one syllable, by synæresis.)
453. οὐ μὲν γὰρ φιλότῃ γ' ἐκεύθανον, | εἵτις ἴδ|οιτο.
(This line is faulty, since ἴδοιτο has the digamma, Φίδοιτο and εἵτις, therefore, has its final syllable, in strictness, long by position. Bentley, therefore, reads εἵκε Φίδοιντο, but Heyne prefers εἵτις ὀρώτο.)
459. ἔκδοτε, καὶ τῇ|ν ἀποτινέμεν, | ἦντιν' ἐ|οικεν.
(This line is faulty, since εἰκεν has the digamma twice, Φέ-Φοικεν, the first of which would, of course, prevent any elision in ἦντινα. We ought, probably, to read Φῆν τε ΦέΦοικε.)

PRELIMINARY REMARKS

TO THE

HOMERIC GLOSSARY.¹

I. FROM the original seat of the human species amid the mountains of Asia, the primitive tribes, with a language radically one and the same, migrated in all directions. They brought this language, under different shapes, to various quarters; to India, where it became the *Sanscrit*; to Persia, where it became the *Zend*; and to the shores of Colchis. The Colchian branch of the still increasing population separated, like the others, into many minor branches, which spread through Asia Minor, on to Germany, Thrace, and Greece, and were, from many parts, reunited in Italy.

II. From the common origin of these tribes the affinity of their tongues is derived; an affinity more remote between Sanscrit, Zend, and the languages of the Colchian branch; more near among these tongues themselves, the Armenian, German, Greek, and Latin.

III. The Greek tongue was spoken by those families which, having wandered through Thrace into Greece, united with others that passed over from Asia; formed with them the Greek nation, and spread, in colonies from the mother-country, over nearly all the coasts of the Mediterranean Sea.

IV. The Grecian people, although composed of very different elements, early acquired a remarkable unity. The national character and mental improvement which Asiatic settlers, and especially those comprised under the *Pelasgian* name, introduced into their country, took a deep root by the aid of religious observances, and were widely and impartially diffused through means of Epic song.

V. Of Pelasgian origin were the states of Argos, Athens, Bœotia, Phocis, Eubœa, Dodona, &c. Under the mythic Ion, according to the ordinary, though no doubt erroneous legend, the name of the Pelasgians, on the coast, passed into that of *Ionians*; under Cecrops, according to another equally fabulous legend, the name of the inhabitants of Attica into that of *Athenians*.

VI. As these tribes had a common origin, so they had at first a

¹ Thiersch, *Gr. Gr.*, p. vii., Sandford's transl.

common language, and out of this original tongue the language of *Epic poetry* arose. We must be careful, however, not to imagine that the early bard, Homer, for example, expressed himself in a mode of speech more or less removed from the ordinary language of the day, and abounding with peculiarities borrowed from different dialects. *The dialects had not as yet assumed a separate existence* : one common language was still spoken ; and out of this common tongue the earliest Greek poets merely selected according to their wants ; or, in other words, took what they wanted from the variety of actual forms which they found already existing.

VII. When we talk, therefore, of *Ionicisms*, *Doricisms*, *Æolicisms*, &c., in the poetry of Homer, we must be merely understood as referring to peculiar forms of expressions, which, *after the days of Homer*, were retained in particular dialects, and became, as it were, the badges of these ; but which, *in the days of Homer*, when the dialects *had not as yet branched forth*, still formed parts of the common language of Greece. Of the dialects formed *after* the time of the bard, the *Ionic*, as will appear from an examination of the glossary most closely resembled the ancient *Ep'ic* style.

HOMERIC GLOSSARY

TO THE

FIRST SIX BOOKS OF THE ILIAD.

BOOK I.

Μῆνιν, accus. sing. of μῆνις, ιος, ἡ, “wrath.” Commonly
LINE 1. but incorrectly, derived from μένω, “to remain,” as if indicating lasting anger. Better from μαίνομαι, “to rave,” 2 perf. μέμνηνα; and denoting a furious outburst of passion. Compare the Sanscrit *manyus*, “wrath,” “vengeance,” from the root *man*.

Ἀεῖδε, 2 pers. sing. pres. imperative act. from αἰδῶ, “to sing,” poetic form for the common ᾄδω, which latter is, in fact, contracted from it.—Fut. αἰείσω; fut. mid. αἰείσομαι. The forms from αἰδῶ almost exclusively prevail in Homer; but we have ᾄσομαι in *Hymn.*, vi., 2, and xxxii., 19.

Θεά, vocative sing. of θεά, ᾤς, ἡ, “a goddess,” feminine form of θεός. Observe the different accentuation of θέα, “a view,” or “sight.”

Πηληϊάδεω. Epic and Ionic genitive for Πηληϊάδου, from Πηληϊάδης, ου, ό, which last is itself an Epic form for Πηλεΐδης, ου, ό, “the son of Peleus,” a patronymic noun from Πηλεύς, Epic and Ionic ἦος, Attic ἔως, ό, “Peleus.” Observe that ω here has only a half, or irrational length, as regards accentuation, and therefore the accent is three places back in Πηληϊάδεω.

Ἀχιλῆος, gen. sing. of Ἀχιλεύς, ἦος, ό, “Achilles,” Epic and Ionic for Ἀχιλεύς, ἔως, ό. Observe that Ἀχιλεύς is the primitive form of the name, and Ἀχιλλεύς, a later one. Achilles was the son of Peleus and Thetis; and was the prince of the Myrmidons, and the hero of the Iliad.

LINE 2. Οὐλομένην, Epic for ὀλομένην, 2 aor. part. mid. of ὀλλῶμι, “to destroy.” In the middle, ὀλλῶμαι, “to perish.” Here, however, the aorist part. middle is used adjectively, with the active meaning of “destructive,” or “pernicious.” (Compare *Æsch.*, *Supp.* 877; *Eurip.*, *Phæn.*, 1029, &c.)—Fut. ὀλέσω; perf. ὤλεκα, and with

Line 2—3.

reduplication ὀλώλεκα; 2 perf ὀλώλα, “*I am undone*,” fut. mid. ὀλοῦμαι; 2 aor. mid. ὠλόμην.

ἥ, nom. sing fem. of ὅς, ἥ, ὅ, “*which*.”

Μυρία, accus. plur. neut. of μυρίος, α, ον, “*countless*,” “*unnumbered*.” According to the grammarians, μυρίος, paroxyton, is the indefinite number; but μύριος, proparoxyton, is the definite one, namely, “*ten thousand*.” This, however, is comparatively a late distinction.—As the original notion of this word is indefinite, and not numerical, it is no doubt akin to the Latin *multus*, one liquid taking the place of another; but still nearer to the Gælic *mohr*, ‘great.’

Ἀχαιοῖς, dat. plur. of Ἀχαιός, οὔ, ὅ, “*an Achæan*.” (Consult note.)—Properly an adjective, Ἀχαιός, á, όν, and hence Ἀχαιός = “*an Achæan (man)*.”

Ἄλγεα, accus. plur. of ἄλγος, εος, τό, “*suffering*,” pain, whether of body or mind. Homer uses the plural much oftener than the singular. Compare the Latin *algor*, “*shivering*,” “*shuddering*,” which appears to be the earlier form of the word.

Ἔθηκεν, 3 sing. 1 aor. ind. act. of τίθημι, “*to place*,” &c., fut. θήσω: perf. τέθεικα: 1 aor. ἔθηκα. This aorist occurs, like the similarly formed ἔδωκα and ἔηκα, almost exclusively in the sing. and third pers. plur. On the other hand, ἔθην, the second aorist, is used in the dual and plural, rarely if ever occurring in the singular.

LINE 3. Πολλάς, accus. plur. fem. of πολλός, ή, όν, Ionic and poetic for πολύς, πολλή, πολύ. “*Many*.”

Δέ. A conjunctive particle, equivalent to “*and*,” generally used, however, to call attention to the fact that the word or clause to which it stands is to be distinguished from something preceding, and usually having an *opposing* or *adversative* force, i. e., “*but*,” “*while*,” “*on the other hand*,” a meaning which can easily be traced even here.

Ἰφθίμους, accus. plur. masc. of ἰφθίμος, ον, elsewhere of three terminations also. “*Valiant*,” “*strong*,” “*mighty*.” Homer uses this adjective as of three terminations, in speaking of persons; but he says ἰφθιμοὶ ψυχαί, κεφαλαί.—Derived, in all probability, directly from ἵφι, “*bravely*,” “*strongly*,” &c., so that -θιμος is a mere termination.

Ψυχάς, acc. plur. of ψυχή, ης, ή, “*the soul*.” Originally, “*the breath*” (Latin *anima*), as the sign of life, spirit, &c.—From ψύχω, “*to breathe*.” Compare the Sanscrit *pavākā*, “*breath*.”

Ἄϊδι, dat. sing. of Ἄϊς, obsolete nominative of Ἄϊδος and Ἄϊδι

Line 3—5.

"Hades," the god of the lower world. The Epic writers use Ἅϊδος and Ἅϊδι as a genitive and dative for Ἄϊδης (the nominative Ἄϊς being, as just remarked, obsolete). The Attics, for Ἄϊδος said ἄδου. --Common derivation from α, priv., and ἰδεῖν, "to see," as indicating the god of the *dark* regions below, or the *darkness* of the lower world itself. But it is probably of Oriental origin.

Προΐαψεν, 3 sing. 1 aor. indic. act. of προΐάπτω, fut. -άψω, "to hurl onward," "to hurl." (Consult note.) From πρό and ἰάπτω, "to hurl," or "send."—According to some, ἰάπτω is from ἄπτω: but, like ἰάλλω, ἰάπτω is probably a causative, formed from a neuter verb of motion.

LINE 4. Ἡρώων, gen. plur. of ἥρως, ἥρωος, ὁ, "a hero."—It would appear that ἥρως was originally applied to *any freeman* of the ante-Hellenic age, *respectable by birth, or for skill in any pursuit, especially in war*: this age was called the *Heroic*.—Compare the German *Herr* ("Sir") in its earliest usage, *e. g.*, in the *Nibelungenlied*. Ἡρα, too, and the Latin *herus, hera*, seem to belong to the same root.

Ἐλώρια, accus. plur. of ἐλώριον, ου, τό. "A prey." Observe that ἐλώρια, though translated in the notes by the singular, is in reality of plural force, as referring to each dead body in succession.—From ἔλωρ, ἔλωρος, τό, same signification, and this probably from ἐλεῖν, "to seize."

Τεύχε, 3 sing. imperf. indic. act. of τεύχω, wanting the augment, as is often the case in the Epic writers. The full form would be ἔτευχε.—Τεύχω, "to make," "to prepare;" fut. τεύξω: perf. τέτευχα: 1 aor. ἔτευξα.

Κύνεσσιν, Epic for κυσίν, dat. plur. of κύων, κυνός, ὁ, ἡ, "a dog."—Compare the Sanscrit, *cvan*, in oblique cases *cun* (κυν-ός, κυν-ί, &c.), the Latin *can-is*, the German *hund* (*i. e.*, *chun-d*). In Zend, *cvan* became *cpa*, with which compare the term σπάκα mentioned by Herodotus (*i.*, 110), and the Russian *sabak*.

LINE 5. Οἰωνοῖσι, Epic for οἰωνοῖς, dat. plur. of οἰωνός, οὔ, ὁ, "a bird." Strictly a *solitary* or *lone-flying* bird, from οἶος, "*alone*," and hence especially a *bird of prey, a vulture, an eagle*. Observe that -ωνός is a mere termination, like νῑωνός from νῑός, κοινωνός from κοινός.

Πᾶσι, dat. plur. masc. of πᾶς, πᾶσα, πᾶν.

Διός, genitive assigned to Ζεύς, "Jupiter," gen. Διός: dat. Διι. accus. Δία. These forms, however, come, in reality, from an obsolete nominative Δίς, originally Δίς, gen. Δίς, &c. (Kühner § 287.)

Line 5—7.

Ἐτελείετο, 3 sing imperf. indic. mid. of τελείω, a strengthened Epic variety of τελέω, “to accomplish.”—τελέω, fut. έσω : perf. τετέλεκα. The Epic future is τελέω (*Il.*, viii., 415), and sometimes with σσ to suit the metre, τελέεσσω (*Il.*, xxiii., 559); 1 aor. έτέλεσσα (*Il.*, i., 108). The Epic future mid. τελέομαι has the force of the passive (*Il.*, ii., 36), occurring in the infinitive τελέεσθαι.

Βουλή, ἦς, ἡ, “the will.”

LINE 6. Δή. A particle, supposed by some to be a shortened form of ἦδη, but by others a lengthened form of δέ. It can never stand at the beginning of a sentence (except in Epic, δὴ τότε, *tum vero*; δὴ γάρ, *jam enim*), but generally immediately after the word to which it belongs. It is used to express the *exactness, reality, certainty*, of the notion of the word or sentence to which it belongs. In many of its significations, it answers to our word *just*, or *sooth*, in *sooth*, *forsooth*. It is applied in its sense of *exactness* to words or clauses indicative of time, and signifies “now,” “just now,” &c. (Consult note.) So, also, it has the force of “then,” “even then,” &c.

Τὰ πρῶτα. Adverbial accusative, “First.” Frequently occurring in Homer, and the same in effect as πρῶτα. Some editions read here ταπρῶτα as one word; and Wolf, being of opinion that ταπρῶτα means *imprimis*, but τὰ πρῶτα, *res primas*, recalls the former in many parts of the Homeric text. (*Præf.*, *Nov. Edit.*, p. lxii.) But ne is successfully opposed by Spitzner.

Διαστήτην. 3 dual, 2 aor. indic. act. of διίστημι, “to set apart,” “to divide,” from διά and ἴστημι. In the second aorist, διέστην, “I stood apart.” Said of two persons at variance, or quarreling.

Ἐρίσαντε. Nom. dual. 1 aor. part. act. of ἐρίζω, “to quarrel,” “to contend,” fut. ἐρίσω : perf. ἤρικα, which last occurs in *συννεπήρικα* (*Anthol. Philipp.*, 9, 709, 5); 1 aor. ἤρισα.—Derived from ἐρις, “strife,” &c.

LINE 7. Ἀτρείδης, “Atrides,” or “son of Atreus.” A patronymic applied to both Agamemnon and Menelaus, who are also both called collectively Ἀτρεῖδαι, *Atridae*, though in reality they were sons of Plisthenes, and were merely brought up by their grandfather, or, rather, their stepfather Atreus. From Ἀτρεύς, gen. έος, comes Ατρείδης, as from Πηλεύς, έος, Πηλείδης.

Ἀναξ, gen. ἀνακτος, ό, “the king.” From a stem ἀνακτ, with which we may compare the Oriental *anak*, “great,” “powerful.”

Ἀνδρῶν, gen. plur. of ἀνήρ, gen. άνέρος, άνδρός. From a stem νερ, with which we may compare the Sanscrit *nr* (*nri*), and the Persian *ner*, “a man.”

Line 7-8.

Δῖος, δῖα, δῖον, "godlike," "noble," "excellent," "divine." Contracted from the less common δῖϊος, which comes from Διός, the genitive of Ζεὺς (or old nom. Δίς). Originally written διϜός, with the digamma, the old form of the nom. Δίς having been ΔίϜς.—Compare the Sanscrit *div*, "air," "Heaven."

Τίς. Interrogative pronoun: τίς, τίς, τί, "who," "which," "what." Æolic κίς. Compare the Latin *quis* (i. e., *kwis*, or **Fίς*), the Sanscrit *kas*, the Gothic *hva*, &c.

Ἄρ. Epic for ἄρα, "then." The particle ἄρα (in Epic ῥά, which is enclitic, and before a consonant ἄρ, as in the present case) is akin to ἄρω, "to join," or "fit," and so implies close connection, with a force more or less illative. In Epic usage, it denotes, 1. Simply immediate transition from one thing to another, "then," "straightway," &c. 2. In enumerating many particulars, "then," "next in order." And also *thereupon*, &c.

Σφωέ, "them both," accus. dual masc. of the pronoun of the third person; nom. —; gen. οὖ, &c. Observe that σφωέ is purely Epic, and used by Homer only in the accusative. It does not appear in Attic. (Kühner, § 331, 4.) The contraction of σφωέ into σφώ is very doubtful, though Antimachus is said to have so used it. (*Apollon., de Pronom.*, p. 373.) In *Il.*, 17, 531, Wolf has restored, however, σφω' Αἴαντε.

Θεῶν, gen. plur. of θεός, οὖ, ὁ, "a god."—Like forms occur in most of the kindred languages: thus, Sanscrit *deva*; Latin *deus*, *divus*; and it is no doubt originally the same as Ζεύς, Σδεύς, &c. The Laconian σιός for θεός is intermediate between θεός and Ζεύς.

Ἐπίδι, dat. sing. of ἐρίς, gen. ἐριδος, ἡ, "strife." Perhaps akin to the Sanscrit *rush*, with which compare the Latin *iras-ci*.

Ξυνέηκε, 3 sing. 1 aor. ind. act. of ξυνίημι, "to send or bring together," "to match," &c., and Epic for συνῆκα; fut. ξυνήσω; perf. ξυνεῖκα. From ξύν, old form for σύν, and ἵημι, "to send."—Observe that ξύν is the harsher pronunciation for the primitive κύν (compare the Latin *cum*), and prevailed in the old Attic for the later and more usual σύν. The form ξύν very seldom occurs in Homer, and only metri gratia. He uses it, however, more frequently in compounds, even where it is not needed by the metre. Hesiod only has it in ξύν, ξύμπας, ξυνιέναι. In Herodotus all the instances of ξύν are dubious.

Μάχεσθαι, pres. infin. of the middle deponent μάχομαι, "to fight," "to contend together." Ionic μαχέομαι; fut. μαχέσομαι; Attic fut. μαχοῦμαι, but not in Homer; for μαχεῖται, *Il.*, xx., 26, is rather the Ionic present; 1 aor. ἐμαχεσάμην.

Line 9-10.

Λητοῦς, gen. of Λητώ, Λητόος contracted Λητοῦς, ἡ, "*Latona*,"
 LINE 9. or "*Leto*," mother of Apollo and Diana, and daughter of
 Coeus and Phœbe. (*Hes., Theog.*, 406.)—Latona typifies primitive
 night, whence sprang the Sun and Moon (Apollo and Diana). Hence
 its root may be referred to the same source with that of the Latin
lat-co, "to lie hid," primitive night having all things hidden in its
 bosom. Compare the Sanscrit *lud*, "to hide."

Υἱός, οὗ, ὁ, "*a son*." The Sanscrit root is *su* (*to beget*), the same
 as the Greek φύω. Compare *filius*, from the old *fuo*.

Γάρ. A conjunction. From Homer downward the most usual
 causal, or syllogistic particle, and signifying "*for*." It may also be
 rendered "*since*" (when standing, as it often does, for ἐπεὶ). In a
 question, it has, like *nam*, the force of "*what*," "*why*." It is often
 explanatory merely, and stands for *hempe*, "*namely*."

Βασιλῆϊ, Epic and Ionic for βασιλεῖ, dat. sing. of βασιλεύς, Epic
 and Ionic ἦος, Attic ἑως, ὁ, "*a king*."—Compare the Sanscrit *bhadilas*,
 "a hero."

Χολωθεῖς, 1 aor. part. pass. of χολόω, "*to make angry*," "*to incense*;"
 fut. ὤσω; mid. and passive, χολόομαι, contracted χολοῦμαι; fut. χολώ
 σομαι. In passive, "*to become incensed*." Literally, χολόω means,
 "to stir one's bile," and hence is derived from χόλος, "*bile*," "*gall*."

Νοῦσον, Ionic and Epic for νόσον, accus. sing. of νόσος, ον
 LINE 10. ἡ, "*a pestilence*," "*a malady*." Perhaps akin to the San-
 scrit root *nac*, "*to perish*;" Latin, *nec-o*, *noc-eo*.

Ἀνά, in Homeric Greek an adverb; afterward a preposition, gov-
 erning the dat., and accus.; but the dative only in Epic and Doric
 poetry. Radical signification, "*up*," "*upon*," opposed to κατά.—
 With the accus., the common usage, it implies motion *upward*,
 from the bottom to the top, i. e., "*throughout*."—Grimm compares
 ἀνά with the Gothic *ana*, "*upon*," "*on*," to which add the Latin
in, originally, in all likelihood, *ini*. (*Grimm, Deutsche Gramm.*, vol.
 iii., p. 252.—*Pott, Etymol. Forsch.*, vol. ii., p. 151.)

Στρατόν, accus. sing. of στρατός, οὔ, ὁ, "*an army*," "*a host*."

ὤρσε, 3 sing. 1 aor. indic. act. of ὀρνύμι, "*to excite*," "*to arouse*;"
 fut. ὄρσω. Frequently in Homer the Ionic ὄρσασκε is used for ὤρσε
 Middle, ὀρνύμαι, "*to raise one's self up*," "*to rise up*."

Ὀλέκοντο, 3 plur. imperf. mid. of ὀλέκω, a verb formed by the
 poetic language from the perfect of ὀλλύμι, namely, ὤλεκα. In the
 active, "*to destroy*;" in the middle, "*to perish*." Homer has only
 the present and imperfect of this verb, the latter without the aug-
 ment namely, ὄλεκον and ὀλέκοντο.

Line 10-13.

Λαοί, nom. plur. of λαός, οὐ, ὁ, “the people.” In Homer (especially the Iliad) and Hesiod, λαός or λαοί usually means the “soldiery,” “troops,” both of the whole army, and of smaller divisions, mostly including both foot and horse, as in *Il.*, ii., 809; but sometimes λαός denotes the foot as opposed to the horse. (*Il.*, vii., 342.)

LINE 11. Οὐνεκα. “Because,” an adverb. Properly for οὐ ἐνεκα, “on account of which,” “wherefore.” Usually, however, reflexive, the antecedent τοῦνεκα being omitted, “therefore,” “since.” Hence, in general, “for that,” “because.”

Χρῦσην, accus. sing. of Χρῦσης, ου, ὁ, “Chryses,” priest of Apollo at Chrysē in Troas, and father of Astynōme, or, as she is commonly called, Chrysēis.

Ἠτίμησε, 3 sing. 1 aor. indict. act. of ἀτιμάω, ᾧ, fut. ἥσω, “to treat with indignity,” “to insult.” From α, priv., and τιμάω, ᾧ, “to honor.”

Ἀρητῆρα, accus. sing. of ἀρητήρ, gen. ἥρος, ὁ, “a priest.” Strictly, “one that prays,” the priest conveying the prayers of the people to the gods. From ἀράομαι, “to pray.”

LINE 12. Ἦλθε, 3 sing. 2 aor. indic. act. of ἐρχομαι, “to come,” “to go;” fut. ἐλεύσομαι; 2 perf., with reduplication, ἐλήλυθα. The aorist ἦλθον is syncopated from ἦλϋθον, which is common in Epic, rare in Tragic poetry. The form ἦλυθα of the 2 perf. is not Attic.

Θοός, accus. plur. fem. of θοός, ἥ, ὅν, “swift.” Probably from θέω, “to run.”

Ἐπί, in Homeric Greek an adverb, afterward a preposition governing the gen., dat., and accus. Radical signification, “upon.” With the accusative in the present passage it denotes motion toward, “unto.”—Compare the Sanscrit *api*. (Pott, *Etymol. Forsch.*, vol. i., p. 109.)

Νῆας, Epic and Ionic accus. plur. for ναῦς, from νηῦς, gen. νηός; Attic ναῦς, gen. νεώς, ἥ, “a ship.” Compare the Sanscrit *nāus*, and Latin *nav-is*. The original form of the nominative was νᾶς.

LINE 13. Ἀνσόμενος, fut. part. mid. of λύω, “to free for another;” mid. λύομαι, “to free for one’s self,” “to redeem,” or “ransom;” fut. λύσομαι; perf. pass. λέλυμαι; 1 aor. pass. ἐλύθην.

Θύγατρα, accus. sing. of θυγάτηρ, “a daughter;” gen. θυγαῖτερος, contracted θυγατρός; dat. θυγαῖτερι, θυγατρί; accus. θυγαῖτερα, but Epic θύγατρα; voc. θύγατερ. Homer employs both forms: the trisyllabic, however, is only used in prose.—Of the same root with the Sanscrit *duhitri*; the Gothic *dauthar*; the German *tochter*, and our “daughter.”

Line 13-15.

Φέρων, pres. part. of φέρω, "to bear," fut. οἶσω; perf. ἐνήνοχα. The radical signification, "to bear," is, in fact, the same word with the Greek φέρω (*ph-ero*, *bh-ero*, *bero*); the Latin *fero*; the Sanscrit *Bhri*; Persian *Ber*, &c. Compare the German *bahren*, *fahren*.

Ἀπερείσια, accus. plur. neut. of ἀπερείσιος, *ον, ό, ή, τό*, poetic form for ἀπειρέσιος, "boundless," "invaluable." Ἀπειρέσιος is a lengthened form of ἄπειρος, which last comes from *a*, priv., and *πεῖρας*, poetic for *πέρας*, "an end," or "limit."

Ἀποινα, *ων, τά*, accus. plur. neut. "A ransom." It is used only in the plural; and, according to Passow, comes from *a* copulative and *ποινή*, and means, "things all one with a *ποινή*, or penalty," i. e., "taken for, or instead thereof." Pott, however, deduces it from ἀπό, "penalty in full," like the German *Ab-busse*.

LINE 14. Στέμμα, ἄτος, *τό*, "a fillet," from στέφω, "to encircle," "to encompass," &c. (Consult note.)

Ἐχων, pres. part. of ἔχω, "to have," "to hold;" fut. ἔξω; and in Homer more frequently σχήσω; perf. ἔσχηκα.

Χερσίν, dat. plur. of χεῖρ, gen. χειρός, *ή*, "a hand." Poetic forms are χεῖρεσι and χεῖρεσσι.—χεῖρ is the old Latin form *hir*, equivalent to *vola*, "the palm," or *hollow of the hand*, and occurring in Lucilius (*ap. Cic., de Fin., ii., 8*). The root is probably to be found in the Sanscrit *hri*, "to take," or "seize," akin to *αἰρέω*, *ἀγρέω*, *ἀρπάζω*, the English *grip*, &c.

Ἐκηβόλου, gen. sing. masc. of ἐκηβόλος, *ον, ό, ή*, "far-darting," "far-shooting;" an epithet of Apollo, from ἐκάς, "afar," and βάλλω, "to dart."

Ἀπόλλωνος, gen. of Ἀπόλλων, *ωνος, ό*, "Apollo," son of Jove and Latona (consult *Λητοῦς*, line 9), and brother of Diana. He was born, according to *Il., iv., 101*, in Lycia (*Λυκία*, i. e., the country of *light*. Compare the old root *λύκ-η*, *light*, and also *luc-eo*, *lux* (*luc-s*), the German *licht*, and our *light*). As the god of archery, he is called ἐκηβόλος, ἀργυρότοξος, &c.—Probably the name is of Oriental origin. The Cretan form for *Helios*, or "the Sun" (*Ἥλιος*), was *Abelios* (*Ἀβέλιος*). i. e., *Αἴλιος*, with the digamma inserted (*Ἀφῆλιος*), with which we may compare the Doric Ἀπέλλων, for Ἀπόλλων, and the form *Apellinem* for *Apollinem*, as cited by Festus. We have here the Oriental root *Bel* or *Hel*, an appellation for the Sun in the Semitic languages.

LINE 15. Χρυσέω, dat. sing. neut. of χρύσεος, *η, ον*, contracted by the Attics into χρυσοῦς, *ή, οῦν*. Epic form χρύσειος, *η, ον* "golden." Homer and Hesiod use both χρύσεος and χρύσειος, but

Line 15-18.

never χρυσοῦς, though the fem. χρυσῆν is still found in the editions of the latter poet.—From χρυσός, “gold.”

Ἀνά. Consult note, and also line 10.

Σκῆπτρῳ, dat. sing. of σκῆπτρον, ον, τό, “a sceptre.” (Consult note.) Doric form σκᾶπτον. Both from σκῆπτω, “to lean upon,” &c.

Ἐλίσσετο, 3 sing. imperf. ind. of middle deponent λίσσεται, “to entreat,” “to beseech;” fut. λίσσεται. Another form of the verb is λίτομαι: 1 aor. ἐλλίσάμην.—Compare the Sanscrit root *lut*, “to speak out,” and the Latin *laud-o* (primitive meaning “to call loudly on one by name.” *Aul. Gell.*, 2, 6), together with the German *laut*, and our *loud*.

Ἀτρείδᾱ, accus. dual of Ἀτρείδης. (Consult verse 7.)
 LINE 16. Observe that the dual α is always long. The dual is not always used where two persons or things are spoken of, but only where such two persons or things are either really a pair, or, *in animo loquentis*, are considered as such. Hence the numeral δύο is sometimes brought in to add precision to the meaning, when the idea of parity stands in need of additional development. The two Atridæ are here supplicated at one and the same time, being both present.

Μάλιστα, “most of all.” Superlative of the adverb μάλα, “very,” “very much,” “exceedingly,” &c.

Κοσμήτορε, accus. dual of κοσμήτωρ, ορος, ό, “a leader;” literally, one who marshals or arranges. From κοσμέω, “to order,” “to arrange.”

Λαῶν. Consult line 10.

Εὐκνήμιδες, voc. plur. of εὐκνήμις, ἰδος, ό, ή, “well-greaved.”
 LINE 17. (Consult note.) From εὖ, “well,” and κνημίς, “a greave,” so called because covering and protecting the κνήμη or leg in front, from the knee to the ankle.

Δοῖεν, 3 plur. 2 aor. optative act., contracted for δοίησαν,
 LINE 18. from δίδωμι, “to grant,” “to give;” fut. δώσω: pref. δέδωκα.

—The verb δίδωμι appears to be reduplicated from the root Δο-, which appears in the derivative forms, as also in the Latin *do*, with which compare *dedo* and *dido*.

Ὀλύμπια, accus. plur. neut. of Ὀλύμπιος, ον, ό, ή, τό, “Olympian,” of or belonging to Olympus; said of the gods as dwelling thereon, and of their mansions as standing there. From Ὀλυμπος, “Olympus,” a mountain in Thessaly, on the northern frontier, near the sea, and the fabled abode of the gods.—Consult line 44.

Δώματα, accus. plur. of δῶμα, ατος, τό, “a mansion,” “an abode” from δέω, “to build.”

Line 19-20.

LINE 19. Ἐκπέρσαι, 1 aor. inf. act. of ἐκπέρθω, "to sack," "to destroy utterly;" fut. ἐκπέρσω. From ἐκ, "utterly," "thoroughly," and πέρθω, "to destroy."

Πριάμοιο, Epic for Πριάμον, gen. sing. of Πρίαμος, "Priam," son of Laomedon, and the last king of Troy. When Hercules took the city during the reign of Laomedon, Priam was in the number of the prisoners, but his sister Hesione *redeemed* him from captivity, and he exchanged, in consequence, his original name of Podarces for that of Priam, which signifies "bought," or "ransomed," from πρί-μαι, "to buy."

Πόλιν, accus. sing. of πόλις ιος, ἡ, "a city." The Epic and Ionic genitive is πόλιος, and the ι of the stem is retained through all the cases. The Attic gen. is πόλεως, but in Attic poetry πόλεος is also used. Another Epic form is πόλῃος, &c —Compare the Sanscrit *pallî*, "a stronghold," "a fortress."

Εὖ. An adverb, "well," "in safety," &c. Strictly speaking, the neuter of εὖς, an old Epic adjective, meaning "good," "brave," "noble."

Οἴκαδε, "homeward," "to one's home." When a long penult is required, οἰκόνδε is employed. (Consult Excursus v., page 427.)

Ἰκέσθαι, 2 aor. infin. mid. of ἰκνέομαι, "to come," "to arrive at," "to go;" fut. ἰξομαι : 2 aor. ἰκόμην. The verb ἰκνέομαι is merely a lengthened form from ἴκω, which last is the common form in Homer, who only uses the present ἰκνέομαι twice (*Od.*, ix., 128; and xxiv., 339). But he often has the fut. and 2 aor.

LINE 20. Παῖδα, accus. sing. of παῖς, παιδός, ὁ, ἡ, "a child," a son or daughter. The Æolo-Doric dialect said ποῖρ for παῖς, whence the Latin *puer*. Compare the Sanscrit *putra*.

Ἐμοί. Emphatic form of the dative, for μοί, from ἐγώ, "I."

Λῦσαι, 1 aor. infin. act. of λύω, "to release," "to free;" fut. λῦσω, perf. λέλῃκα; 1 aor. ἔλῃσα.

Φίλην, accus. sing. fem. of φίλος, η, ον. This adjective has usually a passive signification, "loved," "beloved," "dear." It soon, however, came to be used as a substantive, like the Latin *amicus*, "a friend."—The poets, especially Homer, use φίλος as a paraphrase of the possessive pronoun, *my*, *thy*, *his*, with those things that may safely be assumed to be dear to a person; and at last it became a regular epithet of many words even when no affection can be implied in it.

Ἀποινα. Consult line 13.

Δέχεσθαι, pres. infin. mid. of δέχομαι, "to receive;" fut. δέξουαι.

Line 20-24.

perf pass. δέδεγμαι. The Ionic form of δέχομαι is δέκομαι; but not so in Homer.—Buttmann traces both δέχομαι and δαίκνυμι to the same root δεκ, with the common notion of *stretching out the right-hand* (δεξιὰ), either *to point*, as in δαίκνυμι; or *to welcome*, as in δέχομαι.

LINE 21. Ἀζόμενοι, pres. part. mid. of ἄζομαι, “*to reverence*,” as a deponent verb. The form ἄζω usually, and in Homer always, appears as a defective.

Διός. Consult line 5.

Εκηβόλον. Consult line 14.

Ἀπόλλωνα. Consult line 14

LINE 22. Ἐνθα. “*Therupon*.” An adverb of both time and place. From the preposition ἐν.

Ἐπευφήμησαν, 3 plur. 1 aor. indic. act. of ἐπευφημέω, “*to shout assent*,” or “*applause*.” From ἐπί and εὐφημέω, “*to applaud*.”

LINE 23. Αἰδεῖσθαι, pres. infin. mid. of the deponent αἰδέομαι, “*to reverence*,” “*to respect*,” fut. αἰδέσομαι (poetic -έσσομαι and also -ήσομαι): perf. pass. ἤδεσμαι: 1 aor. pass. ἤδέσθην: 1 aor. mid. ἤδεσάμην. This last is little used except by the poets. An old Epic present is αἰδομαι, which occurs often in Homer, and once or twice in the tragic writers.

Ἱερῆα, accus. sing. Epic and Ionic for ἱερέα, from ἱερεύς, ἕως, Epic and Ionic ἦος, ὅ, “*a priest*.” From ἱερός, “*sacred*.”

Ἀγλαΐ, accus. plur. neut. of ἀγλαῖος, ἡ, ὄν (and also ὅς, ὄν, in Theognis, and Eurip., Andr., 135). “*Splendid*,” “*brilliant*,” “*beautiful*,” &c. It is an old Epic and Lyric word, being only found twice or thrice in Attic poets, and is akin to αἰγλή, “*lustre*,” “*glitter*,” &c.

Δέχθαι, Epic syncopated aorist of the infinitive, from δέχομαι, “*to receive*.” Thus, ἐδέγμην, ἔδεξο, ἔδεκτο: infin. δέχθαι: imperat. δέξο. These syncopated passive aorists are formed from the simple present of the verb; and, when that present is the one in common use, they are distinguished from the imperfect and the moods of the present merely by the syncope. Hence they are exactly like the perfect and pluperfect pass. of those verbs, but without the reduplication; and may therefore be compared, but must not be confounded with them. In meaning, whether active, passive, or middle, they follow their present in μαι; and they belong only to the oldest periods of the language. (Buttmann’s Irreg. Verbs, p. 56 not., ed Fishlake.)

Ἀγαμέμνονι, dat. sing. of Ἀγαμέμνων, ονος, ὁ, “*Agamemnon*,” son of Plisthenes and brother of Menelaus. He was king of Mycenæ and commander of the Grecian forces at Troy. Consult article Ατρείδης, line 7.

Line 24-26.

Ἦνδανε, 3 sing. imperf. indic. act. of ἀνδάνω, "to please;" fut. ἀδήσω: 2 perf. ἔαδα: 2 aor. ἔαδον, for which last Homer has sometimes the more poetic form εὔαδον, from the digammated ἔφαδον. The Ionic ἐάνδανον, moreover, is the strict Homeric form of the imperfect itself, having been written, before the disappearance of the digamma, ἐφάνδανον.

Θυμῶ; dat. sing. of θυμός, οὐ, ὁ, "the soul." Observe the difference in quantity between this θυμός, and θύμος, ον, ὁ, "thyme." And yet they both would seem to come from the same source, namely, θύω, a verb indicative of violent motion in general, which is itself akin to the Sanscrit root *dhu*, "to agitate." Thus, θυμός, "the soul," refers to the seat of strong feeling and passion; while in θύμος, "thyme," we see lurking the idea of vapor rapidly ascending, thyme having been commonly used by the ancients in fumigations, and often as fuel in sacrifices, the brushwood of the plant having been employed for this latter purpose. Compare the Latin *fumus*. (*Donaldson's New Cratylus*, p. 582.—*Pott, Etymol. Forsch.*, vol. i., p. 211.)

ΛINE 25. Ἀφίει, 3 sing. Epic imperf. indic. act., from ἀφίέω, Epic and Ionic form for ἀφίημι. It wants the augment, this being often omitted in the Epic and Ionic dialects; the full form with the augment would be ἡφίει.—Observe that in the Epic, Ionic, and Doric dialects, the forms from verbs in έω and όω are often employed in the 2 and 3 pers. sing. of the present and imperfect, instead of those from verbs in μι. (*Kühner*, § 202, 2.)

Κρατερόν, accus. sing. neut. of κρατερός, ά, ον, "strong," "powerful," and hence "harsh," "hard-hearted," "rough." From κράτος, "strength," through κρατέω, "to be strong," &c.—Observe that κράτος, poetic κάρτος, appears akin to the German "hart," and English "hard."

Μῦθον, accus. sing. of μῦθος, ον, ὁ, "a word," "a mandate," &c.—If μῦθος was in Æolic μόθος, as we find it asserted, we may trace an analogy between this word and the English "mouth." But consult *Buttmann, ad Schol. in Od.*, xxi., 71, p. 532.

Ἐτελλεν, 3 sing. imperf. indic. act. of τέλλω, "to make to arise," "to call into existence," "to make." Hence ἐπὶ μῦθον ἔτελλεν, "He made (or uttered) an injunction besides," i. e., "he added thereto an injunction;" fut. τελλῶ; 1 aor. ἔτειλα.—Akin to the Sanscrit *till*, "to move," "to arise." (*Eichhoff, Vergleich.*, p. 209.)

Μή. Adverb, "not." Used in cases where the negative depends on some previous condition either expressed or implied, while οὐ denies absolutely and independently.—It is very

Line 26-28

frequently employed in clauses containing a *command*, *entreaty*, *warning*, or expressing a *wish* or *fear*; in which cases, like the Latin *ne*, it stands first in a sentence.—*Μή* also appears as a *conjunction*, “*that . . . not*,” “*lest*.” (Latin *ne*.)—It is also used as an *interrogative*: 1. In direct questions, with all cases of the indicative; but, like the Latin *num*, mostly where a negative answer is expected; as, ἦ μὴ που φάσθε; “*surely ye did not say?*” Whereas with οὐ the answer expected is affirmative. 2. In indirect questions, or when another’s question is repeated, μή is used in a sense that may be rendered by *whether*.—The Latin *ne* appears to be only a dialectic variety of μή.

Γέρον, voc. sing. of γέρων, οντος, ὁ, “*an old man*.”—According to Donaldson, γέρων is akin to γέρας, “*the privilege or peculiar gift of a person in authority*,” *i. e.*, the first share of the booty, and so forth. Hence γέρων (*i. e.*, γέροντ-ς), a person holding such privilege and authority; an elder or ruler. The same writer thinks that γέρων has no affinity whatever with γῆρας, “*old age*.” (*New Cratylus*, p. 376.)

Κοίλῃσιν, Epic and Ionic dat. plur. fem. for κοίλαις, from κοῖλος, η, ον, “*hollow*.”—Compare the Old High German *hol*; the later *hohl*; our *hollow*; the Latin *cæl-um*, &c.

Νηυσί, Epic and Ionic dat. plur. of νηῦς, νηός, ἡ, “*a ship*.” Consult line 12.

Κιχείω, pres. subjunctive, Epic form for κιχέω, ᾧ, from κιχέω, a supposed form of the present, and taking the place, in the forms derived from it, of the more common κιχάνω: fut. κιχήσω. (*Buttmann, Irreg. Verbs*, p. 147, ed. Fishlake.)

LINE 27. Δηθύνοντα, accus. sing. of pres. part. act. of δηθύνω, “*to delay*,” “*to tarry*”; fut.—ῥνω. From δηθά, “*long*,” “*for a long time*.”

Ὑστερον, “*hereafter*,” “*afterward*”; accus. sing. neut. of ὕστερος, α, ον, “*the latter*,” “*later*,” “*following*,” taken adverbially.

Ἀὔτις, “*again*,” as of time; “*back*,” “*back again*,” as of place. Ionic and Epic form for αὐθις.—A lengthened form of αὐ, with which it agrees in most significations.

Ἴόντα, accus. sing. pres. part. of εἶμι, “*to go*,” “*to come*.” Epic fut. εἶσομαι (in the signification “*to hasten*”); 2 perf. ἦια.

LINE 28. Μή. Consult line 26.

Νύ. Epic and shortened form of the enclitic νύν, and equivalent to οὖν, “*therefore*,” “*thereupon*,” “*in that event*.” (Consult note.)

Τοι. An enclitic particle, strictly an old dative, for τῷ, “*therefore*,” “*accordingly*”; often also, serving to strengthen an asser-

Line 28-30.

tion, "in truth, in reality," "verily."—It very often serves to strengthen other particles, which it usually follows; as, γάρ τοι, γέ τοι, ἦτοι, καίτοι, &c.; but sometimes τοι is put first; as, τοιγάρ, τοίνυν, &c.

Χραιομένη, 2 sing. 2 aor. subj. act., and assigned to χραισμέω, a verb not used in the present, but only in certain merely Epic forms; fut. χραισμήσω; 1 aor. ἐχραιομήσα; 2 aor. ἐχραιομον.—Strictly speaking, "to ward off" something destructive from one, like ἀρκέω, with the accus. of the thing and the dat. of the person; but more frequently, with the dative of the person only, "to defend" any one; "to help," "to prove of avail," &c. In the present passage, however, it is better to suppose the dative understood, than to make τοι stand for σοί, as some do.

Θεοῖο, Epic and Ionic (or, according to the grammarians, Thessalian) form of θεοῦ, gen. sing. of θεός. (Kühner, § 270, 2.)

LINE 29. Λύσω, fut. act. of λύω, "to release," "to free."—Observe that the active here refers to a freeing for another, namely, the maiden's father; and consult line 13.

Πρίν. Adverb of time. "Sooner," "before," &c. The Doric form is πρᾶν, akin to the Sanscrit *pra*, "before."

Μῖν. Ionic accus. sing. of the pronoun of the third person, through all genders; and so for αὐτόν, αὐτήν, αὐτό. More rarely for αὐτούς, αὐτάς, αὐτά. In the present passage it stands for αὐτήν. The Doric and Attic form is νῖν, but it is never used in Attic prose. Homer joins μὲν αὐτόν, "him himself," merely as a stronger form (*Il.* xxi., 245); but αὐτόν μιν is reflexive, "one's self," for ἑαυτόν. The forms μῖν and νῖν belong manifestly to the same stem with ἔω, another form of the accusative (compare Hesychius, ἔν: αὐτόν, αὐτήν, Κύπριοι), with which we may compare the old Latin *im* and *em* for *eum*, which occur in Festus (*Excerpt. Paul. Diac.*, ed. Lindemann, p. 36 and 58), and also the English *him*.

Γῆρας, γήραος, τό, "old age." Uncontracted form of the genitive, γήρατος (Attic gen. γήρωος), dat. γήραϊ (Attic γήρα).—Akin to the Sanscrit root *jû* (*jarâ*), "to wear away." (Donaldson's *New Cratylus*, p. 376.)

Ἐπεισιν, 3 sing. pres. indic. act. of ἔπειμι, "to come upon," with a future signification, which εἶμι, "to go," and its compounds, commonly have in Attic, and occasionally in Epic and Doric.

LINE 30. Ἐνί, in Homeric Greek an adverb, afterward a preposition; Epic form for ἐν.

Ἄογει, dat. sing. of Ἄργος, εὖος, τό. (Consult note.)

Line 30-33.

Τηλόθι. "*Far*," "*at a distance*." Adverb of place, from τηλοῦ, "*afar*." Consult Excursus v, p. 427.

Πάτρης, gen. sing. of πάτρη, ης, ἡ, "*a native land*," Epic and Ionic for πάτρα, ας, ἡ. Literally, "*one's father-land*," from πατήρ, "*a father*."

LINE 31. Ἰστόν, accus. sing. of ἰστός, οὔ, ὁ, "*the loom*." Properly, the bar or beam of the loom, which stood upright, instead of lying horizontally, as in modern looms. Hence it comes from ἵστημι, "*to place*," "*to set up*." The vertical loom is still used in India, as also at the Gobelins manufactory.

Ἐποιομένην, accus. sing. fem. pres. part. of the middle deponent ἐποίχομαι; fut. ἥσομαι, "*to go toward*," "*to approach*," and, with ἰστόν, "*to ply*." (Consult note.)—From ἐπί, "*unto*," and οἶχομαι, "*to go*."

Λέχος, accus. sing. neut. of λέχος, εος, τό, "*a couch*." From λέγω, "*to lull to sleep*," "*to put to bed*."

Ἀντιόωσαν, accus. sing. fem. pres. part. of ἀντιάω, and lengthened, according to the Epic custom, from ἀντιῶσαν. Thus, ἀντιόων, ἀντιόωσα, for ἀντιῶν, ἀντιῶσα. The literal meaning of the verb is "*to meet with*," &c.; and thence we have among the secondary meanings, "*to busy one's self with*," "*to arrange*," "*to prepare*," &c. (consult note); fut. ἀντιῶσω; 1 aor. ἠντιῶσα. Observe the short penult of the future and aorist, so that these tenses belong equally to ἀντιάω and ἀντιῶω.

LINE 32. Ἴθι, 2 pers. sing. pres. imperative of εἶμι, "*to go*."

Ἐρέθιζε, 2 pers. sing. pres. imperative of ἐρεθίζω, "*to provoke*;" fut. ἴσω, Attic ἰῶ; perf. ἠρέθικα. Frequentative form from ἐρέθω.

Σαώτερος, comparative of σάος, "*safe*." The positive, in fact, is found only in the contracted form σῶς, σῶν, ὁ, ἡ, τό. The form σῶος is a lengthened one, and post-Homeric.

Κε. Consult note.

Νέηαι, 2 pers. sing. pres. subj. of the middle poetic deponent νέομαι, namely, νέωμαι, νέηαι, νέηται; hence νέηαι is for νέη, the later form; whereas the earliest form was νέησαι, which, on dropping the σ, became νέηαι.

LINE 33. Ὡς, equivalent to οὕτως, "*thus*," as indicated by the accent.

Εφατο, 3 sing. imperf. indic. middle of φημί, "*to say*;" namely, ἐφάμην, ἔφασο, ἔφατο: fut. φήσω: 1 aor. ἔφησα.—Observe that, from the radical word φάω, come not only φάος, φάσις, and φαίνω, "*to show*," but also the whole family of φημί, φήμη, φάτις; Lat. fama, fari

Line 33-35.

&c., for the first notion in all is *to make known* or *evident*, *e. g.*, by words.

Ἐδδεισεν, 3 sing. 1 aor. indic. act. of δέιδω, "*to fear*." The ordinary form of the aorist is ἔδεισα, but with the Epic writers, the aorist, when augmented (as in the present case) or compounded, is usually written with δδ. Thus, περίδδεισα (*Il.*, xi., 508), &c.

Ἐπειθετο, 3. sing. imperf. indic. middle of πείθω, "*to persuade*;" fut.-σω; perf. πέπεικα; middle πείθομαι, "*to persuade one's self*," *e. g.*, to follow the directions of another, "*to obey*."

LINE 34. Βῆ, for ἔβη, augment dropped, as is often done by the Epic and Ionic writers.—3 sing. 2 aor. indic. act. of βαίνω, "*to go*."

Ἀκέων, in form a participle, having in the feminine ἀκέουσα, but used by Homer with a kind of adverbial force, "*in silence*," "*stilly*," "*silently*," &c. The dual, ἀκέοντε, occurs, *Od.*, xiv., 195; the plural form never.—Akin, perhaps, to the root *tac* of *taceo*.

Θῖνα, accus. sing. of θίς (later θίν) ; gen. θινός, *δ*. Literally, "*a heap*," especially said of the *sand-heaps* on the beach; and hence, in general, "*the shore*," "*the beach*." Compare the German *Dünen*, and English *downs*.

Πολυφλοίσβοιο, Epic and Ionic for πολυφλοίσβου, gen. sing. fem. of πολύφλοισβος, "*loud roaring*," from πολύς and φλοῖσβος, "*a confused roaring noise*."

Θαλάσσης, gen. of θάλασσα, ἡ, "*the sea*." Homer, when he uses it of a particular sea, means by θάλασσα the Mediterranean; for he calls the outer sea Ὠκεανός, and means by it a river.—Probably from ἅλς, "*salt*," so that θ is a substitute for the aspirate. Compare ἅμα and θάμα.

LINE 35. Πολλά, accus. plur. neut. of πολύς, used adverbially.

Ἀπίνευθε, "*apart*," "*afar off*," &c. Adverb, from ἀπό and ἀνευθε "*apart from*," "*away*."

Κιών, pres. part. act. of the poetic verb κίω, "*to go*." The present is not used in the indicative, but frequently in Homer, &c., we have the optative κίοιμι, part. κιών, κιοῦσα, and imperfect ἔκιοι, or, without augment, κίων. Found in no other tenses.

Ἦρᾱτο, 3 sing. imperf. indic. of the middle deponent ἁράομαι; fut. ἄσομαι, Ionic ἥσομαι, "*to pray*." From ἁρά, ἡ, "*a prayer*."

Γεραίός, ὁ, ὄν, "*old*." Used in Homer (who never has γηραιός) always of men, with the accompanying idea of dignity, "*venerable*." Comparative γεραίτερος; superl. νεραίτατος.—Compare the root of νέω. Line 26.

Line 36-39.

LINE 36. Ἡῦκομος, Epic for εὕκομος, ον, "*fair-haired*."—From εὕ and κόμη, "*the hair*."

Τέκε, for ἔτεκε, augment being dropped, 3 sing. 2 aor. indic. act. of τίκτω, "*to bear*," &c. ; fut. τέξω : fut. mid. τέξομαι ; which last is more usual ; perf. τέτοκα.—Lengthened from a root τεκ-.

LINE 37. Κλῦθι, 2 sing., Epic 2 aor. imperative of κλύω, "*to hear*." (Compare βῆθι, γνῶθι.) The present of the imperative is κλύε, κλυέτω.

Μεῦ, Epic and Ionic for μοῦ, enclitic genitive of ἐγώ.

Ἀργυρότοξε, voc. sing. of ἀργυρότοξος, "*with silver bow*." Epithet of Apollo, "*bearer of the silver bow*." From ἄργυρος, "*silver*," and τόξον, "*a bow*."

Χρύσην, accus. sing. of Χρύση, ης, ἡ, "*Chrysa*." (Consult note.)

Ἀμφιέβηκας, 2 sing. perf. indic. act. of ἀμφιβαίνω, "*to go around*," "*to protect*;" fut. ἀμφιβήσομαι ; perf. ἀμφιέβηκα. (Consult note.) From ἀμφί, "*around*," and βαίνω, "*to go*."

LINE 38. Κίλλαν, accus. sing. of Κίλλα, ας, ἡ, "*Cilla*." (Consult note.)

Ζαθέην, accus. sing. fem. of ζάθεος, έα, εον, "*very divine*," and Epic and Ionic for ζαθέαν. From the inseparable particle ζα, with intensive signification, and θεός.—Another intensive prefix is δα, which is commonly regarded as merely a dialectic variety of ζα, and both are sought to be derived from διά. This, however, is certainly incorrect, since διά originally means "*through*," or, more properly, "*asunder*" (perhaps connected with δίς), and can never, like *per*, have a really strengthening force. Hartung, therefore, regards ζα as a collateral form of άγα (άγαν), and άγα as corresponding to the Sanscrit *sa-ha*. Now *sa*, in all likelihood, is the same with the *a intensivum* of the Greeks ; while *ha* corresponds to γα or γε, and both words, therefore, are nearly allied in meaning ; so that out of this *ha* (γα, γε), the form ζα (δα) may have arisen. (Hartung, vol. i., p. 352.—Kühner, vol. i., p. 431, *not*.)

Τενέδοιο, Epic and Ionic for Τενέδου, gen. of Τένεδος, ον, ἡ, "*Tenedos*." (Consult note.)

Ἴφι. Adverb, "*powerfully*," "*with might*," &c. In Homer it has the digamma, Ἔϊφι, and is, therefore, regarded by some as an old poetic dative from ἰς.

Ἀνάσσεις, 2 sing. pres. indic. act. of ἀνάσσω, "*to rule over*," "*to reign over*;" fut. ἀνάξω. From ἄναξ.

LINE 39. Σμινθεῦ, voc. sing. of Σμινθείς, έως, ό, "*Sminthēus*" an epithet of Apollo. (Consult note.)

Line 39-41.

Ποτέ, an enclitic particle, "ever," "at any time," "at some time." But πότε, with the acute on the penult, an interrogative particle, "when," "at what time."

Τοι, Epic, Ionic, and Doric for σοί, dat. sing. of σύ, but with this difference, that σοί always retains its accent in Epic, Ionic, and Doric, while τοι is always enclitic.

Χαρίεντα, accus. sing. masc. of χαρίεις, εσσα, εν, "beauteous," "pleasing." From χάρις, "grace," "beauty," &c.

Νηόν, accus. sing. of νηός, οὔ, ό, Epic and Ionic for ναός, οὔ, ό, "a temple."—From ναίω, "to inhabit."—Strictly, any house or dwelling, but, like the Latin *ædes* (in sing.), limited in use to the dwelling of a god, a temple.

Ἔρεφα, 1 aor. indic. act. of ἐρέφω, "to cover over," "to roof over," "to erect." (Consult note.)—The primitive idea involved in ἐρέφω is that of the exclusion of light, as caused by a covering put upon any thing; and hence the word is probably akin to the Hebrew *ereb*, *erev*, and our "eve-ning."

LINE 40. Τοι, for σοί. Consult previous line.

Πίονα, accus. plur. neut. of πίων, ό, ή; neut. πῖον; gen. πῖονος, "fat," "well fed," "sleek." Comparative and superlative, πιότερος, πιότατος, as if from πῖος, "fat."

Μηρία, accus. plur. of μηρίον, ου, τό, "a thigh." The singular, however, is, in fact, never used, and is merely given here to show the analogy of formation.—From μῆρα τά, a rarer Homeric plural, and this last akin to μηρός, οὔ, ό, "the thigh."—The old grammarians used to distinguish between μηρία, "thigh-bones," and μηροί, "thighs." But this is opposed by Hermann and Nitzsch.

Ἐκηα, 1 sing. Epic 1 aor. indic. act. of καίω (Attic κύω); fut. καύσω, &c. This form ἔκηα supposes, in strictness, a present κήω, which does not, it is true, actually appear, but still we have the imperfect ἔκην among the various readings of *Od.*, ix., 553. (*Kühner*, vol. i., p. 179.)

LINE 41. Ἡδέ, "and," conjunction, joining two words together just like καί, and of frequent occurrence in Homer.—If ἡμέν, "as well," goes before, ἡδέ is "as also," like καί . . . καί.

Αἰγῶν, gen. plur. of αἶξ, αἰγός, ό, ή, "a goat."—From αἰσσω, "to rush," "to dart," and so, strictly, "a darter," "a springer."

Τόδε, accus. sing. neut. of the demonstr. pronoun ὅδε, ἥδε, τόδε, "this," "that." In reality, however, it means "this one here," &c., like the Latin *hicce*, *hæcce*, *hocce*.

Κρήνηνον, 2 sing. 1 aor. imperative act. of κραταίνω, "to accomplish,"

Line 41-44.

"to bring to pass," "to grant," and *κραταίνω* itself is a lengthened form of *κραίνω*, fut. *κρᾶνῶ*, 1 aor. *ἐκρηνα*, lengthened form *ἐκρήνηνα*—Akin to the Sanscrit root *kri*, "to make," whence we have also the Latin *creare*. (Pott, *Etymol. Forsch.*, vol. i., p. 219.)

Ἐέλδωρ, Epic for *ἐλδωρ*, τό, "a desire," "a wish," itself a poetic word.—Pott regards *ἐλδομαι* and *ἐλδωρ* as merely enlarged by the addition of a d-sound, and seeks to trace an analogy between *ἐλω*, *ἐλομαι*, and *velle*, &c.

LINE 42. *Τίσσειαν*, 3 plur., 1 aor. opt. Æolic, of *τίνω*, "to pay a price" by way of return or recompense, "to atone for;" fut. *τίσω*; perf. *τέτικα*; 1 aor. *ἔτισα*.—Not from *τίω*, which is confined to the signification of *paying honor*.

Ἐμά, accus. plur. neut. of *ἐμός*, ἡ, όν, "my," "mine," possessive pronoun of 1 pers.

Δάκρυα, accus. plur. of *δάκρυ*, νος, τό, "a tear."—Compare the Latin *lacrū-ma*, and the Sanscrit *acru*.

Σοῖσι, Epic and Ionic for *σοῖς*, dat. plur. of *σός*, σή, σόν, "thy," "thine;" possessive pronoun of 2 pers., from *σύ*, "thou."

Βέλεσσιν, Epic for *βέλεσιν*, dat. plur. of *βέλος*, εος, τό, "an arrow." Literally, "any thing hurled," "a missile."—Akin to *βάλλω*, which last appears to have been originally *ιάλλω*, or, rather, with the digamma, *φιάλλω*. (Donaldson's *New Cratylus*, p. 122.)

LINE 43. Ὡς ἔφατ'. Consult line 33.

Εὐχόμενος, pres. part. of the deponent *εὐχομαι*, "to pray;" fut. *εἴξομαι*; 1 aor. *ἠὔξάμην*. Literally, "to pay one's vows," from *εὐχή*. "a vow."

Ἐκλυε, 3 sing. imperf. (with aorist force) indic. act. of *κλύω*, "to hear."—Compare the Sanscrit *cru*, and Latin *cluo*.

Φοῖβος, ου, ό, "Phæbus," an epithet of Apollo. Properly an adjective, *φοῖβος*, η, ου, "pure," "bright," &c. Hence "Phæbus" means "the Bright," or "Pure." In no case, however, must Homer's *Φοῖβος* be taken for the *sun-god* (*Ἥλιος*), for Apollo did not receive this character until much later.—Probably from *φάος*, *φῶς*, "light," "brightness." (Compare Müller, *Dorians*, vol. i., p. 324.)

LINE 44. Κατά, in Homeric Greek, an adverb, "down," afterward a preposition.

Οὐλύμποιο, Epic and Ionic for *Ὀλύμπου*, gen. sing. of *Ὀλύμπος*, ου, ό, "Olympus" a high mountain on the northern frontier of Thessaly, near the sea, and the fabled abode of the gods. From its peaks being often seen rising above the clouds into the calm ether, it was the old belief that here was an opening in the vault of heaven, closed by a

Line 44-46.

thick cloud as a door (*Il.*, v., 751.) The highest peak was held to be the seat of Jove; the surrounding ones belonged each to one of the gods of his court (*Il.*, xi., 76, &c.); and they only came to the highest when summoned to feast or council. Afterward, philosophers placed the gods in the centre of heaven, round the palace of Jove, which was in the very zenith, and to this the name of *Olympus* was continued. (*Voss, ad Virg., Georg.*, iii., 261, p. 586.)

Καρήνων, gen. plur. of κάρηνον, ον, τό, "the head," "the summit" Homer never uses the singular.—From κάρη, τό, "the head."

Χώμενος, pres. part. of the middle deponent χώομαι, "to be incensed," "to be enraged;" fut. χώσομαι; 1 aor. ἐχώσαμην.—It is merely an Epic word, and akin to χολή.

Κῆρ, accus. sing. of κῆρ; gen. κῆρος, τό; contracted from κέαρ, "the heart."—Observe that κέαρ first occurs in Pindar and the tragedians, for Homer always uses κῆρ.—Compare kār, the Doric form of κῆρ, with the Latin *cor*, *cordis*.

Τόξα, accus. plur. of τόξον, ον, τό, "a bow."—Homer is
LINE 45. fond of employing the plural number, which is generally explained by the plural of excellence, as we have done in the notes. Some, however, see in this plural merely an allusion to the bow as formed of two component parts, namely, two pieces of horn, joined by the πῆχυς, or centre-piece.—Probably from τυγχάνειν, τυχεῖν, "to hit," through the Doric form τόσσας for τυχών.

ὤμοισιν, dat. plur. Epic and Ionic, for ὤμοις, from ὤμος, ον, ό, "the shoulder."—ὤμος and the Latin *humerus* appear to come from the same root.

Ἀμφηρεφέα, Epic and Ionic accus. sing. fem. for ἀμφηρεφῆ, from ἀμφηρεφής, ἐς, "covered all around," "closely covered," from ἀμφί, "around," and ἐρέφω, "to cover."

Φαρέτρην, accus. sing. of φαρέτρη, ης, ή, Ionic for φαρέτρα, ας, "a quiver." From φέρω, "to carry," as carrying the arrows.

Ἐκλαγξαν, 3 plur. 1 aor. indic. act. of κλάζω; fut. κλάγξω;
LINE 46. perf. κέκλαγγα: 1 aor. ἐκλαγξα: 2 perf. κέκληγα, but Epic only: "to clash," "to clang," "to rattle," "to make a loud noise."—The root κλαζ is found only in the present and imperfect, the other tenses coming from a root κλαγ, κλαγγ, whence also κλαγγή. Compare our *clash*, *clang*, the Latin *clango*, and the Sanscrit *klrad*.

Ὅιστοί, nom. plur. of ὀϊστός, οῦ, ό, "an arrow." Attic οἰστός, οῦ. In the later poets, ὀϊστός occurs also with the heterogeneous plural τὰ δῖστιά.—Probably from οἶν, whence οἶσω, the future of φέρω, and denoting, therefore, "that which is borne or shot."

Line 46-49.

Χωόμενοι, Epic and Ionic, for χωόμενου, from χωόμενος. Consult line 44.

LINE 47. Κινηθέντος, gen. sing. 1 aor. part. pass. of κινέω, "to move," "to set in motion;" fut. κινήσω : perf. κέκίνηκα.—Probably from κίω, radical form, "to go."

Ἦε, 3 sing. Epic and Ionic imperf. of εἶμι, "to go," namely ἦια, ἦες, ἦε, &c., for ἦειν, ἦεις, ἦει, &c. The Attics contracted ἦια into ἦα. Some, less correctly, regard ἦια as the 2 perf., and ἦειν as the 2 pluperf. (perf. and pluperf. middle), and as used to express both imperfect and aoristic time.

Ἐοικώς, 2 perf. part. of εἶκω, "to be like," &c., fut. εἴξω : 2 perf. ἔοικα, with the force of a present.—Observe that εἶκω itself does not occur, and is merely given here as a radical form. The nearest approach to it is found in the imperfect εἶκε, "it appeared proper, or fit." (Il., xviii., 520.)

LINE 48. Ἐζετο, 3 sing. imperf. indic. mid. of ἔζω, "I set or place" another; in the middle ἔζομαι, "I seat myself," "I sit." The imperfect is here without augment, and aoristic in force : fut. ἐδοῦμαι. Homer employs merely the present and imperfect.—Observe that there is, in reality, no such present as ἔζω, though, as it from it, we have the transitive tenses εἶσα, middle εἰσάμην, fut. mi. εἴσομαι, perf. pass. εἶμαι.

Νεῶν, gen. plural of νηῦς, νηός, ἡ, "a ship." Epic and Ionic for ναῦς, νεώς.—Observe that νεῶν is also the Attic form of the gen. plural.

Ἴον, accus. sing. of ἰός, οὔ, ὄ, "an arrow."—Probably from ἰέναι, i-re, "to go," like the Sanscrit *ishu*, from *ish*. (Pott, *Etym. Forsch.*, vol. i., p. 269.)

Ἐηκεν, 3 sing. Epic 1 aor. indic. act. for ἦκε, from ἦμι, "to send," "to shoot," "to throw;" fut. ἦσω : perf. εἶκα.—The root ἔω is found in ἀνέοντα, *Herodot.*, ii., 165.

LINE 49. Δεινή, nom. sing. fem. of δεινός, ἡ, ὄν, "fearful," "terrible."—Related to δειλός, as act. to pass. *frightful* to *fearful*, but often confounded with it. (Porson, *ad Eurip.*, *Orest.*, 767)

Κλαγγή, gen. ἥς, ἡ, "a twang," of a bow, "a clang."—From κλάζω. Consult line 46.

Γένετο, 3 sing. 2 aor. indic. mid. of γίγνομαι, "to become," "to be," &c. For ἐγένετο, the augment being dropped.—Akin to γείνομαι, γεννάω, *geno*, *gigno* : Sanscrit *jan*, "to be born," and γυνή.

Ἀργυόειο. Epic and Ionic for ἀργυρεοῦ (Attic ἀργυροῦ), gen. sing. masc. of ἀργυρέος, α, ον (Attic ἀργυροῦς, ᾱ, οῦν), "silver," "of silver." From ἀργυρος, "silver," which is akin to ἀργός, ἀργής, i. e., the white metal.

Line 49-52.

Βιοῖο, Epic and Ionic for βιοῦ, from βίος, οὐ, ο, "a bow."—Observe the evident analogy of meaning in this word and βίος, ον, ὅ, "support," "sustenance," "life," &c., the Greeks, like all rude tribes, living originally by the chase.

LINE 50. Οὐρῆας, Epic for ὀρέας, accus. plur. of ὀρεύς, ἕως, ὅ, "a mule." Probably from ὄρος, "a mountain," as mules are chiefly used in mountainous countries.

Επώχετο, 3 sing. imperf. indic. of middle deponent ἐποίχομαι, "to go toward," or "against," "to attack."—From ἐπί and οἶχομαι; fut. οἰχήσομαι; perf. ὤχημαι.

Κύνας, accus. plur. of κύων, κυνός, ὁ, ἡ, "a dog." Consult line 4.

Ἀργούς, accus. plur. masc. of ἀργός, ἡ, ὄν, properly, "shining," "bright," &c., most frequently, however, in Homer, an epithet of dogs, "swift," "swift-footed," because all swift motion causes a kind of *glancing*, *flashing*, or *flickering*, which thus connects the notions of *white* and *swift*.

LINE 51. Αὐτάρ, conjunction, Epic for ἀτάρ, "but," &c., always at the beginning of a sentence, and intended to express an unexpected contrast, or a rapid change and continuation of the subject.—From αὐτ' (for αὐτε) and ἄρ (for ἄρα).

Αὐτοῖσι, Epic and Ionic for αὐτοῖς, from αὐτός, ἡ, ὁ.

Βέλος. Consult line 42.

Ἐχεπευκές, accus. sing. neut. of ἐχεπευκής, ἑς, "sharp-pointed," from ἔχω, and πεύκη, "a pine" or "fir-tree," and then any thing made of the wood, &c., of the pine or fir; hence "a spine of the fir-tree," "any thing pointed," &c.—Buttmann makes it appear probable that the radical notion of πεύκη is not, as usually supposed, that of *bitterness*, but of *sharp-pointedness*, the *fir* being so called either from its pointed shape or its spines. The same root appears in πικρός; Latin *pugo*, *pungo*, and the English *pike*, *peak*. (*Lexilogus*, s. v. ἐχεπευκής.)

Ἐφίεις, pres. part. act. of ἐφίημι, "to discharge," "to send against;" fut. ἐφήσω: 1 aor. ἐφῆκα, Epic ἐφέηκα.—From ἐπί and ἵημι.

LINE 52. Βάλλε, 3 sing. imperf. indic. act. of βάλλω, "to smite;" without the augment, for ἔβαλλε: fut. βαλῶ: perf. βέβληκα: 2 aor. ἔβαλον.

Αἰεῖ, adverb, "always," "ever," &c., Ionic and poetic for αἰεί.—Kühner deduces αἰεῖ from a substantive αἶον, αἶφον (Latin *ævum*), like ἀθεεῖ, and the Doric οἰκεῖ for οἴκω. (*Gr. Gr.*, § 363, *Ann.* 2.)

Πυραί, nom. plur. of πυρή, ἡς, Epic and Ionic for πυρά, ᾤς, ἡ, "a funeral-pile."—From πῦρ, "fire."

Line 52-55.

Νεκύων, gen. plur. of νέκυς, νος, ό, "a dead body," "a corpse." Nom. plur. νέκυες, "the dead."—The root νεκ appears in the Sanscrit *nac*, "to perish," and in the Latin *nex*, *nec-is*, and *noc-eo*.

Καίοντο, without the augment, for ἐκαίοντο, 3 plur. imperf. indic. pass. of καίω, "to burn;" fut. καύσω: perf. κέκαυκα, in composition with κατά, &c.—The Sanscrit root is *cush*, "to be dry," with which compare the fut. καύσ-ω: hence *cushka*, Latin *siccus*.

Θαμειαί, nom. plur. fem. of θαμειός, ά, όν, "crowded," "close," "standing closely together."—From θαμά, "together," "in crowds," "close," "thick."—Akin to ἄμα, and perhaps derived from it.

Ἐννῆμαρ, adverb, "for nine days." An Epic form. From LINE 53. ἐννέα, "nine," and ἡμαρ, "a day."

Ἀνά. Consult line 10.

Ὡχετο, 3 sing. imperf. indic. of middle deponent οἴχομαι, "to go," "to make one's way;" fut. οἰχήσομαι: perf. ὤχημαι: imperfect ὠχόμεν, or, with initial capital, Ὡχόμεν.

Κῆλα, nom. plur. of κῆλον, ου, τό (Attic κῆλον), "a shaft," "an arrow." Properly, the wooden shaft of an arrow. In Homer, always used of a god's arrows, e. g., of Apollo, i. e., pestilence; or of Jupiter, i. e., tempest.—Akin, probably, to κανλός, "a shaft," "handle," &c.

Θεοῖο, Epic and Ionic for θεοῦ, from θεός, οὔ, ό, "a god." Consult line 28.

Δεκάτη, dat. sing. fem. of δέκατος, η, ου, "the tenth," and LINE 54. agreeing with ἡμέρα understood, and implied, in fact, from ἐννῆμαρ which precedes: hence τῇ δεκάτῃ δέ= "on the tenth (day), however."—From δέκα, "ten."

Ἀγορήνδε, "to an assembly." Adverbial form of expression, compounded of ἀγορήν (Attic ἀγοράν), accus. sing. of ἀγορή (Attic ἀγορά), "an assembly," and the suffix δε denoting motion toward.—Observe that this suffix, δε, is regularly appended to the unaltered accusative-form, and is joined only to nouns. In the case of pronouns and adverbs, σε is used in place of δε; as, ἐκεῖ-σε, ὁμό-σε, ἄλλο-σε, αὐτό-σε, &c. (Kühner, § 377, 5.)

Καλέσσατο, poetic for ἐκαλέσατο, the augment being dropped; 3 sing. 1 aor. indic. mid. cf. καλέω, "to summon," "to call;" fut. καλέσω (usually syncopated by the Attics, and contracted καλῶ); perfect κέκληκα.

Λαόν, accus. sing. of λαός, οὔ, ό, "the people," "the forces." LINE 55. Ἐπί. Adverb. (Consult note.)

Φρεσί, dat. plur. of φρήν, φρενός, ἡ, "the mind."—Strictly speaking, φρήν means the "midriff" or "diaphragm" (for which, at a later pe-

Line 55-57.

riod, the term *διάφραγμα* was employed), *i. e.*, the muscle which parts the heart and lungs from the lower viscera. It then denotes the “heart” and “parts adjoining the heart,” “the breast,” like the Latin *præcordia*. This, according to the Homeric idea, is the seat of fear, of joy, of anger, of grief, &c. It is also the seat of the mental faculties, thought, will, understanding, &c. Hence, *φρήν* becomes equivalent to “the mind.”

Θῆκε, for ἔθηκε, the augment being dropped, 3 sing. 1 aor. indic. act. of τίθημι, “to place,” “to put,” “to suggest:” fut. θήσω: perf. τέθεικα: 1 aor. ἔθηκα.

Λευκώλενος, ον, “fair-armed,” “white-armed,” epithet of Juno; from λευκός, “white,” and ὠλένη, “an arm.”

Ἥρη, ης, Ionic and Epic for Ἥρα, ας, ἡ, “Juno,” queen of the gods, daughter of Saturn and Rhea, and sister and wife of Jove.—Evidently akin to ἥρως, with which compare the Latin *herus* and *hera*. Jove will thus be the *master*, and Juno the *mistress* (*hera*) of the skies (Consult line 4.)

LINE 56. Κήδετο, for ἐκήδετο, the augment being dropped, 3 sing. imperf. indic. mid. of κήδω, “to vex;” middle κήδομαι, “to be concerned for,” “to care for” (*i. e.*, “to vex one’s self”); fut., with reduplication, κεκαδήσομαι: 2 perf., in a present sense, κέκηδα, “I mourn,” “I sorrow.”

Δαναῶν, gen. plur. of Δαναός. Consult note on line 42.

Θνήσκοντας, accus. plur. masc. pres. part. of θνήσκω, “to die;” fut. mid. θανοῦμαι: perf. τέθνηκα.—Lengthened form from a root θαν, which appears in the fut. mid. and in the 2 aor. ἔθανον.—The root θαν is akin to θεν in θείνω, “to strike,” or “wound,” and both are related to the Sanscrit *han*, “to strike,” or “wound.”

Ὀρᾶτο, for ἑωρᾶτο, the double augment being dropped, 3 sing. imperf. indic. mid. of ὁράω; fut. ὄψομαι (from the root ὀπτ); perf. ἑώρακα, and without the reduplication, ὤρᾶκα, “to see.”—Homer has no passive, but always uses the middle in an active signification. In like manner, ὄψομαι, the fut. mid., is always active in meaning with other writers likewise.—Originally, in all probability, ὁράω had the digamma, for the Sanscrit root is *vri*, with which compare our *ware*, *a-ware*; German *währen*, *Wehr*, *wahr*; and Latin *verus*.

LINE 57. Ἦγερθεν, Epic and Æolic for ἡγέρθησαν, 3 plur. 1 aor. indic. pass. of ἀγείρω, “to bring together,” “to collect;” fut. ἀγερῶ: perf. pass., with Attic reduplication, ἀγήγερμαι.—From ἄγω, “to bring together.”

Ὀμηγερέες, Epic and Ionic for ὀμηγερεῖς, nom. plur. masc. of ὀμη

Line 57-61.

γερεης, ἐς, Epic and Ionic for ὀμμηγερέης, ἐς, “*assembled*,” from ὀμός, “*together*,” and ἀγείρω, “*to collect*.”

LINE 58. Ἀνιστάμενος, pres. part. mid. of ἀνίστημι : fut. ἀναστήσω, “*to make to stand up*,” in the middle ἀνίσταμαι, “*to stand up*,” “*to arise*.”—Observe, however, that the aorist middle is transitive ; as, ἀναστήσασθαι πόλιν, “*to raise a city for one’s self*” (Herod., ., 165), &c.

Μετέφη, 3 sing. imperf. indic. act. of μετάφημι, “*to speak among*.” Only used by Homer in this part of the verb.—From μετά and φημί.

Πόδας, accus. plur. of πούς, ποδός, ὁ, “*the foot*.”—The Sanscrit root is *pad*, “*to go*,” hence Sanscrit *pad* ; Latin *pes*, *ped-is* ; English *pad*, *foot* ; German *fuss*, &c., akin to πέδον = Sanscrit *pada*.

ᾠκύς, ὠκεῖα, ὠκύ (Epic and Ionic fem. ὠκέα), “*swift*,” “*quick*.” The word is poetic, and mostly Epic.—Akin to the Sanscrit *ac*, “*to pass through*,” and also to ὀξύς, ἀκή, ἀκμή, and the Latin *acer*, *acutus*

LINE 59. Ἄμμε, Æolic, Doric, and Epic, for ἡμῶς.

Παλιμπλαγχθέντας, accus. plur. 1 aor. part. pass. of παλιμπλάζω, “*to cause to wander back*,” fut. παλιμπλάγξω : passive, in a middle sense, παλιμπλάζομαι, “*to wander back*,” “*to wander away from*.” From πάλιν, “*back*,” and πλάζω.—Observe that the active is merely given here to complete the form. The only part of the verb found in actual use is παλιμπλαγχθείς, as occurring here and in *Od.*, xiii., 5.

Ὅτω, Epic active, pres. indic. for οἶομαι, “*I think*.”—Observe that this form Ὅτω is only used in the first person.

LINE 60. Ἀψ, adverb of place, “*back*,” “*away from*,” &c. Akin to the Latin *abs*, through the Æolic ἄψ.

Ἀπονοστήσειν, fut. infin. act. of ἀπονοστέω, “*to return*,” “*to come home*,” fut. ἦσω.—From ἀπό, and νοστέω, “*to return home*.”

Κεν. Equivalent to the prose ἄν, so that εἴ κεν is the same as εἰάν.

Θάνατον, accus. sing. of θάνατος, ον, ὁ, “*death*.”—As regards the root θαν. consult remarks under θνήσκοντας, in line 56.

Φύγοιμεν, 1 plur. 2 aor. opt. act. of φεύγω, “*to escape*,” “*to free*.” Consult φεύγε, line 173, where the parts of the verb are given.—The root is strictly φυγ, as appears in φυγεῖν, ἔφυγον, φυγή, the Latin *fuga*, *fugio*, &c.—Akin either to the Sanscrit *bhudsh*, “*inflectere*,” “*curvare*,” with which compare the English *budge* ; or else to *bhi*, “*to fear*.”

LINE 61. Ὀμοῦ, adverb, “*together*.” Strictly, gen. sing. neut. of ὀμός.

Line 61-64.

Πόλεμος, ον, ὁ, "war"—From πέλω (radical form), akin to πολε-
μίω, πόλος, πολέω: Latin *pello* and *bellum*.

Δαμά, 3 sing. pres. indic. act. of δαμάω, "to subdue;" fut. δαμάσω.
1 aor. ἐδάμασσα: perf. δέδηκα. A post-Homeric form of the present
is δαμάζω, which is not found before Euripides, though we have
δαμασθείς, as if from δαμάζω, in the Iliad (xvi., 816).—Compare the
Sanskrit *dam*, "to be tame;" Latin *dom*-are; English *tame*; German
zahn.

Λοιμός, οὐ, ὁ, "a pestilence."—Supposed to be akin to λῦμα, "ruin,"
"destruction," but very unlikely. More probably of the same family
with the Latin *luc*-s, and the Sanskrit *lû*, "scindere," "evellere."

Ἄγε. Originally, imperative of ἄγω, but subsequently used
LINE 62. as an adverb, like φέρε, "come," "come on," &c.

Τινά, accus. sing. masc. of the indefinite τις, neut. τι, "some one,"
&c.—Compare the Æolic κίς (for τις), Latin *quis* (i. e., κῑς), and
Sanskrit *kas*.

Μάντιν, accus. sing. of μάντις, Ionic ιος, Attic εως, ὁ, "a seer," "a
soothsayer," "a diviner."—The derivation from μαίνομαι, "to rave,"
is found as early as Plato (*Tim.*, 72, B.), who distinguishes μάντεις
from προφῆται, the former being persons who uttered oracles in a
state of *divine phrensy*; the latter, the *interpreters of those oracles*.

Ἐρείομεν, Epic for ἐρέωμεν (the mood-vowel being shortened), 1
plur. pres. subjunct. of ἐρέω; Epic present for εἶρομαι, ἔρομαι, "to in-
terrogate," "to ask," &c.

Ἰερῆα. Consult line 23.

LINE 63. Ὀνειροπόλον, accus. sing. of ὄνειροπόλος, ον, ὁ, "an inter-
preter of dreams." Literally, "one occupied with dreams."
From ὄνειρος, "a dream," and πολέω, "to be conversant with."

Ὀναρ, nom. sing. of ὄναρ, τό, "a dream." Opposed to a waking
vision, ὕπαρ. Only used in nom. and accus. sing., the other cases
being supplied from ὄνειρος and ὄνειρον, &c.

Διός. Consult line 5.

Ἔστιν, 3 sing. prest. indic. of εἰμί, "to be."

LINE 64. Ὅς κε. For ὅς ἄν.

Εἵποι, 3 sing. 2 aor. opt. act. from a radical form ἔπω, for which
φημί is used as a present; indicative εἶπον, "I spoke," "I said:" im-
perative εἶπέ: part. εἰπών: infin. εἰπεῖν. We have also a first aorist
εἶπα, and imperative εἰπόν, though the accentuation εἶπον seems bet-
ter. This latter form of the aorist is especially Homeric and Ionic;
but it also frequently occurs in Attic. The future and perfect are
supplied by ἐρέω, namely, fut. ἐρῶ, perf. εἶρηκα.—Observe that the

Line 64-66.

radical $\epsilon\pi\omega$ may be traced in $\epsilon\pi\text{-}\sigma$. And as $\epsilon\lambda\pi\omega\nu$ is properly a digammated word, $\text{Fe}\lambda\pi\omega\nu$, and the root, therefore, strictly speaking, is $\text{F}\epsilon\pi$, we may trace an analogy between this root $\text{F}\epsilon\pi$, the other form $\delta\pi$ (i. e., $\text{F}\acute{o}\pi$), which appears in $\delta\psi$, "*the voice*," the Æolic $\text{F}\acute{o}\kappa$, the Latin *vox*, in *vox*, *voc*-is, "*the voice*," and *voc*-are, "*to call*," and, finally, the Sanscrit *watsh*, "*dicere*."

$\text{T}\acute{o}\sigma\sigma\omega\nu$, Epic for $\text{t}\acute{o}\sigma\sigma\omega\nu$, accus. sing. neut. used adverbially, of $\text{t}\acute{o}\sigma\sigma\omega$, η , $\omega\nu$, Epic $\text{t}\acute{o}\sigma\sigma\omega$, η , $\omega\nu$, "*so much*," &c. Compare the Latin usage in *tantum*, and observe that $\text{t}\acute{o}\sigma\sigma\omega\nu$ is here employed without an answering $\delta\sigma\sigma\omega\nu$.

$\text{E}\chi\acute{\omega}\sigma\alpha\tau\omega$, 3 sing. 1 aor. indic. of the middle deponent $\chi\acute{\omega}\sigma\omega\mu\alpha\iota$, "*to be incensed*," "*to be wroth*;" fut. $\chi\acute{\omega}\sigma\omega\mu\alpha\iota$: 1 aor. $\epsilon\chi\omega\sigma\acute{\alpha}\mu\eta\nu$.—Akin to $\chi\acute{o}\lambda\eta$.

LINE 65. $\text{E}\lambda\tau\epsilon$, "*whether*," answered by $\epsilon\lambda\theta'$ (i. e., $\epsilon\lambda\tau\epsilon$) at the close of the line; as in Latin, *sive*, . . . *sive*.

$\text{E}\upsilon\chi\omega\lambda\eta\varsigma$, gen. sing. of $\text{e}\upsilon\chi\omega\lambda\acute{\eta}$, $\eta\varsigma$, $\acute{\eta}$, "*a vow*."—Akin to $\text{e}\upsilon\chi\acute{\eta}$ and $\text{e}\upsilon\chi\omega\varsigma$, in same signification, the root of which $\text{e}\upsilon\chi$ ($\text{e}\upsilon\kappa$) compare with the Sanscrit *uc* (another form of *wac*), "*to pray for*," "*to desire*," "*to wish*." (Pott, *Etymol. Forsch.*, vol. i., p. 235, 268.)

$\text{E}\pi\iota\mu\acute{\epsilon}\mu\phi\epsilon\tau\alpha\iota$, 3 sing. pres. indic. of middle deponent $\text{e}\pi\iota\mu\acute{\epsilon}\mu\phi\omega\mu\alpha\iota$, "*to have a complaint against one*," "*to impute to one as matter of blame*," fut. $\text{e}\pi\iota\mu\acute{\epsilon}\mu\phi\omega\mu\alpha\iota$.—From $\text{e}\pi\acute{\iota}$ and $\mu\acute{\epsilon}\mu\phi\omega\mu\alpha\iota$, "*to blame*."

$\text{E}\kappa\alpha\tau\acute{o}\mu\beta\eta\varsigma$, gen. sing. of $\text{e}\kappa\alpha\tau\acute{o}\mu\beta\eta$, $\eta\varsigma$, $\acute{\eta}$, "*a hecatomb*." Strictly speaking, an offering of a *hundred oxen* (from $\text{e}\kappa\alpha\tau\acute{o}\nu$, "*a hundred*," and $\beta\omicron\upsilon\varsigma$, "*an ox*"); but even in Homer the word has lost its etymological signification; and though in the present passage it may still retain that meaning, yet in book vi., 93, 115, we find a hecatomb of *twelve oxen*; in *Od.*, iii., 59, of *eighty-one*. Nor does Homer confine it to oxen; for hecatombs of oxen and rams often occur (*Il.*, i., 315: *Od.*, i., 25); nay, we find hecatombs *without any oxen*, e. g., of fifty rams (*Il.*, xxiii., 146). The word $\text{e}\kappa\alpha\tau\acute{o}\mu\beta\eta$, therefore, even in Homer's time, would seem to have signified, in general, "*a large sacrifice offered publicly*."

LINE 66. $\text{A}\acute{\iota}$, Epic and Doric for $\epsilon\acute{\iota}$, "*if*." In Homer, only $\text{a}\acute{\iota}\ \kappa\epsilon$ and $\text{a}\acute{\iota}\ \kappa\epsilon\nu$; Doric $\text{a}\acute{\iota}\kappa\bar{\alpha}$.—It contains, however, a latent reference to something wished for or desired, and is therefore akin to, if not identical with, $\text{a}\acute{\iota}$, an exclamation of strong desire, "*would that!*" "*O that!*" (Consult note.)

$\Pi\omega\varsigma$, enclitic adverb, "*in any way*." On the other hand, $\pi\tilde{\omega}\varsigma$, an interrogative adverb, "*in what way*," "*how*."

$\text{A}\rho\nu\tilde{\omega}\nu$, gen. plur., "*of lambs*." The nom. sing. $\acute{\alpha}\rho\varsigma$ (according to S s

Line 66-67.

Kühner, ἀρήν or ἀρρήν) is out of use, and its place is supplied by αἰνός. Early authors have, gen. sing. ἀρνός; dat. ἀρνί; accus. ἄρνα dual, ἄρνε; plural, nom. ἄρνες; gen. ἀρνῶν; dat. ἀρνάσι (Epic ἄρνεσσι); accus. ἄρνας.—The root appears to be ῥεν, with which we may compare the English *ram*, while in the first two letters of ἀρνός we detect a sort of resemblance to the Latin *ar-ies*.

Κνίσσης, gen. sing. of κνίση, Epic for κνῖσα, ῆς, ἡ, “the steam and odor of fat,” which exhales from meat roasting; especially “the smell or savor of a victim,” “the steam of a burnt sacrifice,” which ascends to heaven as a grateful gift to the gods.—Observe that κνίση and κνῖσα are the more correct forms for the common κνίσση, κνίσσα (Draco, de Metr., p. 21, 4, ed. Hermann.—Eustath., 1766, 30).—From κνίζω, “to irritate,” “to nettle,” “to chafe,” as expressive of the effect produced upon the olfactory nerves by the odor that arises. With the root of κνίζω (i. e., κνίδ-σω) compare the Latin *nid-or*, “savor,” the Greek νύττω, “to prick,” and the English *nettle* and *needle*.

Αἰγῶν, gen. plur. of αἶξ, αἰγός, ὁ, ἡ, “a goat.” (Consult line 41.)

Τελείων, gen. plur. of τέλειος, α, ον, “perfect,” “without spot or blemish.” Literally, “having reached its end,” i. e., complete, perfect.—From τέλος, “an end.”

Βούλεται, 3 sing. pres. subj. mid. of deponent βούλομαι. LINE 67. with shortened mood vowel, “to will,” “to be willing,” “to wish;” fut. βουλήσομαι: perf. βεβούλημαι.—Observe the following difference between ἐθέλω and βούλομαι, in that ἐθέλω expresses choice and purpose; but βούλομαι, a mere inclination toward a thing, a willingness. (Buttmann, Lexil., i., p. 26.—Opposed, however, by Donaldson, New Cratylus, p. 561.)—Earlier form βόλομαι, and in the active (Æolic) βόλω, whence the Latin *volo*. A much less satisfactory explanation is given by Donaldson (New Cratylus, p. 565, seqq.), who traces βούλομαι to βουλή.

Ἀντιάσας, 1 aor. part. act. of ἀντιάω: fut. ἀντιᾶσω: 1 aor. ἡντιάσα. (Consult line 31.) “To go to meet,” “to go in quest of;” said especially of the gods, “to come (as it were) to meet an offering,” i. e., accept graciously of it; and hence, “to partake of,” “to enjoy.”

Λοιγόν, accus. sing. of λοιγός, οὔ, ὁ, “destruction.”—Akin to λυγρός, λευγαλέος, “mournful,” “wretched,” and the Latin *lugeo*, *luctus*.

Ἀμῦναι, 1 aor. infin. act. of ἀμύνω, “to ward off;” fut. ἀμύνῶ: 1 aor. ἡμῦνα.—The root μνν appears akin to that of the Latin *mun-ire*, *man-ia* (*mun-ia*), and to the Sanscrit *man*, “to check,” “to restrain.”

Line 68-70.

LINE 68. Ἦτοι. (Consult note.)

Κατά. In Homeric Greek an adverb, "down." Subsequently, a preposition.

Ἐξέτο. Consult line 48.

Ἀνέστη, "stood up," "arose," 3 sing. 2 aor. indic. act. of ἀνίστημι, "to make to stand up," "to raise up:" fut. ἀναστήσω: perf. ἀνέστηκα, "I stand up:" 2 aor. ἀνέστην, "I stood up."—From ἀνά and ἵστημι, "to place."

LINE 69. Κάλχας, gen. Κάλχαντος, &c. "Calchas," the Greek seer at Troy. — Supposed to come from καλχαίνω, "to make dark and troublous, like a stormy sea;" and then "to turn over or revolve in one's mind, to search out," &c. Hence Κάλχας will signify, strictly, "the Searcher."

Θεστορίδης, ου, ό, "the son of Thestor." A patronymic appellation of Calchas. From θέστωρ, ορος, ό, "Thestor," son of Idmon, and father of Calchas.

Οἰωνοπόλων, gen. plur. of οἰωνοπόλος, ου, ό, "an augur," one who is busied with, or observes the flight and cries of birds, in order to draw omens of the future therefrom.—Properly an adjective, οἰωνοπόλος, ου. — From οἰωνός, "a bird," and πολέω, "to be conversant with."

Ὀχα, "by far," Epic adverb, only found in Homer, where it is pretty frequent, though only as an intensive before superlatives. In its place, later writers have ἐξοχα. — Probably from ἔχω, "to seize" or "grasp;" for, as Dæderlein remarks, ὄχα is to ὀχυρός, as the old German *fast*, "very," to *fest*, "fast," "tight."

LINE 70. Ἦδη, or ᾗδη, 3 sing. pluperf. indic. of εἶδω, "to know," a signification, however, which εἶδω, which properly means "to see," gets, in reality, from its perfect οἶδα, for what one *has seen* and *observed*, that one *knows*, and so οἶδα means "I have seen into it," and, consequently, "I know it." The common form of the pluperfect is ᾗδεν, ᾗδεις (or ᾗδειςθα), ᾗδει, &c., for which the Epic writers said ᾗδεα, ᾗδεάς, ᾗδεε, &c. The third person ᾗδεε becomes here ᾗδη by contraction, whereas in *Il.*, ii., 409, the uncontracted form occurs. The Attics said ᾗδη, ᾗδης, ᾗδεν, and ᾗδη, but with regard to this last form, namely, the 3d person ᾗδη, in Attic, strong doubts exist. (Consult Kühner, § 123, *Anm.*, and Buttman, *Ausf. Sprachl.*, vol. i., p. 434, *not.*)

Ἔόντα, Epic and Ionic for ὄντα, accus. plur. neut. of ὢν, οὔσα, ὄν pres. part. of εἶμί, "to be."

Ἔσόμενα, accus. plur. neut. fut. participle of εἶμί, "to be."

Line 70-73.

Πρό. Homeric adverb, "before," "on before." Subsequently, a preposition.

LINE 71. Νήεσσι, Epic and Ionic for ναυσί, dat. plur. of νηῦς: gen. νηός, ἡ, Epic and Ionic for ναῦς, νεώς, ἡ, "a ship."

Ἠγήσατο, 3 sing. 1 aor. indic. of middle deponent ἡγέομαι: fut. ἡγήσομαι: 1 aor. ἡγησάμην, "to lead," "to be a guide unto."

Ἴλιον, accus. sing. of Ἴλιος, ου, ἡ, "Ilium," or Troy. Another form is Ἴλιον, ου, τό, but ἡ Ἴλιος is the form employed by Homer and the poets, with the exception of *Il.* xv., 71, where τὸ Ἴλιον alone occurs. The later prose writers, on the other hand, usually give τὸ Ἴλιον the preference.

Εἴσω, more rarely ἔσω, adverb, "to," "unto," "into," "within."—From εἰς, ἐς, "into."

LINE 72. Ἦν, accus. sing. fem. of the possessive pronoun, ὅς, ἡ, ὅν, "his, her," for ἐός, ἐή, ἐόν, which last is the Epic and Ionic form.

Μαντοσύνην, accus. sing. of μαντοσύνη, ης, ἡ, "skill in divination." Properly, "the art of divination."—From μάντις, "a diviner." Consult line 62.

Τήν, Epic and Ionic for ἦν, accus. sing. fem. of ὅς, ἡ, ὅ, relative pronoun, "who, which, or that."

Οἱ, dat. sing. of the personal pronoun of the third person masc. for αὐτῷ, "on him," "to him." Nom. wanting; gen. οὗ: dat. οἷ: accus. ἔ.—Observe that, though the grammars represent the nominative of this pronoun as wanting, yet the ancient grammarians adduce, as an early nominative, the form ἱ or ἶ, with which we may compare the Latin *is*, *ea*, *id*; the Gothic *is*, *si*, *ita* ("he, she, it"), and the Sanscrit *aj-am*, *ij-am*, *id-am*. (*Kühner*, § 334.)

Πόρε, for ἔπορε, the augment being dropped, 3 sing. 2 aor. indic. act. from an assumed present πόρω, "to bestow," "to grant," "to give."—The root in πόρω appears to be the preposition πρό (Doric πῶρ, πορτί), the literal meaning of the verb being "to give forth." With this compare *por-rigo*, "to stretch forth;" *par-io*, "to bring forth;" *por-tio*, "a portion," something given forth from a whole, &c.

LINE 73. "O. Consult note.—It has the accent because followed by an enclitic.

Σφιν, Epic and Ionic for σφισί, dat. plur. of σφεῖς; which is itself the nom. plur. masc. of the personal pronoun of the 3d person, "they."—Observe that σφιν is also used for the dat. sing., but much less frequently.

Εὐφρονέων, pres. part. act. of εὐφρονέω, which is merely assumed

Line 73-76.

as a present, no such form in reality occurring: "*being favorably disposed*," "*meaning well*" — Observe that εὐφρονέων is Epic for εὐφρονέων.

Ἀγορήσατο, for ἡγορήσατο, the augment being dropped, 3 sing. 1 aor. indic. of the middle deponent ἀγοράομαι: fut. ἡσομαι, "*to harangue*" in full assembly. Properly, "*to meet in assembly*." From ἀγορά, "*an assembly*."

Μετέειπεν, Epic for μετεῖπεν, 3 sing. 2 aor. of μετάφημι, "*to speak among*:" 2 aor. μετεῖπον, ες, ε. Consult remarks on εἶπον, in line 64.

LINE 74. Ἀχιλεῦ, voc. of Ἀχιλλεύς, the shortened and earlier form of the name of Achilles; the longer one being Ἀχιλλεύς, the λλ being adopted for the requirement of the verse. The same remark applies to Ὀδυσσεύς and Ὀδύσσεύς. So Αἰνέας is the earlier form for Αἰνείας, and was retained by the Dorians.

Κέλει, 2 pers. sing. pres. indic. of the middle deponent κέλουαι, "*to bid*," "*to urge*," "*to set in motion*," &c.; fut. κελήσομαι: 2 aor. κεκλόμην and ἐκεκλόμην.—Observe that κέλει is Epic and Ionic for κέλει. Thus, κέλομαι, 2 pers. (old form) κέλεσαι: (Epic and Ionic) κέλει: (Attic) κέλει: (common dialect) κέλη.

Δί, dat. sing. of Ζεύς. Consult remarks on Διός, line 4.

Φίλε, voc. sing. masc. of φίλος, η, ον, "*dear*," "*beloved*."—Originally an adjective; afterward used as a substantive, φίλος, ον, ὁ, "*a friend*." A similar change takes place with *amicus* in Latin.—Compare the Sanscrit *pālas*, "*a friend*." (Eichhoff, *Vergleich.*, p. 239, n. 475.)

Μυθήσασθαι, 1 aor. infin. middle of the deponent μυθέομαι, "*to tell*," "*to mention*;" fut. μυθήσομαι.—From μῦθος. Consult line 25.

LINE 75. Ἐκατηβέλεται, Epic for ἐκατηβέλετον, from ἐκατηβέλης, ες, "*far darting*." From ἐκάς, "*afar*," and βέλος, "*a missile*," "*a dart*."—Observe that, originally, the genitive singular of masculines in ης and ας, of the first declension, ended in αο. (Kühner, § 261, 2.)

LINE 76. Τοιγάρ, a strengthened form of the enclitic τοι; "*therefore*," "*accordingly*," "*so then*," &c. Usually employed at the beginning of a speech or clause.

Ἐγών, Epic and Æolic for ἐγώ.

Ἐρέω, Epic and Ionic for ἐρῶ, fut. of the rare present εἶρω, "*to speak*," "*to declare*." Ἐρῶ is commonly assigned as a future to εἰπεῖν, with a perf. εἶρηκα: perf. pass. εἶρημαι (as if from a form ῥέω); 1 aor. pass. ἐρρήθην and ἐρρήθην, of which the former is the

Line 76—78.

better. There is no form of the present such as *ἔρω*, but Homer has *εἶω* and *εἶρομαι*, for which the Attics use *φημί*.

Σύνθεο, Epic and Ionic for *σύνθου*, 2 aor. imperat. mid. of *συντίθημι*, “to put together;” middle *συντίθεμαι*, strictly, “to put together for one’s self;” and so, “to observe a thing,” “to take heed to it;” and hence, “to agree,” “to promise,” after taking due heed of the probable consequences of an affair.—2 aor. *συνεθέμην*: 2 aor. imperat. (old form) *σύνθεσο*: (Epic and Ionic) *σύνθεο*: (Attic) *σύνθου*.

Ὅμοσσον, Epic and poetic for *ὁμοσον*, 1 aor. imperat. act. of *ὁμνῦμι* or *ὁμνῶω*, “to swear;” fut. mid. *ὁμοῦμαι*: perf., with redupl., *ὁμῶμοκα*: 1 aor. *ὤμοσα*. The future *ὁμόσω* belongs to the impure age. The common future *ὁμοῦμαι* proceeds by a very anomalous inflection, as if it were syncopated and contracted from *ὁμέσομαι*, namely, *ὁμέσομαι*, *ὁμέομαι*, *ὁμοῦμαι*.

LINE 77. *Ἦ μὲν*, Epic and Ionic for *ἦ μὴν*, the two particles combined expressing a strong affirmation, “in very truth,” &c. They are sometimes employed to introduce the very words of an oath or an assertion; at other times, as in the present case, they are used in the *oratio obliqua*.

Πρόφρων, *ονος*, *ὄ*, *ῆ*, “willing,” “ready,” &c., often translated as an adverb, “readily,” “willingly,” &c. From *πρό* and *φρήν*, or *φρονέω*, and hence the literal meaning is, “with forward soul.”

Ἐπεσιν, dat. plur. of *ἔπος*, *εος*, *τό*, “a word.” From a root *ἐπ*, or, rather, *φεπ*, which recurs in *εἶπον*.—Consult line 64.

Χερσίν, dat. plur. of *χείρ*, *χειρός*, *ῆ*, “the hand.”

Ἀρήξειν, fut. inf. act. of *ἀρήγω*, “to assist,” “to aid,” &c.; fut. *ξω*.—Akin to *ἀρκέω*, *ἐρύκω*, *arceo*, *arx*, *arca*. (Pott, *Etymol. Forsch.*, vol. i., p. 271.)

LINE 78. *Ἦ*. A strengthening and confirming particle, “in truth,” “indeed,” “truly,” “verily,” &c.

Οἶομαι, Epic for *οἰομαι*, deponent verb, “to think,” “to be of opinion,” &c. Radical signification, “to fancy,” “to suppose,” always of something as yet doubtful; “to think and believe,” as opposed to *knowing*: fut. *οἰήσομαι*: 1 aor. *οἶήθην*.

Χολωσέμεν, Epic, Doric, and Æolic for *χολώσσειν*, fut. inf. act. of *χολώω*, “to make angry,” “to incense,” &c.; literally, “to stir one’s gall or bile;” from *χόλος*, “gall,” “bile:” fut. *ώσω*.—The original termination of the infinitive was *μεναι*, and with the mood-vowel, *έμεναι*. This was sometimes shortened into *μεν* (i. e., *έμεν*), and sometimes into *ναι*. (Kühner, § 123, 21.)

Μέγα, neuter sing. of *μέγας*, taken adverbially. Consult note, and also remarks on *μεῖζον*, line 167

Line 79—81.

LINE 79. Ἀργείων, gen. plur. of Ἀργεῖος, ου, ὁ, "*an Argive*," i. e., a subject of the Argive kingdom of Agamemnon; and as these formed the main part of the army before Troy, hence a *Greek* generally. Consult note on Ἀχαιοῖς, line 2.

Κρατέει, Epic and Ionic for κρατεῖ, 3 sing. pres. indic. act. of κραέω, "*to rule over*," "*to hold under one's sway*;" fut. κρατήσω: perf. κεκράτηκα.—From κράτος. Consult remarks on κρατερόν, line 25.

Οἷ, dative plural of the personal pronoun of the third person. Consult line 72.

Πείθονται, 3 plur. pres. indic. mid. of πείθω, "*to persuade*;" in the middle, πείθομαι, "*to obey*."—Consult line 33.

LINE 80. Κρείσσω, ου, gen. ονος, "*more powerful*," "*stronger*," "*mightier*," &c.; later Ionic κρέσσω, ου; later Attic κρείττων, ου. Usually called an irregular comparative of ἀγαθός: but κρατύς, from κράτος, must be reckoned as the root, as if the comparative were κραίσσω, the superlative κράτιστος being regularly akin also to κρείων, κρείουσα.

Χώσεται, regarded by some as the 3 sing. fut. indic. of the middle deponent χόομαι, "*to be incensed*," "*to be enraged at*;" fut. χώσομαι: 1 aor. ἐχώσάμην. Others, however, take it for the 3 sing. 1 aor. subjunct., with the shortened mood-vowel, for χώσηται. The latter opinion is the preferable one.

Χέρηι, dat. sing. of χέρης, which is commonly regarded as an old positive, furnishing the irregular comparatives χείρων and χειρίων to κακός. But in all the passages that occur in Homer, the word seems to have a *comparative* signification, and no real example with a *positive* signification can be here found, notwithstanding the opinion of Buttman (*Ausf. Spr.*, vol. i., p. 273). In all probability, therefore, it was really a comparative in signification from the first, and was originally the same as χείριος, ὑποχείριος, "*inferior*," "*subordinate*," "*subject*" to another.

LINE 81. Εἰπερ, "*if, indeed*." More literally, "*if, at all events*." Used also like καὶ εἰ, "*even if*," as, for example, in the present passage.

Χόλον, accus. sing. of χόλος, ου, ὁ, "*wrath*," "*anger*;" literally, "*gall*," "*bile*."

Αὐτῇμαρ, adverb, "*on the self-same day*," "*for the self-same day*." Equivalent to αὐθήμερον.—From αὐτός and ἡμαρ, "*day*."

Καταπέψη, 3 sing. 1 aor. subj. act. of καταπέσσω, "*to boil down*," "*to digest thoroughly*," "*to digest*," "*to keep under*," "*to restrain*," &c.; fut. καταπέψω.—From κατά, "*down*," and πέσσω, "*to boil*"—.

Line 81-85.

Observe that all the tenses formed from πέσσω, namely, πέψω, perf. pass. πέπευμαί, &c., have the π, and that the present πέπτω, which approaches nearer to those tenses, occurs first in the writers posterior to Homer. (Buttmann, *Lexil.*, p. 127, ed. *Fishl.*)

LINE 82. Μετόπισθεν. Adverb. 1. Of place, "from behind," "behind," "backward," "back."—2. Of time, "after," "afterward," "for the time to come," &c. Used also with the genitive, "behind," in the sense of the Latin *post*. (*Il.*, ix., 504.)

Κότον, acc. sing. of κότος, ου, ὁ, "secret resentment," "grudge," &c.—The idea implied in κότος is that of secret wrath, boiling fiercely within one's bosom, but as yet pent up and without an outlet. Pott, accordingly, compares the Sanscrit *kw-athita*, "coctus;" *kôtha*, "churning," and the Gothic *hvatho*, "foam."

Ὅφρα. Adverb of time, and equivalent to the Latin *donec*, "until."—At other times a conjunction, marking end or intention, but only used in the Ionic and Doric poets, "that," "in order that."

Τελέσση, Epic for τελέση, 3 sing. 1 aor. subj. act. of τελέω, "to bring about," "to complete," "to fulfill," &c.; fut. τελέσω: more Attic τελῶ: perf. τετέλεκα: 1 aor. ἐτέλεσα. A strengthened Epic variety is τελείω.—From τέλος, "an end accomplished."

LINE 83. Στήθεσιν, Epic for στήθεσιν, dat. plur. of στήθος, εος, τό, "the breast." Used by Homer in both sing. and plur.—Probably from ἵστημι, as referring to that which stands up.

Ἐοῖσι, Epic and Ionic for οἷς, dat. plur. of εὖς, ἑή, εὖν, Epic and Ionic for ὅς, ἧ, ὅν, possessive pronoun, "his, her," &c.

Φράσαι, 2 sing. 1 aor. imper. mid. of φράζω, "to speak;" in the middle, "to consider" (consult note): fut. φράσω: 1 aor. ἐφράσα: 1 aor. mid. ἐφρασάμην: 2 aor. act. ἐφράδον.

Σάώσεις, 2 sing. fut. of σάω, "to save:" fut. σαώσω: 1 aor. ἐσάωσα. The present is not found in Homer, except in the contracted form σώω.—From σάος, σῶς, "safe."

LINE 84. Ἀπαμειβόμενος, pres. part. of the middle deponent ἀπαμειβομαι, "to answer," "to reply;" fut. ψομαι.—The simple verb ἀμείβω means, properly, "to change," "to exchange." In the middle, "to change one with another," "to do in turn or alternately;" said especially of dialogues, and hence, "to answer," "to reply," &c., as in the compound, where ἀπό merely strengthens the meaning.

Προσέφη, 3 sing. imperf. indic. act. of πρόσφημι, "to speak to," "to address."—From πρόσ and φημί.

LINE 85. Θαρσήςας, 1 aor. part. act. of θαρσέω, "to be of good courage," "to take courage;" fut. ἦσω. In the new Attic.

Line 85-88.

θαῤῥέω.—From θάρσος, “*courage*,” “*confidence*,” &c.—Akin to the English *dare*, through the old German *tharren*, *tharen*, *thuren*, with which we may compare the Sanscrit *dhars*, “*to venture*,” “*to brave*.”

Εἶπε, 2 sing. 2 aor. imperat., from εἶπον. (Consult line 64.)

Θεοπρόπιον, acc. sing. of θεοπρόπιον, ου, τό, “*a heavenly sign*,” “*an oracle*,” &c. From θεός, “*a god*,” and πρέπω, “*to send a sign*.” (Consult note, and *Buttmann, Lexil.*, vol. i., p. 19.)

Οἶσθα, 2 pers. sing. 2 perf. of εἶδω, “*to see* :” 2 perf. οἶδα, “*I know*” (*i. e.*, *I have seen* and observed, and therefore I know). The form οἶσθα is made up of οἶδ and the Doric ending σθα, and then, according to the general rule, the σ of the ending is thrown out, and the δ changed into σ. (*Kühner*, § 239, *Anm.*, 3.) Bopp considers the Greek suffix θα (or σθα) as akin to the Sanscrit *tha* or *dha*, with which we may compare the English pronoun of the second person, “*thou*.”

Μά. A particle used in strong protestations and oaths, LINE 86. followed by the accusative of the deity or thing appealed to ; in itself neither affirmative nor negative, but made so by some word added to it, as ναί, οὐ, &c., or, in Attic, merely by the context : “*By*,” “*I swear by*,” &c.—According to Donaldson, μᾶ contains the element of the first personal pronoun ; it bears the same relation to με-τά that κά or κέν does to κα-τά, and signifies “*with*,” or “*by*,” which is our preposition for expressing an oath : the leading idea is that of absolute nearness to the subject. (*New Cratylus*, p. 253.)

᾽Ωιτε, or ᾽Ωτε, the dative singular of the relative ὅς, ἥ, ὃ, joined with the particle τέ.

Κάλχαν, voc. sing. of Κάλχας, αντος, ὃ, “*Calchas*.” Consult line 69.

LINE 87. Εὐχόμενος. Consult line 43.

Δαναοῖσι, Epic and Ionic for Δαναοῖς, dat. plur. of Δαναός. Consult note on line 42.

Θεοπροπίας, acc. plur. of θεοπροπία, ας, ἥ, a term the same in effect as θεοπρόπιον. Consult line 85.

Ἄναφαίνεις, 2 sing. pres. ind. act. of ἀναφαίνω, “*to reveal*.” Literally, “*to show up* ;” fut. ἀναφᾶνῶ : 1 aor. ἀνέφηνα.—In the middle, ἀναφαίνομαι, “*to come to light*,” “*to appear plainly*.”

Οὐτις, neut. οὐτι : gen. οὐτινος, &c. “*No one*,” “*nobody* :” LINE 88. neut. “*nothing*.” Answers to the Latin *ne ullus*, *nullus*.—From οὐ and τίς.

Ἐμεῦ, Epic and Ionic for ἐμοῦ, gen. of ἐγώ.

Ζῶντος, gen. sing. pres. part. act. of ζάω, “*to live* :” fut. ζήσω : perf.

Line 88-92.

ἔζηκα. The future, 1 aorist (ἔζησα), and perfect are rare, these tenses being supplied in good Attic writers by βιώω. Homer always uses the Ionic ζῶω.—Compare the Sanscrit *jiv*, “to live,” ζ and *j* changing; and so, perhaps, also akin to *viv-ere*, &c. (*Pott, Etymol. Forsch.*, vol. i., p. 265.)

Χθονί, dat. sing. of χθών, ονός, ἡ, “the earth,” “ground.”—Akin to χαμαί, *humi*, &c. (*Pott, Etymol. Forsch.*, vol. i., p. 142.)

Δερκομένοιο, Epic and Ionic for δερκομένου: gen. sing. pres. part. mid. of the deponent δέρκομαι (for the active present δέρκω only occurs in the grammarians), “to see,” “to look.” Strictly speaking, used not merely of *sight*, but of *sharp sight*, perf., with present signification, δέδορκα: 2 aor ἔδρακον: also in passive form ἐδράκην and ἐδέρχθην; all in an active signification. Homer uses only part. δερκόμενος: imperf. δερκέσκετο, with aorist ἔδρακον and perfect.—The Sanscrit root is *dric*, “to see,” which we may compare with *dra*κ in ἔδρακον.

LINE 89. Κόιλης, Epic for κοίλαις. Compare κοίλησιν, in line 26.

Βαρείας, acc. plur. fem. of βαρύς, εἶα, ὅ, “heavy,” &c.—Compare the Sanscrit *guru*, Latin *gravis*, with which βαρύ becomes akin, on the supposition that the *g* has been supplanted by β. So the Latin “*bru-tum*,” respecting which Festus remarks, “*brutum antiqui gravem dicebant*.”

Ἐποίσει, 3 sing. fut. act. of ἐπιφέρω, “to bring upon,” “to lay upon,” &c.: fut. ἐποίσω.

LINE 90. Συμπάντων, gen. plur. masc. of σύμπας, σύμπᾶσα, σύμπαν. “all together,” “all at once,” &c.

Εἶπης, 2 sing. 2 aor. subj. act. of εἶπον. Consult line 64.

LINE 91. Ὅς. Relative pronoun, ὅς, ἥ, ὅ. “Who, which,” &c.

Πολλόν, acc. sing. neut. of the adjective πολλός, ἥ, ὅν: Epic and Ionic for πολύς, πολλή, πολύ, taken adverbially. (Consult note.)

Εὔχεται, 3 sing. pres. indic. mid. of the deponent εὔχομαι. (Consult line 43.) 1. “to pray;” 2. “to vow.” 3. From the signification of vowing or pledging we have in gen. “to speak confidently, proudly of one’s self,” “to boast;” not necessarily, however, of empty boasting, but usually of something which one knows to be matter of glory, and claims as such: hence, often little more than “to possess,” “to maintain.”

LINE 92. Θάρσησε, for ἐθάρσησε, the augment being dropped, 3 sing. 1 aor. indic. act. of θαρσέω. Consult line 85.

Ἡῡδα, 3 sing. imperf. indic. act. of ἀνδᾶω, “to speak,” “to say: fut. ἦσω. Attic ᾤσω.—From ἀνδή, “a voice.”

Line 92-98.

Ἀμύμων, *ον*, gen. *ονος*, “*blameless*,” “*irreproachable*.” An Homeric epithet, given to all men and women distinguished by rank, exploits, or beauty, yet without any moral reference; so that, in *Od.*, i., 29, it is given even to Ægisthus.—From *α*, *priv.*, and *μῶμος*, “*blame*,” which, by an Æolic change, becomes *μῦμος*, just as *χελώνη* becomes *χελύνη*.

LINE 93. Εὐχολῆς. Consult line 65.

LINE 94. Ἀρητῆρος, gen. sing. of ἀρητήρ, “*a priest*.”—Consult line 11.

Ἡτίμησε, 3 sing. 1 aor. indic. act. of ἀτιμάω, “*to treat with indignity*,” “*to insult* :” fut. ἀτιμήσω : 1 aor. ἡτίμησα.—From *α*, *priv.*, and τιμάω.

LINE 95. Ἀπέλυσσε, 3 sing. 1 aor. indic. act. of ἀπόλυω, “*to release*,” “*to free* :” fut. ὕσω.—From ἀπό and λύω.

Θύγατρα. Consult line 13.

Ἀπεδέξατο, 3 sing. 1 aor. indic. middle of the deponent ἀποδέχομαι, “*to receive*,” “*to take*.” Ionic ἀποδέκομαι : fut. ἀποδέξομαι : 1 aor. mid. ἀπεδεξάμην : perf. ἀποδέδεγμαi.

Ἀποινα. Consult line 13.

LINE 96. Τοῦνεκα, for τοῦ ἔνεκα, i. e., τούτου ἔνεκα, “*on this account*.”

Ἔδωκεν, 3 sing. 1 aor. indic. act. of δίδωμι, “*to inflict* ;” literally, to give ; fut. δώσω : 1 aor. ἔδωκα : perf. δέδωκα.—From the root *δο*, which appears in the derivative forms, as also in the Latin *do*, &c.

Ἐκηβόλος, “*the far-darting one*,” an epithet of Apollo, and taken substantively. Consult line 21, where it occurs as an adjective.

Ἐτι, adverb, 1. Of the future, “*yet*,” “*yet longer*,” “*still*.” 2. Of the present, “*yet*,” “*as yet*.”—Compare the Sanscrit *ati*, “*beyond*,” “*moreover*,” “*besides*.” (*Pott, Etym. Forsch.*, vol. ii., p. 315.)

Δώσει, 3 sing. fut. of δίδωμι, δώσω, &c.

LINE 97. Πρίν . . . πρίν. Consult note.

Λοιμοῖο, Epic and Ionic for λοιμοῦ, gen. sing. of λοιμός. Consult line 61.

Βαρείας. Consult line 89.

* Ἀφέξει, 3 sing. fut. act. of ἀπέχω, “*to keep away*,” “*to hold off*,” &c. ; fut. ἀφέξω.—From ἀπό and ἔχω.

LINE 98. Φίλῳ, dat. sing. of φίλος, η, *ον*, used, according to the custom of the Epic poets, &c., in place of the possessive pronoun, “*her*.” Consult line 20.

Δόμεναι, Epic, Doric, and Æolic for δοῦναι, 2 aor. inf. act. of δι

Line 98-102.

δωι, "to give," &c.; another Epic form is δόμεν Consult remark under χολωσέμεν, line 78.

Ἑλικώπιδα, accus. sing. of ἐλικῶπις, ἰδος, ἥ, "of quick-rolling eye." Feminine form of ἐλίκωψ, ὦπος. (Consult note.)—From ἐλίσσω, "to roll," and ὦψ, "the eye."

Κούρην, Epic and Ionic for κόρην, acc. sing. of κούρη, ης, ἥ, Attic κόρη, ης, ἥ, "a maiden," "a girl," answering to the Latin *puella*.—The root of κόρη, "a maiden," and κόρος, "a young man," is the same with that found in κόρος, "satiety," "abundance;" namely, κορ, the idea of "fullness," "healthy development of frame;" naturally entering into our notion of a full-grown youth or maiden. The root κορ itself appears to be an old Oriental appellation for the "sun," the source of all growth and abundance. (Donaldson, *New Cratylus*, p. 415.)

LINE 99. Ἀπριάτην, adverb (not accus. fem. of ἀπρίατος), "without price," "without purchase-money, or ransom."—From α, priv., and πρίαμαι, "to purchase." The more analogical form would be ἀπριάδην. (Consult Buttman, *Lexil.*, p. 162, ed. Fishl.)

Ἀνάποιον, neuter of the adjective ἀνάποιος, ον, taken adverbially, "without ransom."—From α, priv., and ἀποινα, "a ransom."

Ἀγεῖν, pres. infin. act. of ἄγω, "to conduct," "to lead," &c.

Ἱερήν, accus. sing. fem. of ἱερός, ἥ, ὄν, Epic and Ionic for ἱερός, α, ὄν, "sacred."—The derivation given by Hemsterhuis is not satisfactory; namely, from ἱημι, "to send forth," in allusion, originally, to a sacred victim allowed to roam at freedom (ἄφετος) until the time for sacrificing it arrived.

Ἑκατόμβην. Consult line 65.

LINE 100. Χρύσην. Consult line 37.

Κέν, Epic and Ionic for ἄν.

Ἰλασσάμενοι, Epic for ἱλασάμενοι, nom. plur. masc. 1 aor. part. of middle deponent ἱλύσκομαι, rarely ἱλύομαι, "to propitiate;" fut. ἱλάσομαι: 1 aor. ἱλασάμην.—From ἱλαος, "propitious," "soothed," "appeased."

Πεπίθοιμεν, 1 plur., Epic reduplicated, 2 aor. opt. act. of πείθω, "to persuade;" fut. πείσω: 2 aor. ἐπιθον, with Epic reduplication, πέπιθον.

LINE 101. Ἐζετο. Consult line 48.

LINE 102. Ἥρω, ὡς, ὁ, "a hero." Consult line 4.

Εὐρυκρείων, οντος, ὁ, "wide-ruling," a constant epithet of Agamemnon in Homer.—From εὐρύ, neuter of εὐρύς, taken adverbially, and κρείω, "to rule."

Line 103-105.

LINE 103. Ἀχνύμενος, pres. part. of the middle deponent ἄχνυμαι, “to be deeply troubled.” Used only in the present and imperfect.—From ἄχος, “pain,” “distress,” “trouble.” Compare the Sanscrit *agha*, and the English *ache*.

Μένεος, gen. sing. of μένος, εος, τό, “anger.” Literally, *force* or *strength*, in active exercise. 1. As applied to the body, *force* or *strength*, as shown in quick movement and exertion. 2. As applied to the mind, denoting *force* or *strength* of soul, as acting on the body, and giving rise to bold or passionate exertion; hence, usually in Homer, “spirit,” “warlike rage,” “ardor,” “passion,” “wrath,” &c.—Compare the Sanscrit *manas*, “spirit,” &c.

Μέγα, neut. sing. of the adjective μέγας, taken adverbially, “greatly.”

Φρένες, nom. plur. of φρήν, φρενός, ἡ, “the diaphragm.” Consult remarks on φρεσί, line 55.

Ἀμφιμέλαιναί, nom. plur. fem. of ἀμφιμέλας, μέλαινα, μέλαν, “black all around.”—From ἀμφί and μέλας. (Consult note.)

LINE 104. Πίμπλαντο, Epic for ἐπίμπλαντο, the augment being dropped, 3 plur. imperf. ind. pass. of πίμπλημι, “to fill;” fut πλήσω: 1 aor. ἐπλησα.—Lengthened from the root πλε, πλη, which appears in πλέος, “full,” πλήσω, &c.—Compare the Sanscrit *pul*, “to heap up.” (Pott, *Etym. Forsch.*, i., p. 364.—Eichhoff, *Vergleich*, p. 239.)

Ὅσσε, nom. dual neut., from a supposed nominative ὄσσοις, εος, τό, “an eye.” The nom. and acc. dual frequently occur in Homer, who however, adds the adjective plural (*Il.*, xiii., 435, 616). At a later period, a gen. plur. was formed for it, as if of the second declension, ὄσσων (*Hes.*, *Th.*, 826), also a dative ὄσσοις, ὄσσοισι. In the singular, Eustathius cites a dat. ὄσσει, whence grammarians assume a double nominative τὸ ὄσσοις and ὁ ὄσσοις, which, however, do not really occur.—Pott connects ὄσσε with the Sanscrit root *iksh*, “to see,” and regards the σσ as arising from assimilation, the primitive form having been ὄκσε, with which we may compare the Servian *otshi*, “the eyes.” (*Etymol. Forsch.*, p. 269.)

Λαμπετόωντι, Epic lengthened form for λαμπετώντι, dat. sing. pres. part. act. of λαμπετάω, “to shine brightly,” “to blaze.”—From λάμπω, “to shine.”

Ἐϊκτην, Epic syncopated form for ἐφκείτην, 3 dual, pluperf. indic. of εἶκω, “to be like;” an assumed present for the 2 perf. εἵκοι, “I am like;” pluperf. ἐώκειν, “I was like.” Compare line 47.

LINE 105. Κάλχαντα, acc. of Κάλχας, αντος, ὁ, “Calchas.” Consult line 69.

Line 105-111.

Πρώτιστα “*First of all.*” Acc. plur. neut. of *πρώτιστος*, *η, ον*, taken adverbially.

Κακά. “*Sternly,*” “*with evil look.*” Acc. plur. neut. of *κακός*, *ή, ον*, taken adverbially.

Ὀσσομένοσ, pres. part. of deponent *ὀσσομαι*, “*to eye,*” “*to look at,*” &c. Only used in the present and imperfect, without augment.—From *ὀσσε*, in relation to which consult line 104.

Μάντι, voc. sing. of *μάντις*, Ionic gen. *ιος*, Attic *εως*, *ό*,
LINE 106. “*a diviner,*” “*a soothsayer.*” Consult line 62.

Πώποτε. “*Ever as yet.*” Compound adverb, from *πώ*, “*as yet,*” and *ποτέ*, “*ever.*”

Κρήγνον, neut. accus. sing. of *κρήγνος*, *ον*, “*good,*” “*useful,*” “*pleasing,*” &c. Buttmann thinks it probable that this term is derived, by an Ionicism, from *χρῆσθαι*, *χρήσιμος*.

Φίλα, nom. plur. neut. of *φίλος*, *η, ον*, “*dear.*” (Consult
LINE 107. note.)

Φρεσί. Consult line 55.

Μαντεύεσθαι, pres. inf. of the middle deponent *μαντεύομαι*, “*to predict:*” fut. *σομαι*. From *μάντις*, “*a diviner,*” “*a predictor.*”

Ἐσθλόν, acc. sing. neut. of *ἐσθλός*, *ή, όν*, “*favorable,*”
LINE 108. “*good.*” Equivalent to *ἀγαθός*, and a term used merely in poetry.—According to Hermann, the root was *ἐθλός*, akin to the German *edel*, “*noble,*” &c. Both, perhaps, may be traced to the Sanscrit *édh*, “*to increase.*”

Ἐτέλεσσας, Epic for *ἐτέλεσας*, 2 sing. 1 aor. indic. act. of *τελέω*, “*to do,*” “*to accomplish;*” fut. *τελέσω*: perf. *τετέλεκα*.—From *τέλος*
Consult line 82.

Θεοπροπέων, pres. part. of *θεοπροπέω*, “*to reveal signs*
LINE 109. *from on high.*”—From *θεοπρόπος*. Consult line 85.

Ἀγορεύεις, 2. sing. pres. ind. act. of *ἀγορεύω*, “*to harangue,*” “*to hold forth;*” fut. *εύσω*.—From *ἀγορά*, “*a public assembly.*”

LINE 110. Σφιν. Consult line 73.

Τεύχει, 3 sing. pres. indic. act. of *τεύχω*, “*to inflict.*” More literally, “*to make,*” “*to bring about;*” fut. *τεύξω*: perf. *τέτευχα*: 1 aor *ἔτευξα*.—Nearly akin to *τυγχάνω*, the notion implied in which has grown out of the passive perfect of *τεύχω*: hence, in Epic, the passive forms *τέτυγμαι*, *ἐτετύγμην*, *ἐτύχθην*, are substantially the same with *τυγχάνω*, *ἔτυχον*: and the active perfect *τέτευχα*, when taken intransitively, is used exactly like *τυγχάνω*: farther, *τεύχειν* is manifestly akin to *τίκτω*: German *zeugen*, “*to produce,*” “*to beget.*”

LINE 111. Οὐνεκα “*Because.*” The antecedent *τοῦνεκα* omitted

Line 111-115.

Χρυσήϊδος, gen. sing. of Χρυσήϊς, ἰδος, ἥ, "*Chrysëis*;" more literally, "*the daughter of Chryses*." A female patronymic, from Χρύσης, ον, ὅ, "*Chryses*." The real name of the female in question was *Astynome*.

Ἀγλαά. Consult line 23.

LINE 112. Ἐθελον, Epic for ἡθελον, the augment being dropped, 3 plur. imperf. ind. act. of ἐθέλω, "*to be willing*," &c.; fut. ἐθελήσω: 1 aor. ἡθέλησα.—Observe that ἔθελον here can not be made the imperfect of θέλω, with the augment, because the shorter form θέλω never occurs in Homer or the other Epic writers.

Δέξασθαι, 1 aor. inf. mid. of the deponent δέχομαι, "*to receive*." Consult line 20.

Βούλομαι, 1 sing. pres. ind. of deponent βούλομαι, "*to wish*." Consult line 67.

LINE 113. Οἴκοι. "*At home*," "*at my home*." Adverb. In reality, however, the old locative or dative case of οἶκος, the later form of the case being οἴκῳ.

Κλυταιμνήστρης, gen. sing. of Κλυταιμνήστρη, ης, ἥ, Epic and Ionic for Κλυταιμνήστρα, ας, ἥ, "*Clytæmnestra*," wife of Agamemnon, and daughter of Tyndareus and Leda.

Προβέβουλα, 1 sing. 2 perf. of a supposed form προβούλομαι, "*to prefer*," "*to wish rather*," which, however, does not occur.—(Consult note.)

LINE 114. Κουριδίης, gen. sing. fem. of κουρίδιος, η, ον, Epic and Ionic for κουρίδιος, α, ον, "*wedded*." An Ionic and poetic term, the true force of which is shown by Buttmann (*Lexil.*, s. v.), who refutes the ordinary explanation of "*youthful*," "*wedded in youth*." The same grammarian, rejecting the common derivation of the term, namely, from κούρος, κούρη, "*a youth*," "*a maiden*," hints at a connection with κύριος, "*a lord or master*," κυρεῖν, "*to obtain*," and the German *Heurath*, "*marriage*." The same idea is carried out by Dæderlein, *Lect. Hom.*, iii., p. 9.—(Consult note.)

Ἀλόχου, gen. sing. of ἄλοχος, ον, ἥ, "*a wife*," "*the partner of a couch*." From α copulative and λέχος, "*a couch*."

Ἐθέν, Epic gen. sing. for ἑο, which, again, is Epic for οὗ, "*of her*," (i. e., *to her*, in the present passage), &c. Nom. wanting; gen. οὗ: dative οἱ: acc. ἑ, &c. (Consult note.)

Χερείων, ον, gen. ονος, Epic for χείρων, ον, ονος, "*inferior*," irregular comparative to κακός. Supposed to be formed from χέρης, but consult remarks under χέρηι, line 80.

LINE 115. Δέμας, accus. sing. of δέμας, τό, "*person*," "*frame*," &c

Line 115-118.

(Consult note.)—Used by Homer only in the accus. sing., and remains indeclinable in later writers.—Observe that *δέμας*, when opposed to *σῶμα*, means strictly the living body, and *σῶμα*, a corpse, though *δέμας* itself is sometimes used in the latter signification.—The root is the same as that of *δέμω*, “to build,” the idea involved being that of building up and developing the human frame.

Φυήν, accus. sing. of *φυή*, *ῆς*, *ῆ*, “mien,” the natural air and carriage. From *φύω*. (Consult note.)

Τί, accus. sing. neut. of the indefinite pronoun, *τίς*, *τί*, “any,” &c. Here it means “at all.”

Ἔργα, accus. plur. of *ἔργον*, *ον*, *τό*, “work,” “accomplishment.” With the digamma *Ἐέργον*, Æolic and Doric *Ἐάργον* (Böckh, *Corp. Inscript. Græc. fasc.*, i., p. 29), with which forms compare the German *werk* and *wark*, and the English *work*.

LINE 116. *Ἐθέλω*. Consult line 112.

Δόμεναι. Consult line 98.

Ἀμεινον, nom. sing. neut. of *ἀμείνων*, *ον*, “better,” “more advantageous.” Irregular comparative of *ἀγαθός*.—The original root has, perhaps, been preserved in *amænus*.

Λαόν, accus. sing. of *λαός*, *οῦ*, *ό*, “the people.” Consult LINE 117. line 10.

Σόον, accus. sing. of *σός*, *σόν*, *σόον*, “safe.” Epic shortened form of *σῶος*.—We have also, in Homer, the form *σῶς*, contracted from the obsolete *σάος*, which last has been preserved only in the Homeric comparative *σαώτερος*.

Ἐμμεναι, Epic, Doric, and Æolic for *εἶναι*, pres. inf. of *εἶμι*. Consult remarks on *χολωσέμεν*, line 78.

Ἀπολέσθαι, 2 aor. inf. mid. of *ἀπόλλυμι*, “to destroy,” middle *ἀπόλλυμαι*, “to perish :” fut. *ἀπολέσω* : perf. *ἀπώλεκα* : Attic *ἀπολώλεκα* : 2 aor. mid. *ἀπωλόμην*.—From *ἀπό* and *ἄλλυμι*.

Γέρας, accus. sing. of *γέρας*, *ας*, *τό*, never *γέρας*, *ατος*, *τό*. LINE 118. In the nom. plur. *γέρα*, not *γέρατα*, “a prize,” “a gift of honor,” such, especially, as chiefs and princes received from the spoil before it was divided.—The root of the word may be traced in the Sanscrit *gri*, “to take,” or “receive,” and is one of common occurrence in all the languages of the Indo-Germanic family. (Donaldson, *New Cratylus*, p. 376.)

Ἀντίκα, “straightway.” Adverb.—Buttmann (*Lexil.*, s. v., *εὔτε*, note 1) derives it from *τὴν ἀντὴν ἵκα*, assuming an old word *ἱξ*, *ἱκος* with the digamma *ῑξ*, and correspondent to the Latin *vice*, *vices*.

Ἐτοιμάσατε, 2 plur. 1 aor. indic. act. of *ἐτοιμάζω*. “to prepare,”

Line 118-122.

"to get ready;" fut. ἄσω.—From ἐτοῖμος, "ready," probably akin to ἔτυμος.

Ὅφρα. "In order that." Equivalent here to ἵνα. A conjunction, marking an end, &c. Consult line 82.

Ὀλος, οἷη, ὅλον, "alone."—Akin to ἴος, ἱα, Epic for εἷς, μία, "one," and to the Latin *unus*, of which the earlier form was *oinos*, as appears from *oinom* for *unum*, which occurs in the inscription found in the tomb of the Scipios.

LINE 119. Ἀγέραςτος, ον, "without a prize," from *a priv.*, and γέρας, "a prize."

Ἔω, Epic and Ionic for ὦ, 1 sing. pres. subj. of εἰμί, "to be."

Ἔοικεν, 3 sing. 2 perf. of the obsolete εἶκω, "to be fitting." Literally, "to be like."

LINE 120. Δεύσσετε, 2 plur. pres. indic. of λεύσσω, "to see," "to behold." Used by good writers only in the present and imperfect; the future λεύσω, and 1 aor. ἔλενσα, being very late, if not barbarous.—Akin to λύκη, "light;" the Latin *luceo* and *lux*, *luc-is*, the Sanscrit *lôk*, "to look," or "see," &c.

Ο. neuter of the relative, ὅς, ἥ, ὃ, used for ὅτι, "that." (*Matthiæ*, *G. G.*, § 486, 3.—*Kühner*, § 800, ed. *Jelf.*)

Ἐρχεται, 3 sing. pres. indic. of ἔρχομαι, "to come," or "go;" fut. ἐλεύσομαι: perf. ἐλήλυθα: Epic εἰλήλουθα, and so always in Homer: 2 aor. ἤλυθον, but from Homer downward, and in Attic, more usually ἦλθον: Doric ἦνθον.—The root of ἔρχομαι, namely, ἔρχ, is akin to the Sanscrit *arch*, "to go."—The 2 aor., fut., and perf. belong to a root ἐλνθ, or ἐλενθ, but the Doric form of the 2 aor., namely, ἦνθον, with the digamma prefixed, *ἦνθον*, shows a striking affinity to the old English verb "to wend," a tense of which, namely, "he went," &c., supplies a part of the verb "to go."

Ἄλλη. (Consult note.)

LINE 121. Ἡμείβετο, 3 sing. imperf. indic. mid. of ἀμείβω, "to change," "to exchange;" in the middle, "to answer." Consult remarks on ἀπαμειβόμενος, line 84.

Ποδάρκης, ες, "swift-footed." Literally, "sufficient or able with the feet." From πούς and ἀρκέω, "to suffice."

Δῖος, δῖα, δῖον, more rarely, ος, ον. Literally, "from, sprung from, belonging to, or sacred to *Jove*." Then said, 1. Of goddesses, "divine," "noble." 2. Of illustrious men or women, "noble," "princely," "high-born."—Contracted from the less common δῖας, and this from Δῖς, old stem of the genitive Διός of Ζεύς.

LINE 122. Ἀτρείδη, vocative of Ἀτρεΐδης. Consult line 7

Line 122-126.

Κύδιστε, voc. sing. of κυδιστος, η, ον, "most conspicuous for station." Superlative of κυδρός, ά, όν (formed, in reality, from κυδος, as αἰσχιστος, from αἰσχος). Other meanings are, "most glorious," "most honored," "noblest"

Φιλοκτεανώτατε, voc. sing. of φιλοκτεανώτατος, "most greedy," "most covetous." Superlative of φιλοκτέανος, ον, "loving possessions," from φίλος and κτέανον, "a possession."

Δώσουσι, 3 plur fut. of δίδωμι, "to give," "to bestow;" fut. LINE 123. δώσω, &c. Consult line 96.

Μεγάθυμοι, nom. plur. masc. of μεγάθυμος, ον, "high-souled," "great-hearted." From μέγας and θυμός.

Που, enclitic adverb, "any where."—With the circumflex, LINE 124. ποῦ, interrogative, "where?"

Ἴδμεν, 1 plur. syncopated form for οἶδαμεν; 2 perf. of εἶδω. Consult line 70. (Matthiæ, G. G., § 198, 3, vol. i., p. 444, of the German work.)

Ξυνήϊα, nom. plur. neut. of ξυνήϊος, η, ον, Epic and Ionic for ξύνειος, which, probably, nowhere occurs, "in common." From ξυνός, "common," &c.

Κείμενα, nom. plur. neut. pres. part. of κεῖμαι, "to lie."

LINE 125. Τά. (Consult note.)

Πολίων, gen. plur. of πόλις, ιος, ή, Epic and Ionic for πόλις, εως, "a city."

Ἐπράθομεν, 1 plur. 2 aor. indic. act. of πέρθω, "to sack," "to ravage," &c.; fut. πέρσω: 1 aor. ἔπερσα: 2 aor. ἔπρᾶθον. In Homer the 1 aor. is more frequent.—Buttmann traces an affinity between πέρθω and πρήθω, "to burn," as plainly perceptible in the 2 aorist ἔπραθον, and he instances a parallel case in the old German *bernen*, "to burn," where a transposition of two letters connects it with *brennen*, having the same signification. Other etymologists, however, make πέρθω akin to the Latin *perdo*.

Δέδασται, 3 sing. perf. incl. pass. of δαίω, "to divide." The form δαίω, however, is merely assumed, since δαῖζω takes its place in the active; and, besides, the middle δαίομαι is more frequently found in an active sense. Moreover, the 1 aor. ἔδαισα, used in the sense of "to feast," from Herodotus downward, though formed from δαίω, belongs, by strict analogy, to δαίννυμι.—The Sanscrit root is *dâ*, "to cut off," hence δαῖζω, δαῖς, gen. δαιτός, δαίννυμι, δαιτρός, δατέομαι, and perhaps also akin to δάπτω, and Latin *dapes*.

Ἐπέοικε, 3 sing. 2 perf. of the supposed form ἐπεῖκω, 2 LINE 126. perf. ἐπέοικα, ας, ε, "it is fitting." From ἐπί and εοῖκα. Consult remarks on εοικώς, line 47.

Line 126-132.

Παλίλλογα, acc. plur. neut. of παλίλλογος, *ον*, "gathered back," "collected back." More literally, "selected back." (Consult note.)—From πάλιν, in Homeric Greek, "back," and λέγω, "to select."

Ἐπαγείρειν, pres. infin. act. of ἐπαγείρω, "to hear up." Literally, "to gather upon." (Consult note.)—From ἐπί and ἀγείρω.

LINE 127. Πρόες, 2 sing. 2 aor. imper. act. of προΐημι, "to send on," "to send forth," or "forward," &c.; fut. προήσω: 1 aor. πρόηκα, in Homer also προέηκα: 2 aor. πρόην.—From πρό and ἵημι, "to send."

LINE 128. Τριπλῆ, "threefold," used as an adverb, but, in reality, the dative sing. fem. of τριπλόος, *η, ον*, contracted τριπλοῦς, τριπλῇ, τριπλοῦν. So τριπλῆ here is contracted from τριπλόη.

Τετραπλῆ, "fourfold," used as an adverb, but, in reality, the dat. sing. fem. contracted for τετραπλόη, of τετραπλόος, *η, ον*, contracted τετραπλοῦς, τετραπλῇ, τετραπλοῦν.

Ἀποτίσομεν, 1 plur. fut. indic. act. of ἀποτίνω, "to recompense;" fut. σω. From ἀπό and τίνω.

Ποθί, adverb of time, "ever." The corresponding prose form is ποτέ.

LINE 129. Δῶσι, Epic for δῶ, 3 sing. 2 aor. subj. act. of δίδωμι, "to grant," "to give." The third person singular of the subjunctive has in the Epic language the termination *σι* appended to the regular form; as, ἰστῇσι for ἰστῇ, δῶσι for δῶ.

Τροίην, acc. sing. of Τροίη, *ης*, Epic and Ionic for Τροία, *ας, ῆ*, "Troy," the city of Priam.

Εὐτείχεον, acc. sing. fem. of εὐτείχεος, *ον*, "well-walled," "well-fortified," an epithet of Troy. From εὐ and τεῖχος, "a wall," "a rampart."

Ἐξαλαπάξαι, 1 aor. infin. act. of ἐξαλαπάζω, "to sack," "to storm;" fut. ξω. From ἐξ and ἀλαπάζω, "to empty," "to drain," and this last from *a euphon.*, and λαπάζω, "to empty out," "to plunder."

LINE 130. Κρείων, *οντος, ό*, "the ruler," said usually of kings and chiefs, but also of the gods. Ionic and poetic for κρέων.—Akin to κράς, κράτος, κρείττων. Compare the Sanscrit *kri*, "facere."

LINE 131. Περ, enclitic particle, "very." Consult note.

Ἐών, Epic and Ionic for ὢν, pres. part. of εἶμι, "to be."

Θεοεἴκελε, voc. sing. of θεοεἴκελος, *ον*, "godlike." From θεός and εἴκελος, "like."

LINE 132. Κλέπτε, 2 sing. pres. imper. act. of κλέπτω, "to conceal;" fut. κλέψω, or, more usually, fut. mid. κλέψομαι; perf. κέκλοφα.—The root is κλεπ, which appears in κλέπος, "a thing stolen," and in the Latin *clep-ere*.

Line 132-136.

Νόψ, Epic and Ionic for νῶ, dat. sing. of νόος, νόου, Attic νοῦς, νου, ὁ, "*the mind*," &c. The root νόο appears to be softened down from an earlier one γνω, and from this last come γνῶναι, γινώσκω, Latin *nosco, novi*, &c. (Pott, *Etymol. Forsch.*, vol. i., p. 126.)

Παρελεύσεται, 2 sing. fut. ind. of παρέρχομαι, Ionic and Epic for παρελεύσει. Thus, fut. παρελεύσομαι: 2 pers. (old form) παρελεύσεσαι: (Ionic and Epic) παρελεύσεται: (Attic) παρελεύσει.—"*To overreach*." Literally, "*to go by*," "*beside*," or "*past*," "*to pass by*."

LINE 133. Ἦ. Interrogative particle. (Consult note.)

Ἐχῆς, 2 sing. pres. subj. of ἔχω, "*to have*."

Αὕτως. "*Thus*." (Consult note.)

LINE 134. Ἦσθαι, pres. infin. of ἥμαι, "*I sit*:" imperf. ἤμην: imper. ἦσο, ἦσθω, &c.: infin. ἦσθαι: part. ἥμενος. — This verb, though here, in accordance with custom, regarded as a present, is, in fact, a regular perfect passive, from ἔω, "*I seat*," and signifies, when strictly considered, "*I have been seated*," or "*placed*," so that ἤμην, in like manner, is a regular pluperfect passive. In the secondary force, *I sit, am in a sitting posture*, it differs, along with its compound κάθημαι, from ἕζομαι, καθέζομαι, "*I seat myself*," "*take my seat*." As the transition, however, from the perfect to the present signification is complete, the participle takes the accent, not on the penult (ἡμένος), like the genuine perfect, but on the antepenult (ἥμενος), like the present.

Δενόμενον, Epic for δεόμενον: pres. part. of δεύομαι, Epic for δέομαι: deponent pass., with fut. mid, "*to want*," "*to need*:" fut. δεήσομαι: perf. δεδέημαι: 1 aor. ἐδεήθην.

Κέλει, Epic and Ionic for κέλει: 2 sing. pres. indic. of middle deponent κέλομαι, "*to bid*," "*to urge*," "*to exhort*," "*to command*:" fut. κελήσομαι: 2 aor. κεκλόμην and ἐκεκλόμην. Poetic form for κελεύω. — Present κέλομαι: 2 pers. (old form) κέλεσαι: (Epic and Ionic) κέλει: (Attic) κέλει.—Akin to κέλλω, "*to urge on*," "*to drive on*," and to the Latin *cello*, as appearing in *percello* and *procella*.

Ἀποδοῦναι, 2 aor. inf. act. of ἀποδίδωμι, the Epic form for which is ἀποδόμεναι. Consult line 98.

LINE 135. Ἀλλ' εἰ μὲν, κ. τ. λ. Compare line 123.

LINE 136. Ἀρσαντες, Epic and Æolic, 1 aor. part. act. of ἄρω, "*to adapt*," "*to fit*:" fut. (Epic and Æolic) ἄρω: 1 aor. ἤρσα: 2 aor. ἤρᾱρον: 2 aor. inf. ἀρᾶρεῖν, &c.: fut. Attic, ἀρῶ.—Observe that ἄρω, though here given, is, in fact, a present not in use. It represents one of the most prolific Greek roots, the families ἀρέσκω, ἀρτάω, ἀρτύω, ἀρύω, αἶρω, ἀρμόζω, ἄρνυμαι, springing immediately from it, the

Line 137-140.

radical signification being “to join,” “to fit,” both transitive and intransitive.

Θυμόν. Consult line 24.

Ἀντάξιον, nom. sing. neut. of ἀντάξιος, α, ον, “fully equivalent,” “worth just as much.” From ἀντί, denoting comparison, and ἄξιος, “of like worth,” &c.

Δώωσιν, Epic lengthened form for δῶσιν, 3 plur. 2 aor. subj. act. of δίδωμι.

Ἔλωμαι, 1 sing. 2 aor. subj. mid. of αἶρεω, “to take,” “to seize :” fut. αἰρήσω : perf. ἤρηνκα : Ionic ἀραίρηκα : 2 aor. εἶλον : 2 aor. mid. εἰλόμην.—The root of αἶρέω is akin to the Sanscrit *hri*, “to seize,” whence, also, we have χεῖρ, “a hand,” and the old Latin *hir*, together with the English *grip*. Again, with the root ἔλω, whence we have εἶλον, ἐλεῖν, &c., we may compare the Sanscrit radical *al*, “to take,” “to receive,” &c. (*Eichhoff, Vergleichung, &c.*, p. 199.)

Τεόν, accus. sing. neut. from τεός, ἡ, όν, Epic and Ionic
LINE 138. for σός, σή, σόν, “thy,” “thine.” Compare the Latin *tuus*.

Αἶαντος, gen. sing. of Αἶας, αντος, ό, “Ajax,” son of Telamon, and half-brother of Teucer. He led the Grecian forces from Salamis.—There was another Ajax in the Grecian army, the son of Oileus, who commanded the troops of the Locri, and was hence called the *Locrian*, as the former was styled the *Telamonian*.

Ἴών, pres. part. of εἶμι, “to go.”

Ὀδυσῆος, gen. sing. of Ὀδυσσεύς, “Ulysses,” earlier form for Ὀδυσσεύς.

LINE 139. Ἀξω, fut. of ἄγω, “to lead away :” fut. ἄξω

Ἐλών, 2 aor. part. act. of αἶρέω, “to take,” “to seize.” Consult remarks under ἔλωμαι, line 137.

Κεχολώσεται, 3 sing. 3 fut. pass. of χολόω, “to make angry,” &c. Consult note, and compare remarks on χολωσέμεν, line 78.

Ἴκωμαι, 1 sing. 2 aor. subj. middle of the deponent ἰκνέομαι, “to come :” fut. ἱξομαι : perf. ἱγμαι : 2 aor. ἰκόμην.—Lengthened form from ἰκω, which is the common form in Homer, who only uses the present ἰκνέομαι twice (*Od.*, ix., 128 ; xxiv., 339) ; but he often has the future ἱξομαι, &c.—Compare ἵκειν, when digammated *ἶκειν*, with the Sanscrit *wic*, “intrare.” (*Pott, Etymol. Forsch.*, vol. i., p. 268.)

Μεταφρασόμεσθα, poetic for μεταφρασόμεθα, 1 plur. fut.
LINE 140. mid. of μεταφράζομαι, “to deliberate upon.” Consult note.—Observe that the ending μεσθα, here called poetic, is used, not only by the Epic writers, but also by the Doric, Ionic, and Attic

Line 140-143.

poets. It is, in fact, the original and stronger form. (*Kühner*, § 123, 15.)

Αὖτις, Epic and Ionic for αὐθις, "again," "hereafter."

LINE 141. Ἄγε. Consult line 62.

Νῆα, Epic and Ionic for ναῦν, from νηῦς, νηός, Epic and Ionic for ναῦς, νεώς, ἡ, "a ship."

Μέλαιναν, accus. sing. fem. of μέλας, μέλαινα, μέλαν, "black."—Pott traces an affinity between μέλας and the Sanscrit *mala*, "sordes," "lutum."

Ἑρύσσομεν, Epic for ἐρύσσομεν, the mood-vowel being shortened, 1 plur. 1 aor. subj. act. of ἐρύω, "to draw:" fut. ἐρύσω: 1 aor. εἶρυσσας, &c.

Ἄλα, accus. sing. of ἄλς, ἄλός, ἡ, "the sea." Often used in Homer and the poets, rare in prose. Not to be confounded with ἄλς, ἄλός, ὁ, "salt."

Δῖαν, accus. sing. fem. of δῖος, δῖα, δῖον, "boundless." Literally, "divine." Consult remarks on δῖος, line 121.

LINE 142. Ἑρέτας, accus. plur. of ἐρέτης, ον, ὁ, "a rower," usually employed in the plural, by both Homer and the Attic writers.—From ἐρέσσω, "to row."

Ἐπιτηδές, "as many as are proper," adverb, occurring in this sense in Homer only. The post-Homeric writers, especially the Attics, write it as a proparoxyton, ἐπίτηδες, and employ it usually in the sense of "on purpose," "advisedly." Latin, *consulto*, *de industria*. Hence *cunningly*, *deceitfully*, &c.—Buttmann derives it from ἐπί and τάδεσι, old form for τάδε, "as is necessary for that thing," "for that very purpose." (*Lexil.*, p. 299, ed. *Fishl.*)

Ἀγείρομεν, with shortened mood-vowel, Epic for ἀγείρωμεν: 1 plur. 1 aor. subj. act. of ἀγείρω, "to collect," "to bring together;" fut. ἀγερω: 1 aor. ἤγειρα.

Ἐκατόμβην. Consult line 65.

LINE 143. Θείομεν, Epic for θέωμεν, and that for θῶμεν, the mood-vowel being shortened: 1 plur. 2 aor. subj. act. of τίθημι, "to place," "to put;" fut. θήσω: perf. τέθεικα: 1 aor. ἔθηκα: 2 aor. ἔθην.

Ἄν. Old form for ἀνά.

Χρυσήϊδα, accus. of Χρυσήϊς, ἴδος, ἡ, "Chrysēis." Consult line 111.

Καλλιπάρηον, accus. sing. fem. of καλλιπάρης, ον, "fair-cheeked," "beautiful-cheeked." From καλός, "fair," "beautiful," and παρηία. Ionic for παρειά, "the cheek."

Line 144-148.

LINE 144. Βήσομεν, with the shortened mood-vowel, Epic for βήσωμεν, 1 plur. 1 aor. subj. act. of βάω, "to cause to go:" fut. βήσω: 1 aor. ἔβησα. (Consult note.)

Εἷς, μία, ἓν, "one." The root is ἐν, as appearing in the genitive ἐν-ός, and also in the Latin *un-us*; the English *one, only* (i. e., *only*); the Sanscrit demonstrative *é-na* (*aina*); the Gothic *aina*, &c.

Ἀρχός, οὐ, ὁ, "a commander." From ἀρχή, "authority," &c.

Βουλευφόρος, ον, "counsel-bearing," "counseling." Hence, ἀνὴρ βουλευφόρος, "a counsel-bearing man," "a counselor."—From βουλή, "counsel," and φέρω; "to bear."

Ἔστω, 3 sing. pres. imper. of εἰμί.

LINE 145. Αἶας. Consult line 138.

Ἰδομενεύς, Epic and Ionic ἦος and ἑος, Attic ἑως, ὁ, "Idomeneus," King of Crete, and leader of the Cretan forces against Troy.—On his return home, he found his kingdom in the hands of a usurper, and retired in consequence to Italy, where he founded a city on the coast of Calabria, which he called Sallentia.

LINE 146. Πηλεΐδη, voc. of Πηλεΐδης, ον, "*Pelides*." Consult line 1.

Ἐκπαγλότατε, voc. sing. of ἐκπαγλότατος, ον, "most formidable." Superlative of ἐκπαγλος, ον, "*striking*," "*terrible*." Consult note.

LINE 147. Ἐκάεργον, accus. sing. of Ἐκάεργος, ον, ὁ, "the far-working one." An epithet of Apollo. From ἐκάς, "afar," and ἔργον. Compare remarks on Ἐκηβόλος, line 14.

Ἰλάσσεαι, with shortened mood-vowel, Epic for ἰλάσσηαι: 2 sing. 1 aor. subj. mid. of the deponent ἰλάσκομαι, "to propitiate." (Consult line 100.)—Observe that ἰλάσσεαι is Epic for ἰλάση; thus, 1 pers. ἰλάσσομαι: 2 (old form) ἰλάσησαι: (Epic and Ionic) ἰλάσσηαι, or ἰλάσσεαι: (Attic) ἰλάση.

Ἱερά, accus. plur. neut. of ἱερός, ἡ, ὄν, Epic and Ionic for ἱερός, ἅ, ὄν, "sacred." (Consult note.)

Ῥέξας, 1 aor. part. act. of ῥέζω, "to perform," "to offer up:" fut. ῥέξω: 1 aor. ἔρεξα and ἔρρεξα. Of the passive, only the aor. infin. ῥεχθῆναι is used.—According to Buttmann (*Lexil.*, s. v. χαλινός, 5), ὀέζω is the same word with ἔρδω, being formed from it by the transposition of ε and ρ. Be this as it may, the root ἔρδ of ἔρδω is plainly akin to ἔργ in ἔργον; just as ῥέξω, with its root ῥέγ, shows an affinity to the English "*wreak*."

LINE 148. Ὑπόδρα, poetic adverb of frequent occurrence in Homer, but always in the phrase ὑπόδρα ἰδών, "having eyed sternly," "grimly," "gloomily."—From ὑπό and δρακ, the obsolete root of ἔδρακον (2 aor. of δέρκω), so that the original form was probably

Line 148-153.

ὑπόδραξ, and the ξ was finally thrown away, as the κ from γύναι (*Thiersch, Gr. Gr.*, § 197, 2.) Lexicographers generally regard ὑπόδραξ as a later form of ὑπόδρα, but with evident incorrectness.

LINE 149. Ἀναιδείην, Epic and Ionic for ἀναιδείαν, accus. sing. of ἀναιδείη, ης, ἥ; Epic and Ionic for ἀναιδεία, ας, ἥ, "shamelessness." From ἀναιδής, "shameless," and this from the negative prefix ἀν and αἰδώς, "sense of shame."

Ἐπιειμένε, voc. sing. perf. part. pass. of ἐπιέννυμι, Epic and Ionic form for ἐφέννυμι, "to put on another, as an additional or outer covering;" middle ἐπιέννυμαι, "to put on one's self, as an upper or outer garment," "to clothe one's self."—Observe that the form of the perf. part. pass., from ἐφέννυμι, would be ἐφειμένος.

Κερδαλεόφρον, voc. sing. of κερδαλεόφρων, ον, "lusting after gain," "whose thoughts turn continually on gain." From κερδαλέος, "looking sharply after one's interests," and this from κέρδος, "gain," and φρήν, φρονέω.

LINE 150. Τοί, Epic, Ionic, and Doric for σοί.

Πρόφρων, ον, "with ready mind," "readily," "willingly." Literal γ, "with forward soul." From πρό and φρήν, φρονέω.

Πείθεται, 3 sing. pres. subj. middle of πείθω, "to persuade;" middle πείθομαι, "to obey."—Consult remarks under ἐπείθετο, line 33.

LINE 151. Ἐλθέμεναι, Epic, Doric, and Æolic for ἐλθεῖν, 2 aor. inf. act. of ἔρχομαι. Consult lines 78 and 120.

Ίφι. Consult line 38.

LINE 152. Ἔνεκα, "on account of."

Ἦλθον, 1 sing. 2 aor. indic. act. of ἔρχομαι. This is the unsynopated form, common in Epic, rare in tragic poetry, whence ἦλθον comes by syncope.

Αἰχμητῶν, Epic for αἰχμητῶν, gen. plur. of αἰχμητής, οὔ, ό, "a warrior." Literally, "a spearman." From αἰχμή, "the point of a spear."

Τρώων, gen. plur. of Τρώς, Τρώς, ό, "a Trojan." Nom. plur. Τρῶες, Τρώων, οί, "Trojans."—From Τρώς, Τρώς, ό, "Tros," the mythic founder of Troy.

LINE 153. Δεῦρο, "hither," an adverb of place.—In the Attic, especially the tragic writers, an adverb of time also, "until now," "up to this time."

Μαχησόμενος, fut. part. mid. of the deponent μαχέομαι, "to fight:" fut. μαχήσομαι, and μαχέσσομαι. Epic and Ionic for μάχομαι: fut. Attic μαχοῦμαι: perf. pass. μεμάχημαι and μεμάχεσμαι: 1 aor. Epic ἐμαχάμην, Attic ἐμαχεσάμην.

Line 153-156.

Οὐτι, "not at all," accus. sing. neut. of οὔτις.

Αἵτιοι, nom. plur. masc. of αἴτιος, α, ον, more rarely ος, ον, "in fault." From αἰτία, "blame," "fault."

LINE 154. Βοῦς, accus. plur. of βοῦς, βοός, ὁ, ἡ, "cattle." Contract ed form for βόας. The stem is BoF (βοῦ, bov), which, with the appending of the gender-sign ς, becomes βόϛς (bōv-s), and this, βοῦς, answering to the Latin *bos*, in the genitive of which, namely, *bōv-is*, the digamma reappears. (Kühner, § 272, 2.)—Akin to the Sanscrit *gô*, nom. *gou*, and through that with the English *cow*, the change of β into a *g*-sound, and vice versa, being very frequent in the cognate languages. Thus, βαρύς and *gravis*: βανά in Corinna, and γυνή, &c.

ἤλασαν, 3 plur. 1 aor. indic. act. of ἐλαύνω, "to drive away." Radical signification, "to set in motion," "to drive," more in bodily than mental relations, especially said of driving flocks: fut. ἐλάσω, Epic ἐλάσω: 1 aor. ἤλασα, poetic ἐλασα, and ἐλασσα.—From ἐλάω, and this akin to the Sanscrit *il*, "to arouse," "to set in motion." (Eichhoff, *Vergleichung*, &c., p. 211.)

Ἴππους, accus. plur. of ἵππος, ον, ὁ, "a horse."—Through the dialectic form ἵκκος we trace its identity with the Sanscrit *acva* (Latin *equus*). The Persian *esp* also is between both. (Pott, *Etymol. Forsch.*, vol. ii., p. 256.)

LINE 155. Ποτέ, "ever." Enclitic particle of time

Φθίῃ, dat. sing. of Φθίη, ης, ἡ, Epic and Ionic for Φθία, ας, η, 'Phthia,' the native district of Achilles in Thessaly, forming part of the larger district of Phthiotis. According to Strabo, the district of Phthiotis included all the southern part of Thessaly as far as Mount Œta and the Maliac Gulf.

Ἐριώλακι, dat. sing. of ἐριώλαξ, ακος, ὁ, ἡ, "deep of soil." More literally, *with large clods* of rich, loamy soil, which does not crumble away, like sand, under the plough; hence "fertile," "rich-soiled."—From ἐρι, intensive prefix, and βῶλαξ, same as βῶλος, "a clod of earth."

Βωτιανείρῃ, dat. sing. of βωτιανείρη, Epic and Ionic for βωτιάνειρα, ἡ, "nurse of heroes." More literally, "man-feeding." An epithet of fruitful countries; as, for example, Phthia. No such adjective as βωτιάνειρος, ον, seems to have been used.—From βῶτις, fem. of βῶτης, and this from βόσκω, "to feed," and ἀνήρ.

LINE 156. Καρπόν, accus. sing. of καρπός, οὔ, ὁ, "fruit," "productions of the earth."—Perhaps from the same root as κάρφω, "to make dry," &c., and κάρφος, "any small dry body;" and hence, strictly, *that which is dry*, and so ripe.

Line 156-159.

Ἐδηλήσαντο, 3 plur. 1 aor. indic. of the middle deponent δηλέομαι "to injure," "to destroy:" fut. δηλήσομαι: 1 aor. ἐδηλήσάμην: perf. in a passive signif., δεδήλημαι.—Akin to the Sanscrit *dal*, "to hew," "to cleave," &c. (*Eichhoff, Vergleich.*, p. 205.)

Μεταξύ, "between." Radical signification, "in the midst." Used also of time, "during," "while."—From μετά.

Οὔρεα, Epic and Ionic for ὄρη, nom. plur. of οὔρος, εὐρος, τό, LINE 157. Epic and Ionic for ὄρος, εὐρος, τό, "a mountain."—Perhaps from the radical ὄρω, "to arouse," "to make to rise," and hence any thing rising up.

Θάλασσα. Consult line 34.

Ἠχέεσσα, nom. sing. fem. of ἡχῆεις, εἴσα, εν, "loud-resounding," "loud-roaring."—From ἦχος, "a sound," "a noise," &c.

Ἄναιδές, voc. sing. of ἀναιδής, ἐς, "shameless."—From LINE 158. the negative prefix ἀν and αἰδώς, "shame."

Ἀμα, "together with," "along with."—Akin to the Sanscrit preposition *sam*. (*Donaldson, New Crat.*, p. 236.)

Ἐσπόμεθα, 1 plur. 2 aor. indic. of the middle deponent ἔπομαι, "to follow;" imperf. εἰπόμην: fut. ἔψομαι: 2 aor. ἐσπόμην.—The active ἔπω, "to be about or with," belongs solely to the old poetry; only some compounds, especially διέπω and περιέπω, having established themselves in prose.—The deponent ἔπομαι is the Latin *seq-uor*, the letter *s* taking the place of the aspirate, as in ὕλη, *sylva*; and *q* that of *p*, as in πέτορες (*Æolic* for τέσσαρες), *quatuor*.

Ὅφρα, "in order that." Conjunction, marking the end or object in view.

Χαίρης, 2 sing. pres. subj. act. of χαίρω, "to rejoice," "to be glad;" fut. χαιρήσω: 2 aor. ἐχάρην: perf., with present signif., κεχάρηκα, the usual perfect being κεχάρημαι.

LINE 159. Τιμήν, accus. of τιμή, ῆς, ῆ. (Consult note.)

Ἀρνύμενοι, pres. part. of the deponent ἄρνυμαι, "to seek to gain," "to gain by one's own exertions," "to acquire." Used only in the present and imperfect, and taking its other tenses from αἶρομαι: fut. ἀροῦμαι.—A lengthened form of αἶρω, as πτάρνυμαι is of πταίρω.

Μενελάω, dat. sing. of Μενέλαος, ου, ό, "Menelaus," brother of Agamemnon, and King of Lacedæmon. He was the husband of Helen, whose abduction by Paris gave rise to the Trojan war.

Κυνῶπα, voc. sing. of κυνώπης, ου, ό, "dog-eyed," "dog-faced," i. e., shameless, impudent. The dog was with the ancients the type of shamelessness and effrontery.—From κύων, "a dog," and ὦψ, "look," "visage," &c

Line 160-164.

Μετατρέπη, 2 sing. pres. indic. middle of μετατρέπω, "*to turn round.*" In the middle, μετατρέπομαι, "*to turn one's self round toward any thing,*" "*to turn one's self and go after a thing,*" and hence "*to regard,*" &c.; fut. ψομαι.—From μετά and τρέπω.

Ἀλεγίζεις, 2 sing. pres. indic. act. of ἀλεγίζω, "*to care for,*" "*to trouble one's self about a thing.*"—From ἀλέγω, "*to trouble one's self.*"

LINE 161. Γέρας. Consult line 118.

Ἀφαιρήσεσθαι, fut. infin. middle of ἀφαίρεω, "*to take away,*" "*to take from:*" fut. ἦσω: fut. middle ἦσομαι. From Homer downward, the middle is more frequent than the active.—From ἀπό and αἶρέω.

Ἀπειλεῖς, 2 sing. pres. indic. act. of ἀπειλέω, "*to threaten:*" fut. ἦσω.—The common notion is that of *speaking loud*, whence, with ἀπελλάζω, it is referred to ἡπύω.

Ἐμόγησα, 1 aor. indic. act. of μογέω, "*to toil:*" fut. ἦσω.—
LINE 162. From μόγος, "*toil.*"—Only a poetic verb, the prose form being πονέω.—The first syllable of μόγ-ος shows an affinity to μέγ-ας, *mag-nus*, &c., the idea implied in μόγ-ος and μόχ-θος, especially the latter, being that of something *great* placed or laid upon one.

Δόσαν, 3 plur. 2 aor. indic. act. for ἔδοσαν, the augment being dropped, from δίδωμι, "*to give:*" fut. δώσω: 1 aor. ἔδωκα: 2 aor. ἔδων: perf. δέδωκα.

Υἱες, Epic nom. plur., as from a stem υῖς, "*a son:*" gen. υῖός: dat. υῖι: accus. υῖα: dual υῖε: plur., nom. υῖες, &c. The Epic dialect also declines in another way as from a stem υιεύς: gen. υιέός: dat. υιεῖ: accus. υιέα, &c.

Ἴσον, accus. sing. neut. of ἴσος, η, ον, "*equal to,*" "*the same as.*"—Observe that the ι in this word is always long in Homer, but usually short among the Attics, with whom, therefore, when it is so, the accentuation is ἴσος, &c.

Ὅπποτε, Epic for ὁπότε, "*when.*"

Ἐκπέρσωσι, 3 plur. 1 aor. subj. act. of ἐκπέρθω, "*to sack.*"
LINE 164. Consult line 19.

Εὐναιόμενον, accus. sing. neut. of εὐναιόμενος, η, ον, "*well-inhabited,*" "*well-peopled.*" Properly an adjective, and not a participle, since we find no such verb as εὐναίω or εὐναίομαι.—From εὖ and ναίω "*to inhabit.*"

Πτολίεθρον, ον, τό, "*a city.*" In form a diminutive from πόλις (old form) for πόλις, but, in usage, equal in general to πόλις itself. In the present passage, however, it appears to indicate one of the inferior cities of the land as contra-distinguished from the capital.

Line 165-168.

Πλεῖον, accus. sing. neut. of πλείων, πλεῖον, "*the greater* (part)." Literally, "*more*." Comparative of πολὺς, "*many*."—Homer, like Hesiod, uses πλείων or πλέων, as his verse requires. In Attic prose, on the other hand, πλείων is far the most frequent; but in the neuter, πλέον is more usual, especially as it approaches the adverbial signification.

Πολυάϊκος, gen. sing. of πολυάϊξ, ἴκος, "*harassing*." Literally, "*with much collision*." From πολὺς and ἄττω, "*to rush*," "*to dart*," &c.

Διέπονσι, 3 plur. pres. indic. act. of διέπω, "*to dispatch*." LINE 166. More literally, "*to manage*," "*to be busied upon a thing*:" fut. ψω.—From διά and ἔπω. Consult line 158, remarks on ἐσπόμην.

Ἀτάρ, conjunction, "*but*," "*yet*," "*however*," "*nevertheless*." Like the Latin *at*, it introduces an objection or correction, and always begins a sentence.—More frequent in poetry than in prose. The form ἀντάρ is Epic only.

Δασμός, οὔ, ὁ, "*a division*," "*a sharing of spoil*."—From δαίω, "*to divide*." Consult remarks on δέδασται, line 125.

Ἴκηται, 3 sing. 2 aor. subj. mid. of ἰκνέομαι, "*to come*." Consult remarks on ἴκεσθαι, line 19.

Μεῖζον, nom. sing. neut. of μείζων, ον, irregular comparative of μέγας. Homer and the Attics use μείζων, ον, &c., but in Ionic prose we find μέζων, ον: Doric μέσδων: Bæotian μέσσωι.—The root μέγ-ας appears in Latin *mag-nus*, Sanscrit *mah-at*, Persian *mih* or *meah*, German *mach-t*, English *mickle*, *much*, *might*, &c.

Ὀλίγον, accus. sing. neut. of ὀλίγος, η, ον, "*small*."—Akin to the Sanscrit *laghu*, and English *light*; and through *laghu*, with ἐλαχύς, and the Latin *levis*. (Pott, *Etymol. Forsch.*, vol. i., p. 87.)

LINE 168. Νῆας. Consult line 12.

Ἐπήν, Epic and Ionic for ἐπάν "*whenever*." Contracted from ἑπεῖ and ἦν, for ἄν.

Κεκάμω, 1 sing. 2 aor. subj. act., with Epic reduplication, for κάμα, from κάμνω, "*to become weary*," "*to be tired or worn out*." More literally, "*to work*," "*to labor hard*," and then "*to work one's self weary*;" fut. mid. καμοῦμαι, Epic καμέομαι: 2 aor. ἐκάμω: perf. κέκμηκα, which Homer mostly uses in the Epic participles κεκμηώς, κεκμηῶτι, κεκμηῶτα, but also κεκμηότας.—Pott connects κάμνω with the Sanscrit *ksham*, "*tolerare*," "*perpeti*."

Πολεμίζων, pres. part. act. of the frequentative verb πολεμίζω, "*to wage war*," "*to war*:" fut. ἴσω, Doric ἰξω, which last is the only future used by Homer.

Line 169-174.

LINE 169. Εἰμι. Present in a future sense. (Consult note.)

Φθίηνδε, "to Phthia." More literally, "Phthia-ward." Adverb, compounded of the accus. sing. of Φθίη, Epic and Ionic for Φθία, and the suffix δε denoting motion toward a place. Consult Excursus V., and also remarks on Φθίη, line 155.

Φέρτερον, nom. sing. neut. of φέρτερος, α, ον, "better," assigned as an irregular comparative to ἀγαθός: superlative φέρτατος.—From φέρω, like *fortis* from *fero* in Latin.

LINE 170. Οἴκαδε. Consult line 19.

Ἴμεν, Epic for ἵεναι, pres. infin. of εἶμι, "to go." Earliest form ἵμεναι.—Consult remarks on χολωσέμεν, line 78.

Κορωνίσιν, dat. plur. of κορωνίς, ἰδος, ἥ, "of bending-sterns." Hence, in a general sense, "curved," "bent," &c. In Homer always said of ships. (Consult note.)

Οἴω. Consult line 59.

LINE 171. Ἀτιμος, ον, "unhonored," "dishonored."—From ἀ, priv. and τιμή.

Ἐών, Epic and Ionic for ὦν, from εἰμί, "to be."

Ἀφενος, τό, "abundance." Consult note.—According to the grammarians, from ἀπό, and ἔνος or ἔνος, "a year," and hence denoting "annual income," or "produce." Buttmann, however, condemns this etymology, and deduces the word from an old form ἀφνός, εἶα, ύ, of which, according to him, ἀφνειός was a lengthened form. (*Lexil.*, p. 177, ed. Fishl.)

Ἀφύξειν, fut. infin. act. of ἀφύσσω, "to obtain." Literally, "to draw," said, properly, of drawing liquids from a larger vessel by means of a smaller: fut. ἀφύξω: 1 aor. ἤφῃσα, or, Epic and without augment, ἄφυσσα.—Middle, ἀφύσσομαι, "to draw for one's self."

LINE 173. Φεῦγε, 2 sing. pres. imper. of φεύγω, "to flee," "to desert": fut. φεύξομαι, Doric and Attic φευξοῦμαι: 2 perf. πέφευγα: 2 aor. ἔφρυγον. Later authors have also a so-called 2 fut. φυγῶ.—Compare remarks under φύγοιμεν, line 60.

Μάλα, adverb. "By all means." Literally, "very," "very much," "exceedingly," &c.

Τοί, for σοί. Epic and Ionic.

Ἐπέσονται, 3 sing. perf. indic. pass. of ἐπισεύω, "to set in motion," either against a person, or for the accomplishment of a certain object (i. e., toward any thing). Hence, "to incite," "to set on," &c.; perf. pass. ἐπέσσυμαι: pluperf. ἐπεσσύμην, &c.—From ἐπί, "against," or "toward," and σεύω, "to put in quick motion," "to urge," &c.

LINE 174. Αἰσσομαι, "to entreat," "to beseech," &c. Middle dependent. Consult line 15.

Line 174–179.

Εἵνεκα, Epic and Ionic for ἔνεκα.

Ἐμεῖο, Epic for ἔμοῦ, gen. of ἐγώ.

Μένειν, pres. inf. act. of μένω, “to remain :” fut. μενῶ : perf. μεμένηκα : 2 perf. μέμονα : 1 aor. ἔμεινα. The Epic and Ionic future is μενέω. — The 2 perf. μέμονα occurs only once as a connection of μένω : every where else it has the meaning of “I desire strongly,” “I long or yearn for,” “I strive,” &c., and conveys the idea of a steadfast, fixed purpose.—Compare with μένω the Latin *maneo*, &c.

LINE 175. Τιμήσουσι, 3 plur. fut. act. of τιμάω, “to honor :” fut. τιμήσω : 1 aor. ἐτίμησα, &c. From τιμή.

Μητίετα, Epic and Æolic for μητιέτης, ου, ὁ, “the counselor,” “the adviser.” An epithet of Jove, equivalent, in effect, to “all-wise.”—Formed from μῆτις, “counsel,” “advice,” and this last akin to the Sanscrit *mati*, “thought,” “counsel,” with which compare the German *muth*.

LINE 176. Ἐχθιστος, “most hateful,” “most odious.” Irreg. superlative of ἐχθρός : comparative ἐχθρίων.—From ἐχθος, “hatred,” which Buttmann derives from ἐκ, ἐξ, ἐκτός, just as the original signification of *hostis* was a “stranger,” one from *without*.

Ἐσσί, Epic and Doric for εἰς or εἰ, “thou art,” 2 pers. sing. of εἰμί. Strictly speaking, ἔσσί is a Doric form, but it is of frequent occurrence in Homer.

Διοτρεφών, Epic and Ionic for διοτρεφών, gen. plur. of διοτρεφής, ἐς, “Jove-nurtured,” “cherished by Jove.” (Consult note.)—From Ζεύς, gen. Διός, and τρέφω, “to nurture,” &c.

Βασιλήων, Epic and Ionic for βασιλέων, gen. plur. of βασιλεύς, “a king.”

LINE 177. Τοί for σοί.

Ἐρις, gen. ἰδος, ἡ, “strife.”—Probably akin to the Sanscrit *rush*, Latin *iras-ci*.

LINE 178. Καρτερός, ἄ, ὄν, another and perhaps earlier form of κρατερός, “powerful,” “valiant.” Commonly regarded as Epic and Ionic for κρατερός.—From κάρτος, Epic and Ionic for κράτος, with which compare the German *hart*, and English *hard*.

Ἐσσί. Consult line 176.

LINE 179. Σῆς, Epic and Ionic for σαῖς, dat. plur. fem. of σός, σή, σόν, “thy,” possessive pronoun of the second person.

Ἐτάροισιν, Epic and Ionic for ἐτάροις, dat. plur. of ἑταρος, ου, ὁ, “a follower,” “a companion.” Epic and Ionic for ἐταῖρος, ου, ὁ, same signification.—Probably from ἔθος, “custom,” &c., or else from the

Line 179—182.

same root with this, and denoting one accustomed to be with another, and, therefore, *sure, trusty*.

LINE 180. Μυρμιδόνεσσιν, Epic and Ionic for Μυρμιδόσιν, dat. plur. of Μυρμιδών, ὄνος, ὅ, “a Myrmidon.” In the plural Μυρμιδόνες, ων, “the Myrmidons,” a warlike people of Thessaly, formerly in Ægina, the subjects of Peleus and Achilles. According to the fabulous account, Æacus, king of Ægina, having lost nearly all his subjects by a pestilence, prayed to Jupiter to repopulate his kingdom, and the god accordingly changed a large number of ants, that were moving up the stem of an oak, into human beings. This new race, says the legend, were called *Myrmidones*, as having sprung from ants (μύρμηκες), a story founded merely upon the resemblance between the two terms Μυρμιδών and μύρμηξ. Peleus, son of Æacus, having been banished by his father for having been accessory, along with Telamon, to the death of their brother Phocus, came to Thessaly, accompanied by a band of Myrmidons, and settled there. The truth is, however, that the Myrmidons were a part of the old Achæan stem, and early settlers in the land, having come in from the north.

Ἀνασσε, pres. imperat. of ἀνάσσω, “to rule over :” fut. ξω. From ἀναξ, “a king,” &c.

Σέθεν, Epic, poetic, and Attic for σοῦ, gen. of σύ, “thou.” Consult Excursus V., on the suffix θεν, and its genitive force.

Ἀλεγίζω, “to regard,” “to trouble one’s self about a thing.” Frequentative form from ἀλέγω, same signification.

LINE 181. Ὀθομαι, “to care for,” “to take heed.” Deponent verb, only used in the present and imperfect. The radical meaning of this verb appears to relate to *shyness* or *timidity*. Ὀθομαι will then be akin to ὄσσομαι, or ὄττομαι, “to look at,” &c., just as in German we have *scheuen*, “to be shy,” and *schauen*, “to look ;” and as a provincialism, moreover, the latter word is used instead of the former.

Κοτέοντος, gen. sing. pres. part. of κοτέω, “to be angry,” “to bear one a grudge.” The middle κοτέομαι is also used, in the same signification with the active.—From κότος, “grudge,” “rancor,” “ill will.”

Ἀπειλήσω, 1 sing. fut. of ἀπειλέω, “to threaten.” (Consult line 161.)

LINE 182. Ἐμε, emphatic form of the accus. of ἐγώ.

Ἀφαιρεῖται, 3 sing. pres. indic. mid. of ἀφαιρέω, “to take away.” Consult line 161.

Line 182-188.

Χρυσήϊδα. Consult line 111.

LINE 184. ἄγω, 1 sing. pres. subjunctive (not indicative) of ἄγω
(Consult note.)

Βρισηΐδα, accus. sing. of Βρισηΐς, ἴδος, ἥ, "*Brisēis*." Literally, "*the daughter of Briseus*." A female patronymic from Βρισεύς, Epic gen. ἦος, for ἑας, ὁ, "*Briseus*," according to some a king of the Leleges, in Pedasus, a city of Troas; more correctly, however, a priest in Lyrnessus.

Καλλιπάρηον. Consult line 143.

LINE 185. Κλισίηνδε, "*to thy tent*." Adverb, compounded of the accus. of κλισίη, ης, ἥ, Epic and Ionic for κλισία, ας, ἥ, "*a tent*," and the suffix δε denoting motion toward. Consult, as regards the true force of κλισία, the remarks on κλισίας, line 306.

LINE 186. Ὅσσον, Epic for ὅσον, "*how much*," accus. neut. of ὅσος, η, ον, taken adverbially.

Φέρτερος. Consult line 169.

Σέθεν. Consult line 180.

Στυγέη, Epic for στυγῆ, 3 sing. pres. subj. act. of στυγέω, "*to hate*," "*to dread*;" fut. ἥσω. Lengthened from a root στυγ, whence the derivative tenses used by Homer are formed; namely, 1 aor. ἔστυξα: 2 aor. ἔστυγον, &c.

LINE 187. Ἴσον. Consult line 163.

Φάσθαι, pres. infin. middle of φημί, "*to say*," "*to declare*."—Middle φάμαι, "*to call one's self*," &c. (Consult line 33.)

Ὅμοιωθήμεναι, Epic, Doric, and Æolic for ὁμοιωθῆναι, 1 aor. inf. pass., with a middle signification, from ὁμοιόω, "*to make like*," "*to liken*," "*to compare*;" fut. ὁμοιώσω. Middle ὁμοιόομαι, "*to liken one's self*," "*to compare one's self unto another*."—From ὅμοιος, "*alike*."

Ἀντην, "*openly*," adverb. More literally, "*face to face*," "*in front*," "*over against*."—From ἀντί.

LINE 188. Φάτο, Epic and Ionic for ἔφατο, the augment being dropped, 3 sing. imperf. indic. middle of φημί, "*to speak*." Middle φάμαι: imperf. ἐφάμην, Epic and Ionic φάμην.

Πηλείωνι, dat. sing. of Πηλείων, ωνος, ὁ, "*the son of Peleus*." Poetic form of patronymic in place of the more usual Πηλείδης. (Consult line 1.)

Ἄχος, εος, τό, "*indignant grief*." Consult remarks on ἀχνύμενος, line 103.

Γένετο, Epic and Ionic for ἐγένετο, the augment being dropped, 3 sing. 2 aor. indic. mid. of γίνομαι.

Οἱ, "*unto him*," i. e., "*his*," dat. sing. of the pronoun of the third person: nom. (wanting): gen. οὗ: dat. οἱ, &c. (Consult line 72)

Line 188-193.

ἦτορ, τό, "*the heart.*" In Homer always in the nominative or accusative; but the dative ἦτορι occurs in Simonides (7, 7).—From *Il.*, xxi., 386, ἐνὶ φρεσὶ θυμὸς ἤτο, it has been inferred that ἦτορ has ἄημι for its root, and so, like *animus* and *anima*, strictly denotes *the breath*.

Στήθεσσι, Epic for στήθεσιν, dat. plur. of στήθος, εος, το, LINE 189. "*the breast.*"—Probably from ἵστημι, "*that which stands up.*"

Λασίοισι, Epic and Ionic for λασίοις, dat. plur. neut. of λάσιος, ἰα, ιον, "*hairy.*" (Consult note.)—Probably akin to λαῖνα, χλαῖνα, and Latin *lana* and *læna*.

Διάνδιχα, "*two ways.*" Adverb, from διά, ἀνά, and δίχα, "*in two,*" "*asunder.*"

Μερμηρίξεν, Epic and Ionic for ἐμερμηρίξεν, 3 sing. 1 aor. indic. act. of μερμηρίζω, "*to meditate,*" "*to ponder.*" More literally, "*to be full of cares;*" fut. ξω.—From μέρμηρα, ας, ῆ, collateral form of μέριμνα, "*care,*" "*trouble,*" and this from μέρμερος, ον, "*care-laden,*" which last is probably connected with μερίζω, "*to divide,*" and μέρος.

Φάσανον, ον, τό, "*a sword.*"—Said to be changed from LINE 190. σφάσανον, and to come from σφάζω, "*to slay.*"

Ὀξύ, accus. sing. neut. of ὀξύς, εἶα, ύ, "*sharp,*" "*keen-edged.*"—Akin, probably, to ὠκύς, "*swift,*" and denoting that which makes its way *swiftly* through opposing obstacles.

Ἐρυσάμενος, Epic for ἐρυσάμενος, 1 aor. part. middle of ἐρύω, "*to draw;*" fut. ἐρύσω, Epic ἐρύσσω: perf. pass. εἰρῶμαι.—Epic and Ionic present εἰρύω: fut. εἰρύσω, &c.—Middle ἐρύομαι: fut. σομαι.

Μηροῦ, gen. sing. of μηρός, οῦ, ό, "*the thigh.*"

Ἀναστήσειεν, 3 sing. 1 aor. opt. act. Æolic form for ἀνα LINE 191. στήσαι, from ἀνίστημι, "*to cause to rise up;*" fut. ἀναστήσω, &c.

Ἐναρίζοι, 3 sing. pres. opt. of ἐναρίζω, "*to slay;*" fut. ξω. Properly, "*to spoil a slain foe,*" from ἐναρα, "*the arms of a slain foe.*"

Παύσειεν, 3 sing. 1 aor. opt. act. Æolic form for παύσαι, LINE 192. from παύω, "*to cause to cease:*" fut. σω. In the middle παύομαι, "*to cause one's self to cease,*" "*to cease.*"

Ἐρητύσειε, 3 sing. 1 aor. opt. act. Æolic form for ἐρητύσαι, from ἐρητύω, "*to check,*" "*to restrain;*" fut. σω.—Akin to ἐρύω, ἐρύκω, ἐρώω.

Ὀρμαινε, 3 sing. imperf. indic. act. of ὀρμαίνω, "*to delib* LINE 193. *erate*" (consult note): fut. ὀρμαῖνῶ. Used by Homer only in the present, imperfect, and 1 aor. ὤρμηνα, always with the augment.—From ὀρμάω, "*to urge,*" "*to incite.*"

Line 194–196.

LINE 194. Ἐλκετο, Epic and Ionic for εἴλκετο, the augment being dropped, 3 sing. imperf. indic. middle of ἔλκω, “to draw;” fut. ἔλξω : 1 aor. εἴλξα, but only among later writers, the derivative tenses being mostly formed from ἐλκύω : fut. ἐλκύσω : 1 aor. εἴλκυσσα : 1 aor. pass. εἴλκύσθην : perf. pass. εἴλκυσμαι : whereas the present ἐλκύω itself is only used by later writers. In early Epic, ἐλκέω.—Akin to ἐλεῖν, and also to θέλγειν. (Donaldson, *New Crat.*, p. 564.)

Κολεοῖο, Epic and Ionic for κολεοῦ, gen. sing. of κολεός, οὔ, ὅ, “a scabbard,” “a sheath.” Homer uses both κολεός and the Ionic κουλεός, but in Attic it must always be κολεός.—Akin to κοῖλος, the German *hohl*, English *hollow*.

Ξίφος, εος, τό, “a sword.” Homer usually represents it as large (μέγα) and sharp, or pointed (ὀξύ), also as two-edged (ὑμφοηκες). It is of brass (χάλκεον), and hung from the shoulder by a baldric (τελαμών). In Homer, a sword is also called φάσγανον and ἄορ. Among later writers, the ξίφος was a *straight sword*, and the μάχαιρα (or Homeric *knife*) was a *sabre*.—According to the *Etymol. Mag.*, from ξύω, and so ξύφος is said to have been used in some dialects for ξίφος. It would seem rather to have come out of the Semitic dialects, and to have some affinity to the Arabic *ssaif*, “a sword.” (Pott, *Etymol. Forsch.*, vol. ii., p. 215.)

Ἀθήνη, ης, ἡ, “Minerva,” the goddess of wisdom. The Laconian form of the name, Ἀσάνα, connects this deity with the *Asi* of Oriental and Scandinavian mythology.

LINE 195. Οὐρανόθεν, “from heaven.” Adverb, compounded of οὐρανός, “heaven,” and the suffix *θεν*, with a genitive force. Consult Excursus V.

Ἦκε, 3 sing. 1 aor. indic. act. of ἵημι, “to send :” fut. ἦσω : perf. εἵκα : 1 aor. ἦκα.

Λευκώλενος. Consult line 55.

Ἦρη. Consult line 55.

LINE 196. Ἀμφω, τῷ, τᾷ, τῷ, and also οἱ, αἱ, τᾷ : gen. and dat. ἀμφ-οῖν. “Both.” Compare the Latin *ambo*. Both *ambo* and ἀμφω are akin to the Sanscrit *oubha*, “both.” Buttmann traces an affinity also between ἀμφί, “around,” and ἀμφω, the idea of *arouna* having become limited, in later writers, to “on two sides,” “on both sides.” (*Lexilogus*, p. 96, ed. Fishl.)

Ὀμῶς, “equally,” “alike.” But ὅμως, “nevertheless,” “notwithstanding.”

Φιλέουσα, nom. sing. fem. pres. part. act. of φιλέω, “to love :” fut. ἤσω. From φίλος, η, ον.

Line 193-199.

Κηδομένη, nom. sing. fem. pres. part. of κήδομαι, "to care for." Consult line 56.)

Στῆ, Epic and Ionic for ἔστη, 3 sing. 2 aor. indic. act. of
LINE 197. ἵστημι, "to place:" fut. στήσω: perf. ἔστηκα, "I stand:"
2 aor. ἔστην, "I stood."

Ὅπιθεν, Epic for ὀπισθεν, "behind," "at the back."—Probably from ὀπισ, akin to ἀνόπιν, κατόπιν, μετόπιν, ὀπίσω, ὀψέ.

Ξανθῆς, gen. sing. fem. of ξανθός, ἡ, ὄν, "auburn," "golden-colored." In Homer, Achilles always has ξανθὴ κόμη. The same is also assigned to females; and hence, perhaps, as *fair, blonde* hair was rare in the South, this may have belonged to the ancient ideal of youthful beauty. For example, Apollo always has it; and on the Attic stage it marked princely youths.—Perhaps ξανθός, i. e., κ-σαν-θός, may have some affinity to the German and Swedish *sand*, and the original meaning of the term may have been, "of sandy color."

Κόμης, gen. sing. of κόμη, ης, ἡ, "the hair." Latin *coma*.

Ἔλε, Epic for εἶλε, the augment being dropped, 3 sing. 2 aor. indic. act. of αἰρέω, "to catch," "to seize:" fut. αἰρήσω: perf. ἤρηκα.
2 aor. εἶλον, &c.

Πηλείωνα, accus. sing. of Πηλείων, ωνος, ὁ. Consult line 188.

LINE 198. Οἷω, dat. sing. of οἶος, οἷη, οἶον, "alone." Consult line 118.

Φαινομένη, nom. sing. pres. part. middle of φαίνω, "to show:" middle φαίνομαι, "to appear" (i. e., "to show one's self"): fut. φανῶ
1 aor. ἔφηνα: later perfect πέφαγκα: 2 perf. πέφηνα: fut. mid. φανοῦμαι: 2 aor. pass. ἐφάνην, &c.—Lengthened from the root φα, which appears in φάος, Sanscrit *bha*, "lucere." (Pott, *Etymol. Forsch.*, vol. i., p. 194.)

Ὅρατο, 3 sing. imperf. indic. middle of ὁράω, "to see." Homer always uses the middle in an active signification: fut. ὄψομαι, middle in form, but always active in signification: perf. ἑώρακα, &c.—Consult, as regards the etymology of the word, line 56.

Θάμβησεν, Epic for ἐθάμβησεν, augment dropped, 3 sing.
LINE 199. 1 aor. indic. act. of θαμβέω, "to be astonished," "to be amazed:" fut. ἥσω.—From θάμβος, "astonishment," and this akin to θάομαι and θαῦμα.

Ἐτρέπετο, 3 sing. 2 aor. indic. middle of τρέπω, "to turn:" fut. τρέψω: perf. τέτροφα: and later τέτραφα: 2 aor. ἔτραπον: middle τρέπομαι, "to turn one's self:" 2 aor. ἔτραπόμην.

Ἐγνώ, 3 sing. 2 aor. indic. act. of γινώσκω, "to know," fut. μίγ. γνώσομαι: perf. act. ἔγνωνκα: 2 aor. ἔγνων.—Reduplicated from the root γνοέω (γνώσκω, Latin *nosco*), γι-γνώσκω. Observe that γνοέω, the

Line 199–203.

root of γιγνώσκω, which appears in ἀγνοέω, and in νοῦς, νοέω, &c., recur in most of the kindred languages : Latin, *nosco*, *nosci* : English, *know* : German, *kennen*, &c.

ΠΑΛΛΑΔΑ, accus. sing. of Παλλάς, ἄδος, ἡ, “*Pallas*,” an
 LINE 200. epithet of Minerva ; hence, in Homer, always Παλλὰς Ἀθήνη, or Παλλὰς Ἀθηναίη, but after Pindar it is also used alone. —Usually derived from πάλλω, “*to brandish*,” hence “*the Brandish-er*” of the spear or ægis, as goddess of war, although it is not only as such that Minerva is called Pallas in Homer. A more probable derivation is from πάλλαξ, in the most ancient signification of the term, namely, “*the maiden*,” “*the virgin*,” being related to it, as ὄρνις to ὄρνιξ.

Ἀθηναίην, accus. sing. of Ἀθηναίη, ης, ἡ, “*Minerva*.” Another form for Ἀθήνη. Consult line 194.

Δεινῶ, nom. dual neut. of δεινός, ἡ, ὄν, “*dreadful*,” “*fearful*” Consult line 49.

Ὅσσε. Consult line 104.

Φάανθεν, Epic lengthened form for φάνθεν, and this Epic and Doric for ἐφάνθησαν, 3 plur. 1 aor. indic. pass., in a middle sense, of φαίνω, “*to show* ;” middle φαίνομαι, “*to appear*.”

Μιν, Epic and Ionic for αὐτήν.—Μιν is, in fact, the Epic
 LINE 201. and Ionic accusative of the pronoun of the 3d person through all genders, and hence, though here for αὐτήν, stands elsewhere for αὐτόν and αὐτό. It is much more rare as 3 pers. plur. for αὐτούς, αὐτάς, αὐτά.—Consult line 29.

Ἐπεα, Epic and Ionic for ἔπη, accus. plur. neut. of ἔπος, “*a word*.” Consult line 77.

Πτερόεντα, accus. plur. neut. of πτερόεις, ὅεσσα, ὅεν, “*winged*.” (Consult note.)—From πτερόν, “*a wing*.”

Προσηύδα, 3 sing. imperf. indic. act. of προσανδάω, “*to address unto one*.” From πρόσ and ἀνδάω.

Τίπτ', for τίποτε, “*why, then*,” compounded of the inter-
 LINE 202. rogative τί, and the adverbial ποτέ. It answers to the Latin *quid tandem*.

Αἰγίοχοιο, Epic and Ionic for αἰγίοχον, gen. sing. of αἰγίοχος, ον “*ægis-bearing*.” An epithet of Jupiter.

Τέκος, εος, τό, “*offspring*.” (Consult note.)

Εἰλήλουθας, Epic for ἐλήλυθας, 2 sing. perf. indic. act. of ἔρχομαι, “*to come* :” fut. ἐλεύσομαι : 2 perf. ἐλήλυθα : Epic εἰλήλουθα. Consult line. 120.

LINE 203. Ὑδριν, accus. sing. of ὕδρις, εως, ἡ, Epic ἰβοις ιος, “*in*

Line 203-207.

solence," "*wanton violence*," arising from the pride of strength, passion, &c.—Derived, probably, from ὑπέρ, as implying an assumption of authority over others.

Ἰδῆ, 2 sing. 2 aor. subj. middle of εἶδω, "*to see*," "*to witness*;" 2 aor. εἶδον, in Epic often without augment, ἰδον : 2 aor. mid. εἰδόμην, in Homer, more frequently, ἰδόμην, without augment.—Εἶδω (ἰδω) is a radical form wholly obsolete in the present, which is supplied by ὁράω. Its tenses form two families, one exclusively in the signification "*to see*," and the other "*to know*." The meaning "*to know*" comes through the 2 perf. οἶδα, for what one *has seen and observed*, that one *knows*.—The root ἰδω, or, with the digamma, Fίδω, has a direct affinity with the Latin *video*. So, again, Fίδ-ω, Foĩδ-α, connect themselves with the English "*to wit*," "*wot*;" the German *wissen*, and the Sanscrit *wid*, "*to know*."

Ἀτρείδαο, old form of the genitive, for the later Ἀτρείδου. This genitive form in αο appears to have been the earliest one, and was subsequently contracted into ω (by the Dorians into ā). This ω, again, was made more open by inserting an ε before it, and hence we have, in Homer, from the nominative Ἀτρείδης, the two genitive forms Ἀτρείδαο and Ἀτρείδεω.

Ἐρέω, Epic and Ionic for ἐρῶ, fut. of the rare present
LINE 204. εἶρω, "*to declare*," "*to tell*," &c. Consult line 76.

Τελέεσθαι, Epic and Ionic for τελέσεσθαι, fut. inf. mid., with passive signification, of τελέω, "*to accomplish*;" fut. act. τελέσω : perf. τετέλεκα : fut. mid. τελέσομαι : Epic and Ionic τελέομαι : Attic τελοῦμαι. Consult line 82, remarks on τελέσση.

Οἶω. Consult line 59.

Ἡς, or ῆς, Epic and Ionic for αἷς, dat. plur. fem. of the
LINE 205. possessive pronoun, ὅς, ῆ, ὅν, "*his*," "*her*" "*its*." — Observe that the Epic and Ionic form for ὅς, ῆ, ὅν, itself, is ἐός, ἐή, ἐόν.

Ὑπεροπλῆσι, Epic and Ionic for ὑπεροπλῆαις, dat. plur. of ὑπεροπλία, ας, ῆ, "*arrogance*," "*proud confidence*," especially in arms.—From ὑπέρ and ὄπλα, "*arms*."

Τάχα, "*soon*," "*at some early period*." Adverb, from ταχύς, εἶα, ὕ, "*swift*."

Ὀλέσση, Epic for ὀλέση, 3 sing. 1 aor. subj. act. of ὀλλυμι, "*to lose*," "*to destroy*;" fut. ὀλέσω : perf., with reduplication, ὀλώλεκα : 1 aor. ὤλεσα.

Γλανκῶπις, ἰδος, ῆ, "*bright-eyed*." (Consult note.)—From
LINE 206. γλανκός, "*shining*," "*silvery*," and ὦψ, "*the eye*."

Παύσουσα, fut. part. act. of παύω, "*to cause to cease*"
LINE 207. Consult line 192.

Line 207-214.

Μένος, εος, τό, "*excitement*."—Consult line 103.

Αἶ, Epic and Doric for εἶ, "*if*."—Consult line 66.

Πιθῆαι, Epic and Ionic for πίθη, 2 sing. 2 aor. subj. mid. of πείθω, "*to persuade*." Middle πείθομαι, "*to obey*;" 2 aor. mid. ἐπιθόμην : 2 aor. subj. πίθωμαι : 2 pers. (old form) πίθησαι : (Epic and Ionic) πίθηαι : (Attic) πίθη.

LINE 208. Οὐρανόθεν, &c. Consult lines 195, 196.

LINE 210. Ἀγε. Consult line 62.

Δῆγε, 2 sing. pres. imperat. of λήγω, "*to cease from*," "*to leave off*;" fut. ξω. It occurs also, though less frequently, in a transitive sense, "*to still*," "*to appease*," "*to stay*."—Akin to the English "*to lay*," i. e., "*to allay*," and probably the same originally as λέγω, in the signification "*to cause to lie down*," &c.

Ἐριδος, gen. sing. of ἔρις, ἰδος, ἥ, "*strife*," "*contention*." Consult line 177.

Ξίφος. Consult line 194.

Ἐλκεο, Epic and Ionic for ἔλκου, 2 sing. pres. imperat. middle of ἔλκω, "*to draw*;" fut. ξω. (Consult line 194.)—Old form of 2 pers. ἔλκεσο : Epic and Ionic ἔλκεο : Attic ἔλκου.

LINE 211. Ὀνειδίσον, 2 sing. 1 aor. imper. act. of ὀνειδίζω, "*to reproach*," "*to abuse*;" fut. λω. From ὀνειδος, "*reproach*." The Sanscrit root is *nid*, "*vituperare*," so that ὀ seems to be euphonic. (Pott, *Etymol. Forsch.*, vol. ii., p. 164.)

Ἔσεται, Epic for ἔσται, 3 sing. fut. of εἶμι, "*to be*."

LINE 212. Ἐξερέω, Epic and Ionic for ἐξερῶ, fut. of ἐξειπεῖν, "*to declare openly*." Homer has only this form; but in later writers we find a perfect ἐξείρηκα; a perf. and pluperf. pass., and also a future middle ἐξειρήσεται, with a passive signification.—From ἐξ and ἐρέω. Consult remarks on ἐρέω, line 76.

Τετελεσμένον, nom. sing. neut. of perf. part. pass. of τελέω, "*to accomplish*;" fut. τελέσω : perf. τετέλεκα : perf. pass. τετέλεσμαι.—From τέλος, "*an end accomplished*."

LINE 213. Τόσσα, Epic for τόσα, from τόσος, η, ον, "*so many*."

Παρέσσεται, Epic and Ionic for πάρεσται; 3 sing. fut. ind. of παρ-εμι, "*to be present*."—From παρά and εἶμι.

Αγλαά. Consult line 23.

LINE 214. Ὑβριος, gen. sing. of ὕβρις, ιος, ἥ, Epic and Ionic for ὕβρις, εως, ἥ. Consult line 203.

Εἵνεκα, Epic and Ionic for ἔνεκα.

Ἴσχεο, Epic and Ionic for ἴσχου, 2 sing. pres. imper. middle of ἴσχω, "*to hold*," "*to check*," another : in the middle, ἴσχομαι, "*to re-*

Line 214-219.

strain one's self.—Observe that ἴσχω is, in reality, only a form of ἔχω, and is found in the present and imperfect alone. Among later writers it is sometimes used in the general signification of ἔχω.—Formed from the 2 aor. of ἔχω, namely, ἔσχον.

Πειθεο, Epic and Ionic for πείθου, 2 sing. pres. imper. middle of πείθω, “*to persuade* :” in the middle πείθομαι, “*to obey*.”

Χρή, “*it behooves*,” impersonal verb : imperf. ἐχρῆν, com-
LINE 216. monly without augment, χρῆν, the form ἐχρῆν being rare in Attic : fut. χρήσει : infin. χρῆναι : part. χρεών.—Strictly, from χράω, in the sense of “*to deliver an oracle* :” thus, χρή (scil. ὁ θεός), but always used impersonally : “*it behooves* ;” “*it is fated* ;” “*it is necessary* ;” “*it is meet*,” &c.

Σφωίτερον, accus. sing. neut. of σφωίτερος, α, ον, pronominal adjective of the 2 person dual σφῶι, “*of or belonging to you two*.”—Sometimes, also, it appears as the pronominal adjective of the 3 person dual σφωέ, “*of or belonging to them two, or both of them*.”

Εἰρύσασθαι, Epic and Ionic for ἐρύσασθαι, 1 aor. infin. middle of ἐρύω, “*to draw* :” middle ἐρύομαι, “*to obey*” (consult note) : fut. ἐρύσω, Epic and Ionic εἰρύσω : perf. pass. εἶρυναι, &c.

Κεχολωμένον, accus. sing. masc. of perf. part. pass. of χο-
LINE 217. λώω, “*to incense* ;” fut. ὠσω : perf. pass. κexόλωμαι : 1 aor. pass. ἐχολώθην.—From χόλος, “*gall*,” “*bile*,” “*wrath*.”

Ἄμεινον. Consult line 116.

Ἐπιπείθεται, 3 sing. pres. subj. middle of ἐπιπείθομαι, “*to obey*.”—From ἐπί and πείθω, “*to persuade*,” in the middle “*to obey*.” The preposition expresses the end gained by the persuasion.

Ἐκλυνον, 3 plur. imperf. indic., with aoristic signification, of κλύω, “*to hear*.” Consult line 37.

Ἦ, Epic for ἔφη, 3 sing. imperf. indic. of φημί, “*to say*.”—
LINE 219. Observe that ἦ comes, in reality, from ἡμί, a shortened form of φημί : thus, ἡμί, ἦς, ἡσί, &c., imperf. ἦν, ἦς, ἦ, &c. This ἡμί arose from φημί in the language of ordinary life, and was used in quick repetitions among the Attic writers.

Ἀργυρέη, Epic and Ionic for ἀργυρῇ, dat. sing. fem. of ἀργύρεος, η, ον, contracted ἀργυροῦς, ἀργυρῇ, ἀργυροῦν, Epic and Ionic for ἀργύρεος, α, ον, contr. ἀργυροῦς, α̃, οῦν, “*silver*.”—Consult line 49.

Κῶπη, dat. sing. of κῶπη, ης, ῆ, “*a hilt*.” Literally, “*the handle of any thing* :” as, for example, of an oar, a torch, &c.—From a root καπ, which appears in κάπτω, and the Latin *cap-io*.

Σχέθε, Epic for ἔσχεθε, 3 sing. 2 aor. indic. act., from ἔσχεθον, a

Line 219-223.

poetic lengthened form of ἔσχον, 2 aor. cf ἔχω. It is usually employed, not with the meaning "to have," but in the strengthened signification "to hold," "to keep fast," "to check," &c. The old theory made ἔσχεθον, σχέθον, &c., come from a present σχέθω, but, according to most modern scholars, this present σχέθω is a mere fiction. (Consult *Ellendt, Lex. Soph.*, s. v. εἰκαθεῖν.)

LINE 220. Ἀψ. "Back." Consult line 60.

Κουλεόν, Epic and Ionic for κολεόν, accus. sing. of κουλέος, οὔ, ὅ, Epic and Ionic for κολεός, οὔ, ὅ, "a sheath." Consult remarks on κολεός, line 194.

Ἵσσε, Epic and Ionic for ἔωσσε, with augment dropped, 3 sing. 1 aor. indic. act. of ὠθέω, "to drive," "to push," "to thrust;" fut. ὠθήσω, and (as if from a present ὠθω) ὦσω. The other tenses follow the future ὦσω, namely, 1 aor. ἔωσα, and, as in the present instance, without the augment, ὦσα: perf. ἔωκα: perf. pass. ἔωσμαι: 1 aor. pass. ἐώσθην.

Ξίφος. Consult line 194.

Ἀπίθησεν, Epic and Ionic for ἡπείθησεν, with augment dropped, 3 sing. 1 aor. indic. act. of ἀπιθέω, Epic and Ionic for ἀπειθέω, "to disobey;" fut. ἦσω.—From *α*, priv., and πείθω.

LINE 221. Ἀθηνάϊης. Consult line 200.

Οὔλυμπόνδε, "to Olympus." Literally, "Olympus-ward." From Οὔλυμπος, Epic and Ionic for Ὀλυμπος, and the suffix δε denoting motion toward. Consult Excursus V.

Βεβήκει, Epic and Ionic for ἐβεβήκει, with augment dropped, 3 sing. pluperf. indic. act. of βαίνω, "to go;" fut. βήσομαι: perf. βέβηκα. pluperf. ἐβεβήκειν. (Consult note.)

LINE 222. Δώματα, accus. plur. of δῶμα, ατος, τό, "a mansion," "an abode."—From δέμω, "to build;" 2 perf. δέδομα. Akin to δόμος, and the Latin *dom-us*.

Αἰγιόχοιο. Consult line 202.

Δαίμονας, accus. plur. of δαίμων, ονος, ὁ, ἡ, "a deity," "a god or goddess."—Derived by some from δαήμων, "knowing," "skilled in," and they hold this to have been the first meaning of the word. Others deduce it from δαίω, "to divide or distribute," i. e., destinies. Neither etymology, however, appears fully satisfactory. Perhaps δαίμων may be akin to the Sanscrit *damini*, or *damanas*, "a conqueror," "lord," "master." (*Eichhoff, Vergleich.*, p. 204.)

LINE 223. Ἀταρτηροῖς, dat. plur. neut. of ἀταρτηρός, ἄ, ὄν, strengthened poetic form of ἀτηρός, ἄ, ὄν, "injurious," "harmful"—From ἄτη, "harm," "mischief," &c.

Line 223-228.

Ἐπέεσσιν, Epic and Ionic for ἔπεσιν, dat. plur. of ἔπος, εὖς, τό, "a word."

LINE 224. Οὐπω, "not yet." Adverb, compounded of οὐ and πω.

Ἀῆγε, Epic and Ionic for ἔλγηγε, 3 sing. imperf. indic. act. of λῆγω, "to cease from."—Consult line 210.

Χόλοιο, Epic and Ionic for χόλου, gen. sing. of χόλος, ου, ό, "gall," "bile," "wrath."

LINE 225. Οἰνοβαρές, voc. sing. masc. of οἰνοβαρής, ές, "one heavy with wine," "a drunkard." Compare the Latin *vinu gravis*.

—From οἶνος, "wine," and βαρύς, εἶα, ύ, "heavy."

Κυνός, gen. sing. of κύων, κυνός, ό, ή, "a dog."—Consult remarks on κύνεσσιν, line 4.

Κραδίην, Epic and Ionic for καρδίαν, accus. sing. of κραδίη, ης, ή, for καρδία, ας, ή, "the heart." Compare the Sanscrit *hrid*, the Greek *κραδ-ία*, Latin *cor*, *cord-is*, English *heart*, Gothic *hairto*.

Ἐλάφοιο, Epic and Ionic for ἐλάφου, gen. sing. of ἔλαφος, ου, ό, ή, "a deer," whether male, "a hart" or "stag," or female, "a hind."—Akin to ἐλαφρός, Latin *læv-is*, and also *lepus*, *lepōris*, and probably, also, to the German *laufen*, and English *leap*.

LINE 226. Λαῶ. Consult remarks on λαοί, line 10.

Θωρηχθῆναι, 1 aor. inf. pass. of θωρήσω, "to arm," properly with a breastplate or cuirass: then, in general, "to arm," and also "to array," "to harness:" fut. θωρήξω: 1 aor. pass. ἐθωρήχθην.—From θώρηξ, Epic and Ionic for θώραξ.

LINE 227. Λόχονδε, "to an ambuscade." Adverb, compounded of λόχος, "an ambuscade," and δε, the suffix denoting motion toward. Consult Excursus V.

Ἴέναι, pres. inf. act. of εἶμι, "to go."

Ἀριστήεσσιν, Epic and Ionic for ἀριστεῦσιν, dat. plur. of ἀριστευς, έως, ό, Epic and Ionic ἀριστεύς, ης, ό, "the bravest." In the plurals ἀριστεῖς, Ionic ἀριστῆες, "the bravest chieftains."—In these words in εὖς, gen. έως, &c., where the *v* (i. e., the digamma, F) of the stem has fallen away in the course of inflection, the Epic language, and also the Ionic dialect, introduce an *η* instead of *ε*, in order to compensate, by the length of the vowel, for the *v* (or digamma) that has been dropped. (*Kühner*, § 296, 2.)

LINE 228. Τέτληκας, 2 pers. sing. perf. indic. act. of an unused present *ταλάω*, contracted *τλάω*, "to endure;" fut. *τλήσομαι*: perf. *τέτληκα*: 2 aor. *έτλην* (as if there were also a present *τλήμι*, which there is not).—Observe that *τλ-άω* is radically the same as *τολ-μάω*, and akin to the Sanscrit *tul*, Latin, *tol-erare*, and also (i) *latus*. Hence, too, *τελ-αμών*, *τάλ-αντον*.

Line 228-232

Κήρ, gen κηρός, ἡ, "death." Properly, "the goddess of death;" also, "the goddess of fate," especially as bringing violent death. Hence, the "fate of death," "death" itself, especially when violent.—Observe the difference of accentuation between κήρ, κηρός, "fate," and κῆρ, κῆρος, "the heart."

Εἶδεται, 3 sing. pres. indic. passive of the obsolete radical present εἶδω, "to see:" passive εἶδομαι, "to be seen," "to appear."—Consult remarks on ἰδῆ, line 203.

Λώϊον, nom. sing. neut. of λώϊων, ον, gen. ονος, ὁ, ἡ, τό, LINE 229. "more desirable," "more agreeable;" hence, in general, "better." Homer uses it only in the neuter of the nom. and accus. sing., namely, λώϊον: and he also has a second comparative λώϊτερος, ον, only in the neuter. At a later period, λώϊων was used generally as a comparative of ἀγαθός, and, in Attic, λώϊων, λώϊον, were contracted into λῶων, λῶον: superlative λώϊστος, contracted λῶστος.—The root appears to be λῶ, "I will, wish, or desire," a Doric defective verb, the only trace of the older radical λάω, "to wish," "to be willing."

Εὐρύν, accus. sing. masc. of εὐρύς, εἶα, ὅ, "wide," "wide-spread," "broad."

Ἀποαιρεῖσθαι, Epic and Ionic for ἀφαιρεῖσθαι, pres. int. LINE 230. middle of ἀποαιρέω, for ἀφαιρέω, "to take away:" in the middle ἀποαιρέομαι, for ἀφαιροῦμαι, "to take away unto one's self:" fut. ἀφαιρήσω: fut. mid. ἀφαιρήσομαι: 2 aor. act. ἀφείλον: 2 aor. mid. ἀφειλόμην.—From ἀπό and αἰρέω.

Σέθεν. Consult line 180.

Ἀντίον, "in opposition to," neuter of ἀντίος, α, ον, taken adverbially, and governing the genitive.—From ἀντί, denoting opposition.

Εἶπη, 3 sing. 2 aor. subj. act. of εἶπον. Consult line 64.

Δημοδόρος, ον, "people-devouring," as referring to a prince LINE 231. that grinds his people down. (Consult note.)—From δη-ιος, and βορά, "food."

Οὐτιδανοῖσιν, Epic and Ionic for οὐτιδανοῖς, dat. plur. of οὐτιδανός, ὅ, ὄν, "of no worth," "cowardly."—From οὔτις, "nobody," referring, as it were, to a mere collection of nobodies; -δανος being a mere suffix, as in ἡπεδανός, &c.—Some make -δανος come from δάνος, "a gift," "a present," "a thing of value."

Ὑστατα, "for the last time." Accus. plur. neut. of ὕστατος, LINE 232. η, ον, "the last," taken adverbially. The plural is here more emphatic than the singular would have been.

Λωθήσαιο, 2 sing. 1 aor. optative middle of the deponent verb λωθύω-

Line 232-236.

ἔσει, "to be insolent toward one," "to insult," "to outrage;" fut. ἔσομαι.—From λῶδη, "insult," "outrage."

LINE 23. Μέγαν, accus. sing. masc. of μέγας, μεγάλη, μέγα, "mighty" "solemn."

Ὀρκῶν, accus. sing. of ὄρκος, ου, ό, "an oath."—Ὀρκος was originally equivalent to ἔρκος, as ὀρκάνη to ἐρκάνη, ὀρκούρος to ἔρκουρος, and so, strictly, "a check," &c., which holds one in from doing a thing; hence the Latin *Orcus*, "the bourne from which no traveler returns."

ὀμοῦμαι, 1 sing. fut. indic. middle, with active signification, of ὀμνύμι, or ὀμνύω, "to swear;" fut. ὀμοῦμαι, εἶ, εἴται. Consult line 76.

LINE 234. Μά. Consult line 86.

Σκῆπτρον, ου, τό a sceptre." (Consult note on line 15.)—From σκῆπτω, "to lean upon," the term having originally meant "a staff to lean on."

Φύλλα, accus. plur. of φύλλον, ου, τό, "a leaf." Homer, like Hesiod and Herodotus, always uses the plural.—Probably from φλέω, φλύω, βλύω, our *bloom*, &c. So, too, the Latin *folium*, *flos*, *florere*.

Ὀζους, accus. plur. of ὄζος, ου, ό, "a branch," "a twig," "a shoot." According to Theophrastus, it is properly the *knot* or *eye* from which a branch or leaf springs, answering in this to the Latin *nodus*.

LINE 235. Φύσει, 3 sing. fut. indic. act. of φύω, "to produce;" fut. φύσω: 1 aor. ἔφυσα.—With φύω compare the Sanscrit *bhû* and the Persian *bu*, "to be," as also the old Latin *fuo*, whence *fui*, *fueram*, *fuerim*, *fuiro*; the *fuas*, *fuat* of Plautus, and *fio*; and then, also, *fetus*, *fœnum*, *fœnus*, &c.

Τομήν, accus. sing. of τομή, ῆς, ἡ, "the trunk," or "stump," of a tree; the part left after cutting. From τέμνω, "to cut."

Ὀρεσσι, Epic and Ionic for ὄρεσι, dat. plur. of ὄρος, εος, τό, "a mountain." Consult line 157.

Λέλοιπεν, 3 sing. perf. act. of λείπω, "to leave;" fut. λείψω: perf. λέλοιπα: 1 aor. ἔλειψα: 2 aor. ἔλιπον.—The root *λιπ* is akin to our *leave*, the Anglo-Saxon *laef-an*, and Icelandic *leif-a*. Changing into *λικ* through the Æolic dialect, it passes into Latin, and becomes, with the *n*-sound, inserted through euphony, the root of *linq-uo*.

LINE 236. Ἀναθηλήσει, 3 sing. fut. indic. act. of ἀναθηλέω, "to bloom afresh;" fut. ἥσω. From ἀνά, "anew," and θηλέω, "to flourish."

Ε, accus. sing. of pronoun of third person. Nom. wanting: gen. οὔ, &c.

Χαλκός, ου, ό, "brass;" more literally, "bronze," a mixture of

Line 236-241.

copper and tin, in which case the copper is rendered harder, and formed the chief metal used by the ancients in the arts; whereas our brass, a mixture of copper and zinc, was quite unknown to them.

Ἐλεψεν, 3 sing. 1 aor. indic. act. of λέπω, "to lop away," "to strip off," "to remove the outer covering of any thing;" fut. λέψω: 1 aor. ἔλεψα.

LINE 237. Φλοιόν, accus. sing. of φλοιός, οὔ, ὅ, "the bark," "the rind of a tree."

Μίν, Epic and Ionic for αὐτό. Consult line 201.

Υἱες. Consult line 162.

LINE 238. Παλάμης, Epic for παλάμαις, dat. plur. of παλάμη, ης, ἡ, "the hand." Literally, "the palm of the hand."

Φορέουσι, 3 plur. pres. indic. of φορέω, "to bear," "to carry;" fut. ἦσω. A collateral form of φέρω, frequently employed from Homer downward. Strictly speaking, however, φορέω implies a constant repetition of the simple action of φέρω, and is therefore very often used in the signification "to wear clothes, armor," &c.

Δικασπόλοι, nom. plur. of δικασπόλος, ου, ὅ, "a dispenser of justice." (Consult note.)—From δίκη, "justice," "judgment," and πολέω, "to be conversant with," "to be employed about."

Θέμιστας, accus. plur. of θέμις, old and Epic genitive θέμιστος, and in Homer the only form; accus. sing. θέμιστα: accus. plur. θέμιστας: Attic gen. θέμιτος: accus. θέμιν: common Greek, gen. θέμιδος. Ionic θέμιος, "law." In the plural, θέμιστες, in Homer, are the "sentences which have the force of law," and also "existing laws," and "ordinances" themselves.—Probably from the root θε (found in τίθημι, &c.), and implying something laid down and established.

LINE 239 Εἰρύαται, Epic and Ionic for εἴρυνται, 3 plur. perf. indic. pass., in a middle sense, of εἰρύω, Epic and Ionic for ἐρύω, for the meaning of which consult line 216.

Ἔσσεται, 3 sing. fut. of εἰμί, Epic and Ionic for ἔσται.

Ὅρκος. Consult line 233.

LINE 240. Ἀχιλλῆος, gen. sing. of Ἀχιλλεύς. Consult, as regards this form of the genitive, remarks on ἀριστήεσσιν, line 227.

Ποθή, ἥς, ἡ, "desire," "regret for the absence of one." Same as πόθος, and of frequent occurrence in Homer.

Ἴξεται, 3 sing. fut. of ἰκνέομαι, "to come;" fut. ἴξομαι: perf. ἴγμαι.

Υἱας. Consult line 162.

LINE 241. Δυνήσεται, Epic and Ionic for δυνήσει, 2 sing. fut. indic. of δύναμαι, "to be able;" fut. δυνήσομαι, 2 pers. (old form) δυνήσεσαι. (Epic and Ionic) δυνήσεα.: (Attic) δυνήσει.

Line 241-245.

Ἀχνύμενος. Consult line 103.

LINE 242. Χραιομεῖν, 2 aor. infin. act. of χραιομέω, "to aid," "to succor." Strictly speaking, "to ward off something destructive from one."—Observe that χραιομέω, in fact, is not used in the present, but only in the following (merely Epic) forms: fut. χραιομήσω: 1 aor. ἐχραιομήσα: and 2 aor. ἔχραιομον.—The 2 aor. must be taken as the form nearest the root, to which a fut. and 1 aor. were added by analogy. The derivation from χράω, χράομαι, χρηστός, χρήσιμος, is clear enough.

Εὔτε, Epic adverb, equivalent to ὅτε, "when."—Either an old dialect form of ὅτε, or, as some think, an Ionic form of οὔτε, from ὅσις, like the Latin *quum*, from *qui*.

Ἑκτορος, gen. sing. of Ἑκτωρ, ὁρος, ὁ, "Hector," son of Priam and Hecuba, and leader of the Trojans against the Greeks.—The term properly denotes the "holder-fast," from ἔχω, ἔξω, and is applied, as an epithet, to Jupiter by Sappho (107); and also to a net, in *Leon Tarent*.

Ἀνδροφόνου, Epic and Ionic for ἀνδροφόνου, gen. sing. of ἀνδροφόνος, ὄν, "man-slaughtering."—From ἀνὴρ and φόνος, "slaughter."

LINE 243. Θνήσκοντες. Consult line 56.

Πίπτωσι, 3 plur. pres. subj. of πίπτω, "to fall;" fut. πεσοῦμαι: Ionic πεσέομαι: 2 aor. ἔπεσον: perf. πέπτωκα.—Reduplicated from a root πετ, with which compare the Sanscrit *pat*, "to fall," whence ἔπεσον, &c., and the poetic form πίτνω. Hence, by reduplication, πιπέτω, πίπτω; as, ῥίπτω from ῥέπω: μίμνω from μένω: γίγνομαι from γένω.

Ἐνδοθι, adverb, "within." Consult Excursus V.

Ἀμύξεις, 2 sing. fut. indic. of ἀμύσσω, "to tear," "to lacerate;" fut ξω.

LINE 244. Χωόμενος. Consult line 461

Οὐδέν, "in no respect," accus. sing. neut. of οὐδεῖς, taken adverbially.

Ἐτίσας, 2 sing. 1 aor. indic. act. of τίω, "to honor;" fut. τίσω: 1 aor. ἔτισα: perf. pass. τέτιμαι.—Observe that τίω is to pay honor to a person; whereas τίνω is confined to the signification of paying a price, &c. Consult remarks on τίσειαν, line 42.

LINE 245. Φάτο. Consult line 188.

Ποτί, Doric for πρός, and frequent also in Homer, Hesiod, &c.—Ποτί is akin to προτί, an old, and especially Epic, form for πρός, and προτί is itself akin to the Sanscrit *prati*. (Consult Donaldson, *New Cratylus*, p. 218.)

Βάλε, Epic and Ionic for ἔβαλε, augment dropped, 3 sing. 2 aor.

Line 245-249.

indic. act. of βάλλω, "to hurl;" fut. βαλῶ: perf. βέβηκα: 2 aor. ἔβαλον.

Γαίη, dat. sing. of γαίη, ης, ἡ, Epic and Ionic for γαῖα, ας, ἡ, "the ground," "the earth." Poetic for γῆ.—With γαῖα and αἶα Döderlein well compares the German *Gau* and *Au*, "a country," &c.—Donaldson considers the root γα as affording the primary idea of firmness and support, hence the *earth* as yielding such. (*New Crat.*, p. 403.)

Χρυσείους, Epic and Ionic for χρυσεύς, and this for χρυσούς, from χρύσεος, χρυσεά, χρύσειον, contracted χρυσοῦς, χρυσῇ, χρυσοῦν, "golden."—From χρυσός, "gold," which is itself probably of Phœnician origin, from *chârûts*, "gold." (*Pott, Etymol. Forsch.*, vol. i., p. 141.)

Ἥλοισι, Epic and Ionic for ἥλοις, from ἥλος, ου, ὁ, "a nail;" in Homer never used to fix or fasten, but only for ornament; hence "a stud," "a nail-head."

Πεπαρμένον, accus. sing. perf. part. pass. of πείρω, "to pierce through and through;" fut. περῶ: 1 aor. ἔπειρα: 2 aor. ἔπαρον: perf. pass. πέπαρμαι.—From πείρας, poetic for πέρας, "an end."

Ἔζετο. Consult line 48.

Ἐτέρωθεν, adverb, "from the other side," "on the other side." Consult Excursus V.

Ἐμῆνιε, 3 sing. imperf. indic. act. of μηνίω, "to rage," "to be wroth;" fut. ἴσω. A later form is μηνιάω.—From μῆνις, "wrath." Consult line 1.

Νέστωρ, gen. ορος, ὁ, "Nestor," son of Neleus, and king of the Pylians. With regard to this people, consult note.

Ἡδυεπής, ἐς, "sweet of speech," "sweet-speaking."—From ἡδύς, "sweet," and ἔπος.

Ἀνόρουσε, 3 sing. 1 aor. indic. act. for ἡνόρουσε, augment dropped, from ἀνορούω, "to start up;" fut. ούσω.—From ἀνά, "up," and ὀρούω, "to move quickly," &c., with which compare the Latin *ruo*.

Λιγύς, εἶα, ὅ, "clear-toned." (Consult note.)—The root of λιγύς, namely, λιγ, would appear to connect it with our English term *light* (i. e., as opposed to a *heavy*, or rough tone of voice), and also with the Greek ἐλαχύς (ἐ-λαχ-ύς), and the Sanscrit *lag-hus*.

Πυλίων, gen. plur. of Πύλιοι, ων, οί, "the Pylians." (Consult note.)

Ἀγορητής, οὔ, ὁ, "a speaker." An haranguer before an ἀγορά or public assembly.

Γλώσσης, gen. sing. of γλώσσα, ης, ἡ, "the tongue."—Suggested to be of the same family with γλώξ, γλωχίν, "a projecting point."

Line 249-251.

Μέλιτος, gen. sing. of μέλι, ιτος, τό, "honey."—Akin to the Latin *mulceo*, *mollis*, and the English *mild*.

Γλυκίων, ον, comparative of γλυκύς, εἶα, ύ, "sweet."

ῥέεν, Epic and Ionic for ἔρρεεν, and this for ἔρρει; 3 sing. imperf. indic. of ῥέω, "to flow:" fut. ῥεύσομαι: 1 aor. ἔρρενσα: but in Attic more usually ῥυήσομαι: 2 aor. pass. ἔρρύην, always in active signification; and hence is formed the perf. ἔρρύηκα, "to flow," "to stream," "to gush."

Ἀυδῇ, ἥς, ἥ, "speech." Properly, "the voice," not so much the words as the utterance and tone. (Consult note.)—Strictly, ἄυδῇ, akin to the Sanscrit *vad*, "to speak," the *υ* or *v* being transposed; as in *αὐξάνω*, where we trace a resemblance (through the transposition of the *v* or *w*) with the German *wachs-en*, "to grow," &c., and the English "to wax."

LINE 250. Γενεαί, nom. plur. of γενεά, ᾱς, ἥ, Epic and Ionic γενεή, ἥς, "a generation," of which, according to Herodotus, three made a century: *γενεαὶ τρεῖς ἀνδρῶν ἑκατὸν ἑτεά ἐστι* (ii., 142).

Μερόπων, gen. plur. of μέρος, οπος, ό, "articulate-speaking." Literally, "dividing the voice," i. e., speaking, endowed with speech; and hence, always an epithet of men, because articulate speech is the characteristic of man among animals. (Consult note.)—From μέρομαι, μερίζω, "to divide," and όψ, "the voice."

LINE 251. Ἐφθίατο, Epic and Ionic for ἔφθιντο, 3 plur. syncopated 2 aor. passive of φθίω, "to destroy" (consult note): fut. φθίσω: 1 aor. ἔφθισα: perf. pass. ἔφθιμαι: pluperf. ἐφθίμην, which, however, is the form also of the syncopated 2 aor. passive. (Kühner, § 233, 2.) In all verbs whose reduplication passes over into the simple augment, the indicative of these syncopated passive aorists when it retains its augment, is not to be distinguished, as to form from the pluperfect; thus, ὤρμην, ἐκτάμην, ἐσσύμην, ἐφθίμην. (Buttmann, § 110, n. 4.)—Observe that φθίω is here given as the present, because φθίνω is always intransitive in Homer.

Οἷ, οἷ. Observe, here, the difference of meaning: οἷ is the relative (ός, ἥ, ό), whereas οἷ is enclitic, and the dative of the pronoun of the third person.

Πρόσθεν, "before this." Adverb of time.

Τράφεν, Epic, Poetic, Doric, and Æolic for ἐτρέφησαν, 3 plur. 2 aor. indic. pass. of τρέφω, "to rear," "to nurture:" fut. θρέψω: 1 aor. ἔθρεψα: perf. τέτροφα: 2 aor. pass. ἐτρέφην: 1 aor. pass. ἐθρέφθην.—Radical meaning, "to make thick," "firm," or "solid," then, "to make fat," "to fatten," &c. Pott connects the root with the

Line 251-257.

Sanscrit *trip*, "to satiate," but it rather comes from the same family with *τρέπω*, "to turn," and implies the idea of a *turning*, or *coagulating*, or *congealing* of a liquid: thus we have *γάλα θρέψαι*, "to curdle milk" (*Od.*, ix., 246), and *τυρόν τρέφειν*, "to thicken cheese." (*Theocrit.*, xxv., 106.)

Πύλω, dat. sing. of Πύλος, ου, ἡ, "Pylos." (Consult LINE 252. note.)

Ἥγαθέη, Epic and Ionic for ἡγαθέα, dat. sing. fem. of ἡγάθεος, η, ου, for ἡγάθεος, α, ου, "very divine," "sacred."—From ἄγαν, and θεῖος, "divine."

Τριτάτοισιν, Epic and Ionic for τριτάτοις, dat. plur. of τρίτατος, η, ου, lengthened form of τρίτος, like μέσσατος for μέσος.

Ἀνασσειν, Epic and Ionic for ἡνασσειν, augment having been dropped, 3 sing. imperf. indic. act. of ἀνάσσω, "to reign."—Consult line 38.

LINE 253. Ὁ σφιν, κ. τ. λ. Consult line 73.

Πόποι. Commonly regarded as an exclamation merely; LINE 254. but, in reality, a nom. plural, from an obsolete nom. sing πόπος. (Consult note.)

Πένθος, εος, τό, "grief," "sorrow."—Collateral form of πάθ-ος, as βένθος of βάθος, and so from the same root as πέ-πονθ-α, perfect of πάσχω.

Ἀχαιῖδα, accus. sing. fem. of Ἀχαιῖς, ἴδος, ἡ, "Achæan."—From Ἀχαιός, ἄ, ὄν, "Achæan."

Γαῖαν, accus. sing. of γαῖα, ας, ἡ, "land," "country." Consult line 245.

Ἰκάνει, 3 sing. pres. indic. act. of ἰκάνω, "to come." Epic lengthened form for ἴκω.

Γηθήσαι, 3 sing. 1 aor. opt. act. of γηθέω, "to be delighted:": LINE 255. fut. γηθήσω: perf. γέγηθα.—Akin to γῆθος, Doric γῆθος Latin *gaud-ium*, *gaudeo*, &c.

Πρίαμος. Consult line 19.

Παῖδες. Consult line 20.

Τρῶες. Consult line 52.

Κεχαροίατο, Epic and Ionic for κεχάροιντο, and this, by reduplication, for χάροιντο, 3 plur. 2 aor. opt. middle of χαίρω, "to rejoice:": fut. χαιρήσω: perf. with pres. signification, κεχάρηκα: 2 aor. middle ἐχαρόμην, with reduplication κεχαρόμην.

Σφῶϊν, gen. dual of σύ, the pronoun of the 2d person. LINE 257. Nom. σφῶϊ (shortened form σφῶ), gen. and dat. σφῶϊν shortened form σφῶν).

Line 257—263.

Πυθόιατο, Epic and Ionic for πύθονται, 3 plur. 2 aor. opt. middle of πυνθάνομαι, “to learn,” properly, by making inquiries : fut. πεύσομαι : 2 aor. mid. ἐπυθόμην.—According to Ernesti and Pott, akin to πύνδαξ, πυνθήν, and so, strictly speaking, “to search to the bottom.”

Μαρναμένοιιν, gen. dual. of μαρνάμενος, pres. part. mid. of μάρναμαι, “to contend,” Epic and Ionic for μαρναμένοιν.

Περί, “superior to.” Homeric adverb. Subsequently, a
LINE 258. preposition.

Μάχεσθαι. Consult line 8.

Πίθεσθε, 2 plur. 2 aor. imper. middle of πείθω, “to per-
LINE 259. suade :” in the middle, “to obey :” fut. πείσω : 1 aor. ἐπεισα : 2 aor. ἐπίθον : in the middle, fut. πείσομαι : 2 aor. ἐπιθόμην.—With πείθω, ἐπίθον, compare the Latin *fīdo*, *fīdes*.

Αμφω. Consult line 196.

Νεώτερω, nom. dual, comparative νεώτερος, of νέος, “younger.”

Ἔστόν, 2 pers. dual of εἶμι, “to be.”

Ἐμεῖο, Epic and Ionic for ἐμοῦ, emphatic genitive-form of ἐγώ.

Ἀρείοσιν, dat. plur. of ἀρείων, ον, gen. ονος, “braver,” “bet-
LINE 260. ter.” Assigned as an irregular comparative to ἀγαθός.—From the same root with Ἄρης, the first notion of goodness being that of manhood, and bravery in war.

Ὀμίλησα, 1 sing. 1 aor. subj. of ὀμιλέω, “to associate with,”
LINE 261. “to hold converse with :” fut. ἥσω. The verb, according to its derivation (ὄμιλος), denotes, properly, “to be with or in company with a large throng,” but it soon lost this meaning, and took a more general one.

Ἀθήριζον, Epic and Ionic for ἡθέριζον, the augment having been dropped : 3 plur. imperf. indic. act. of ἀθερίζω, “to slight,” “to make light of :” fut. ἀθερίσω, and also ἀθερίξω : 1 aor. ἡθέρισα and ἡθέριξα—Probably from α, priv., and θέρω, “to cherish,” i. e., to regard.

Τοίους, accus. plur. masc. of τοῖος, η, ον, Epic and Ionic
LINE 262. for τοῖος, α, ον, “such.”

Ἴδον, Epic and Ionic for εἶδον, the augment having been dropped ;
1 sing. 2 aor. indic. act. of εἶδω, “to see.” Consult line 203.

Ἀνέρας, Epic and Ionic for ἀνδρας, accus. plur. of ἀνής : gen. ἀνεδος, Epic and Ionic for ἀνδρός, &c. Consult line 7.

Ἴδωμαι, 1 sing. 2 aor. subj. middle of εἶδω, “to see.” Consult line 203.

Ολον, accus. sing. mas. of ολος, η, ον, Epic and Ionic for
LINE 263. οῖος α, ον, “as.”—Observe that here, in place of οῖον, we would expect ολος ἦν, with the proper names following each in the

Line 263-266.

nominative. In place of this, however, we have the relative in the accusative, depending on ἶδον and ἰδωμαι, and the subject of the relative clause, or, in other words, the proper name, in the same case with the relative, by a species of attraction. (Kühner, § 788 - Bernhardt, p. 299, 15.)

Πειρίθοον, accus. sing. of Πειρίθοος, ου, ὁ, "*Pirithoüs.*" (Consult note.)

Δρύαντα, accus. sing. of Δρύας, αντος, ὁ, "*Dryas.*" A chief of the Lapithæ.

Ποιμένα, accus. sing. of ποιμήν, ενος, ὁ, "*a shepherd.*" In a general sense, also, "*one who keeps, or tends,*" and hence a king is called "*the shepherd of his people,*" ποιμήν λαῶν.—Probably akin to πέπαμαι, perf. pass. of the unused radical form πάω, "*to feed,*" and also to πόα, πόλη, "*grass,*" "*fodder,*" &c.

Καινέα, accus. sing. of Καινεύς, έως, ὁ, "*Cæneus.*" A chief of the Lapithæ. According to a later legend, Cæneus was originally a female, under the name of Cænis, and obtained from Neptune the privilege of changing sex, and of becoming a warrior, and invulnerable. In this new sex he became celebrated for his valor, in the contest with the Centaurs. Consult the commentators on Virgil, *Æn.*, vi., 448.

Ἐξάδιον, accus. sing. of Ἐξάδιος, ου, ὁ, "*Exadius,*" a chief of the Lapithæ.

Ἀντίθεον, accus. sing. of ἀντίθεος, η, ου, "*equal to the gods.*" In Homer, a usual epithet of heroes, as distinguished for strength, manly beauty, &c.—From ἀντί and θεός.

Πολύφημον, accus. sing. of Πολύφημος, ου, ὁ, "*Polyphemus,*" a chief of the Lapithæ, and brother of Cæneus. (Consult note.)

Θησέα, accus. sing. of Θησεύς, έως, ὁ, "*Theseus,*" son of LINE 265. *Ægeus*, and King of Athens. He was the friend of Pirithoüs, and aided him in his contest with the Centaurs.

Αἰγείδην, accus. sing. of Αἰγείδης, ου, ὁ, "*son of Ægeus,*" a patronymic appellation of Theseus.—From Αἰγεύς, έως, ὁ, "*Ægeus.*"

Ἐπιείκελον, accus. sing. masc. of ἐπιείκελος, ου, "*like.*"—From ἐπί and εἵκελος, "*like.*"

Ἀθανάτοισιν, Epic and Ionic for ἀθάνατοις, dat. plur. of ἀθάνατος, η, ου, and, in later writers, ἀθάνατος, ου, "*immortal.*" In the plural, ἀθάνατοι, "*the immortals,*" an epithet of the gods.

Κάρτιστοι, Epic and Ionic for κράτιστοι, nom. plur. of κράτιστος, η, ου, an isolated superlative from κρατύς, "*brave,*" "*strong,*" "*mighty.*"—Consult remarks on κάρτερος, line 178.

Line 266-271.

Κεῖνοι, Epic and Ionic for ἐκεῖνοι, non plur. of ἐκεῖνος, ἐκεῖνη, ἐκεῖνο, &c. Κεῖνος is the usual form both in Homer and the Attic poets: Æolic κῆνος: Doric τῆνος.

Ἐπιχθονίων, gen. plur. of ἐπιχθόνιος, ον, "upon the earth," "earthly."—From ἐπί, and χθών, "earth."

Τράφεν. Consult line 251.

LINE 267. Ἔσαν, Epic and Ionic for ἦσαν, the augment having been dropped, 3 plur. imperf. indic. of εἶμί, "to be."

Ἐμάχοντο, 3 plur. imperf. indic. middle of the deponent verb μάχομαι, "to fight." Consult line 153.

LINE 268. Φησὶν, dat. plur. of φῆρ, φηρός, ό, Æolic for θῆρ, θηρός, ό "a wild creature." In the plural, φῆρες, "the Centaurs." (Consult note.) Hence the Latin *fera*.

Ὀρεσκῶοισι, Epic and Ionic for ὄρεσκῶοις, dat. plur. masc. of ὄρεσκῶος, ον, "dwelling on the mountains." More literally, "lying on the mountains."—From ὄρος, "a mountain," and κέω, κείω, κεῖμαι, "to lie."

Ἐκπάγλως, "in a terrific manner," "frightfully." Adverb, from ἐκπαγλος, with regard to which consult line 146.

Ἀπόλεσσαν, Epic and poetic, for ἀπόλεσαν, the augment having been dropped and penult lengthened: 3 plur. 1 aor. indic. act. of ἀπόλλυμι, "to destroy:" fut. ἀπολέσω, poetic (especially Epic) ἀπολέσσω: Ionic ἀπολέω, Attic ἀπολῶ: perf. ἀπολώλεκα: 1 aor. ἀπόλεσα, poetic (especially Epic) ἀπόλεσσα.—From ἀπό and ὀλλυμι.

LINE 269. Μεθομίλεον, Epic and Ionic for μεθωμίλουν, 1 sing. imperf. indic. act. of μεθομιλέω, "to associate with:" fut. ἥσω.—From μετά and ὀμιλεω, with regard to which consult line 261

Πύλου, gen. of Πύλος, ον, ἦ. Consult line 252.

LINE 270. Τηλόθεν, "from afar." Adverb, compounded of τηλοῦ, "afar," and the suffix θεν, denoting motion from a place. Consult Excursus V.

Ἀπίης, gen. sing. fem. of ἄπιος, η, ον, "distant," "far away." (Consult note.) From ἀπό.

Γαίης, gen. sing. of γαίη, ης, ἦ. Consult line 245.

Καλέσαντο, Epic and poetic for ἐκαλέσαντο, 3 plur. 1 aor. indic. middle of καλέω, "to call;" fut. καλέσω: Epic and poetic καλέσσω: 3 aor. ἐκάλεσα, Epic and poetic καλέσσα: 1 aor. mid. ἐκαλεσάμην, Epic and poetic καλεσάμην and καλεσσάμην.—Probably akin to κέλ-ομαι, and certainly to the old Latin *cal-are*, and English *call*.

LINE 271. Μαχόμεν, Epic and Ionic for ἐμαχόμεν, the augment

Line 271-278.

having been dropped, 1 sing. imperf. indic. middle of μάχομαι, "to fight." Consult line 153.

Κείνοισι, for ἐκείνοισι. Consult line 266.

LINE 272. Βροτοί, nom. plur. of βροτός, οὔ, ὅ, "a mortal man," opposed to ἀθάνατος or θεός. Often occurs in Homer, who almost always uses it as a substantive.—Akin to μόρος, μορτός. Latin *mori*, *mors*, and Sanscrit *mri*.

Ἐπιχθόνιοι. Consult line 266.

Μαχέοιτο, Epic and Ionic for μαχοῖτο, 3 sing. pres. opt. middle of μαχέομαι, Epic and Ionic for μάχομαι. Consult line 153.

LINE 273. Μεῦ, Epic and Ionic for μοῦ.

Βουλέων, Epic and Ionic for βουλῶν, gen. plur. of βουλή, ἥς, ἡ, "counsel," "advice."

Ξύνιεν, Epic and Ionic for ξυνίεσαν, 3 plur. imperf. indic. act. of ξυνίημι, "to listen to." Strictly speaking, "to send," "bring," or "set together;" metaphorically, "to perceive, hear, listen to," &c.; fut. ξυνήσω: 1 aor. ξυνῆκα: perf. ξυνεῖκα: imperfect ξυνίην, ἴης, ἴη: dual ξυνίετον, ἰέτην: plural ξυνιέμεν, ἴετε, ἴεσαν, contracted -ιεν.

Πείθοιτο, Epic and Ionic for ἐπείθοιτο, 3 plur. imperf. indic. middle of πείθω, "to persuade;" in the middle, "to obey."

LINE 274. Πίθεσθε. Consult line 259.

Ὑμεις, Æolic and Epic for ὑμεῖς.

Πείθεσθαι, pres. infin. middle of πείθω, "to persuade;" in the middle, "to obey."

Ἀμεινον. Consult line 116.

LINE 275. Ἀποαίρεο, Epic and Ionic for ἀφαίρου, 2 sing. pres. imper. middle of ἀποαιρέω, for ἀφαιρέω. Consult line 161.

Κούρην. Consult line 98.

LINE 276. Ἐα, 2 sing. pres. imper. act. of ἐάω, "to let," "to permit;" fut. ἐάσω: 1 aor. εἶσα.

Δόσαν. Consult line 162.

Γέρας. Consult line 118.

Υἷες. Consult line 162.

LINE 277. Ἐθελε, 2 sing. pres. imper. of ἐθέλω. Consult line 112.

Ἐρίζεσθαι, Epic, Doric, and Æolic for ἐρίζειν, pres. infin. act. of ἐρίζω, "to contend;" fut. ἴσω.—From ἐρίς, "strife."

Βασιλῆϊ, Epic and Ionic for βασιλεῖ, dat. sing. of βασιλεύς, ἦος, Attic ἑως, ὅ, "a king." Consult remarks on ἀριστήεσσιν, line 227.

LINE 278. Ἀντιβίην, "in direct opposition;" adv.; strictly speaking, an accus. fem. of ἀντίβιος, ἡ, ον, "opposing force to force"—From ἀντί, and βία, "force."

Line 279-284.

Ὀμοίης, Epic and Ionic for ὁμοίας gen. sing. fem. of ὅμοιος, η, ον, Epic and Ionic for ὅμοιος, α, ον, "*equal*," "*like to*." — From ὁμός, ἡ, ὄν, "*one and the same*."

Ἐμμορε, 3 sing. 2 perf. indic. of μείρομαι, "*to obtain as one's portion*:" 2 aor. ἔμμορον: 2 perf. ἔμμορα. Observe that of this 2 perf. the third person, ἔμμορε, alone occurs, and every where as a perfect in meaning. The 3 plur. ἐμμόραντι, Doric for ἐμμόρασι, is quoted in Hesychius with the interpretation τετεύχασι.—Perf. pass. εἴμαρμαι, only as an impersonal, "*it is allotted*," *i. e.*, decreed by fate: perf. part. pass. εἴμαρμένος, the feminine of which appears as a noun, but is in reality elliptical, ἡ εἴμαρμένη (*scil.* μοῖρα), "*that which is allotted*," "*destiny*."

LINE 279. Σκητοῦχος, ον, "*sceptre-bearing*." From σκῆπτον, for σκῆπτρον, "*a sceptre*," and ἔχω.

Κῦδος, εος, τό, "*glory*," "*fame*," "*renown*," or, more freely, "*high office*."

LINE 280. Κάρτερος. Consult line 178.

Γείνατο, Epic and Ionic for ἐγείνατο, 3. sing. 1 aor. indic. middle of γείνομαι, poetic passive form from obsolete active γείνω, for which last γεννάω is in use. In the passive, "*to be engendered*," "*to be born*;" hence γεινόμενος, "*one that is born*;" often occurring in Homer. In the 1 aor. middle it has an active signification, like γεννάω, "*to beget*," "*to bring forth*."—Observe that γένω is the common root of γείνομαι and γίγνομαι. Compare the old Latin form, *geno*, which supplies *genui* to *gigno*.

LINE 281. Φέρτερος. Consult line 169.

Πλεόνεσσιν, Epic and Ionic for πλέοσιν, and this for πλείοσιν, dat. plur. of πλέων, neut. πλέον, for πλείων, neut. πλεῖον, comparative of πολύς.—Homer, like Hesiod, uses πλείων or πλέων, as his verse requires, and so, also, πλείοσι and πλεόνεσσι.

LINE 282. Παῦε, 2 sing. pres. imperat. act. of παύω, "*to cause to cease*." In the middle, "*to cause one's self to cease*," *i. e.*, "*to cease*."

Μένος, εος, τό. Consult line 103.

LINE 283. Αἰσσομαι. Consult line 15.

Μεθέμεν, Epic, Æolic, and Doric for μεθεῖναι, 2 aor. infin. act. of μεθίημι, "*to lay aside*:" fut. μεθήσω: 1 aor. μεθῆκα.—From μετά and ἵημι.

LINE 284. Ἐρκος, εος, τό, "*an inclosure*," "*hedge*," "*fence*," "*wall*." Hence, metaphorically, *any fence*, or *defense*, "*a rampart*." —From ἔργω, old form of εἰργω, "*to inclose*," "*to shut in*." Com-

Line 284-291.

pare the Sanscrit *arc*, "to cover," "to shut in," and the Latin *arc-eo*.

Πέλεται, 3 sing. pres. indic. of the deponent πέλομαι, "to be." Hence, πέλεται is here equivalent to ἐστί. The original meaning of the verb is, "to be in motion," but this seems to have been soon lost. — An active form πέλω occurs, which is much less frequent than πέλομαι. — Akin to πάλλω.

Πολέμοιο κακοῖο, Epic and Ionic for πολέμον κακοῦ.

LINE 285. Κρείων. Consult line 130.

LINE 286. Γέρον, voc. sing. of γέρων. Consult line 26.

Μοῖραν, accus. sing. of μοῖρα, ας, ἡ, properly, "a part," as opposed to the whole: then the *part* or *party* which a man chooses, especially in politics: again, the *part* or *portion* which falls to one: hence, one's "portion in life," "lot," "fate," &c., and so, eventually, of "that which is one's due," "that which is right" and "fitting." Hence, κατὰ μοῖραν, "rightly."

Ἐειπες, Epic and Ionic for εἶπες, 2 sing. 2 aor. indic. act. εἶπον, εἶπες, &c.

LINE 287. Ἐμμεναι, Epic, Æolic, and Doric for εἶναι.

LINE 288. Κρατεῖν, Epic and Ionic for κρατεῖν, pres. infin. of κρατέω. "to bear rule over:" fut. κρατήσω: perf. κεκράτηκα. — From κράτος, "strength," "might," &c., the original meaning of the verb having been "to be strong, mighty, powerful."

Πάντεσσι, Epic and Ionic for πᾶσι, dat. plur. of πᾶς.

LINE 289. Σημαίνειν, "to prescribe," fut. σημᾶνῶ, Ionic σημανέω: 1 aor. ἐσήμηνα. — From σῆμα, "a sign," "a token," &c.

Πείσσειν, fut. inf. middle of πείθω, "to persuade:" in the middle πείθομαι: fut. πείσομαι, "to obey."

Ὅτω. Consult line 59.

LINE 290. Μίν, for αὐτόν.

Αἰχμητήν, accus. sing. of αἰχμητής, οὔ, ὁ, "a warrior." Consult line 152.

Ἔθεσαν, 3 plur. 2 aor. indic. act. of τίθημι, "to make;" literally, "to place," i. e., to place before the eyes of all: fut. θήσω: perf. τέθεικα: 2 aor. ἔθην.

Αἰέν, poetic form for αἰεί, used when the last syllable is to be short.

Τοῦνεκα, "on this account." Compounded of τοῦ (for τοῦ-του) and ἔνεκα.

Προθέουσιν, 3 plur. pres. indic. act. of προθέω, old radical form, whence comes προτίθημι: found only once in Homer, namely, in the

Line 291-299.

present passage, "to give one the right to do a thing," "to let," "to permit."

Ὀνειδέα, accus. plur. of ὀνειδος, εος, τό, "abuse," "disgraceful calumnies," Epic and Ionic for ὀνεΐδῃ.—Consult remarks on ὀνειδίσον, line 211.

Μυθήσασθαι, "to utter." Consult line 74.

LINE 292. Ὑποβλήδην, adverb, "interrupting." We have given this adverb here the signification most commonly assigned to it, and a defense of which may be seen in Heyne's annotations on the present passage, and also on *Il.*, xix., 90. Hermann, however, contends for a very different interpretation (*Opusc.*, v., p. 305). According to this latter scholar, the term means properly here "by way of caution," "warning," or "reproof," i. e., with a "warning air."

LINE 293. Δειλός, ἡ, ὄν, "cowardly," "a coward."

Οὔτιδανός. Consult line 231.

Καλεοίμην, 1 sing. pres. opt. pass., Epic and Ionic for καλοίμην, from καλέω, "to call." Consult line 270.

LINE 294. Ὑπείξομαι, 1 sing. fut. indic. middle of ὑπείκω, "to yield," "to give way," "to comply:" fut. ὑπείξω, and also ὑπείξομαι.—From ὑπό and εἶκω, "to yield."

LINE 295. Ἐπιτέλλεο, Epic and Ionic for ἐπιτέλλου, 2 sing. pres. imperat. mid. of ἐπιτέλλω, "to command," "to give orders to." Homer uses the middle voice of this verb, here, in the same sense as the active: fut. ἐπιτελῶ: perf. ἐπιτέταλκα: perf. pass. ἐπιτέταλμαι.—From ἐπί and τέλλω, with regard to which last consult line 25.

LINE 296. Σήμαινε, 2 sing. pres. imper. of σημαίνω, "to prescribe." Consult line 289.

Πείσεσθαι. Consult line 289.

Ὅτω. Consult line 59.

LINE 297. Ἐρέω. Consult line 76.

Φρεσί. Consult line 55.

Βάλλεο, Epic and Ionic for βάλλου, 2 sing. pres. imper. middle of βάλλω, "to cast," &c. Consult note, and also line 52.

Σῆσιν, Epic and Ionic for σαῖς, dat. plur. fem. of the possessive σός, σή, σόν, "thy."

LINE 298. Οὔτοι, "not, indeed." From οὐ and the enclitic τοι.

Μαχήσομαι. Consult line 153.

LINE 299. Τφ, enclitic for τινί, dative sing. of τίς.

Ἀφέλεσθε, Epic and Ionic for ἀφείλεσθε, the augment having been dropped, 2 plur. 2 aor. indic. mid. of ἀφαιρέω: fut. ἀφαιρήσω: perf. ἀφήρηκα: 2 aor. ἀφείλον.—From ἀπό and αἰρέω.

Line 300-303.

LINE 300. $\Thetaοῖ$, dat. sing. fem. of $\Thetaοός$, $\etá$, $\acute{o}ν$, “*swift*.”—Probably from $\Thetaέω$, “*to run*.”

LINE 301. $\Phiέροις$, 2 sing. pres. opt. act. of $\phiέρω$, “*to bear away* :” fut. $\phiῶ$: perf. $\acute{\epsilon}νήνοχα$: 1 aor. act. $\etáνεγκα$: 2 aor. $\etáνεγκον$.

Ἀνελών , 2 aor. part. act. of $\acute{\alpha}ναιρέω$, “*to take up*,” “*to take up and carry off*,” like the Latin *tollo* : fut. $\acute{\alpha}ναιρήσω$, &c.—From $\acute{\alpha}ν\acute{\alpha}$, “*up*,” and $\acute{\alpha}ίρέω$, “*to take*.”

Ἄεκοντος , gen. sing. masc. of $\acute{\alpha}έκων$, $\acute{\alpha}έκουσα$, $\acute{\alpha}έκον$, Epic and Ionic for $\acute{\alpha}κων$, $\acute{\alpha}κουσα$, $\acute{\alpha}κον$, which last is the Attic form : “*unwilling*,” “*against the will*.”—From α , *priv.*, and $\acute{\epsilon}κών$, “*willing*.”— Ἐκών appears to be akin to $\acute{\epsilon}κας$, “*afar*,” and the idea of distance which this last carries with it has passed over, in the derivative, into that of separation, namely, “*one by himself*,” “*one for himself*,” “*each of his own accord*.” Compare $\acute{\epsilon}κά-τερος$, $\acute{\epsilon}κατ-τος$, and our English *each* Ἐμεῖο , Epic and Ionic for $\acute{\epsilon}μοῦ$, emphatic genitive of $\acute{\epsilon}γώ$.

LINE 302. Ἄγε . Consult line 62.

Πείρησαι , Epic and Ionic for πείρασαι , 2 sing. 1 aor. imper. middle of πειράω , “*to make trial* :” fut. πειράσω , Epic and Ionic πειρήσω . Much more frequently, however, used as a deponent, πειράομαι , fut. πειράσομαι : perf. πεπείραμαι , and Epic and Ionic πεπείρημαι .—From πείρα , “*trial*.” The Latin and earlier root is *peri*, as found in *peritus*, *periculum*, *comperior*, &c. ; and this, again, seems to have an affinity to the Greek περί , and the Sanscrit *pari*, in their rarer signification of “*going through*,” “*piercing*,” “*boring*,” i. e., in order to make full trial of a thing.

Γνώωσι , Epic lengthened form of γνώσι , 3 plur. 2 aor. subj. act. of γιγνώσκω , “*to know* :” fut. γνώσω , &c. : 2 aor. $\acute{\epsilon}γνων$. Consult line 199.

LINE 303. Αἶψα , “*soon*,” “*quickly*.” Adverb, rare in other poets, and never used in prose.

Κελαινόν , nom. sing. neut. of κελαινός , $\etá$, $\acute{o}ν$, “*black*,” “*dark*” Poetic for μέλας , μέλαινα , μέλαν .— Κμέλας has been assumed by Buttmann as the common radical form of κελαινός and μέλας , and in this way the evident connection between the two words may be satisfactorily explained. (*Lexil.*, p. 377, ed. Fishl.)

Ἐρωήσει , 3 sing. fut. indic. act. of ἐρωέω , “*to stream*,” “*to flow* :” fut. $\acute{\eta}σω$. The latent idea appears to be that of a *quick bursting forth* ; hence the substantive ἐρωή , derived from it, refers to any *quick, violent motion*.—From ρέω , “*to flow* ;” akin to όώομαι , “*to rush*.”

Δουρί , Epic and poetic for δόρατι , dat. sing. of δόρυ , “*a spear* :” gen. δόρατος : Epic and Ionic, δούρατος and δουρός : dat. δόρατι : Epic

Line 303-306.

and Ionic, δούρατι and δουρί, Attic δορί, &c., “a spear.” Properly, the wooden part, or handle of a spear, but generally used of the whole weapon.—Supposed to come from δέρω, “to remove the outer covering of a thing,” and hence δόρν will mean, strictly, “a spear-handle, with the bark taken off from the wood.”

ΛINE 304. Τώγε, “these two,” compounded of τώ, nom. dual of ὁ, ἡ, τό, and the limiting particle γε.

Ἀντιβίοισι, Epic and Ionic for ἀντιβίοις, dat. plur. of ἀντίβιος, ἡ, Att. α, ον, “opposing.”—From ἀντί and βιά. Consult line 278.

Μαχεσσαμένω, Epic for μαχεσαμένω, nom. dual 1 aor. part. middle of μάχομαι, “to contend:” fut. μαχέσομαι, Epic μαχέσσομαι: 1 aor. ἐμαχεσάμην, Epic ἐμαχεσσάμην.—Consult line 153.

Ἐπέεσσιν, Epic and Ionic for ἔπεσιν, dat. plur. of ἔπος, εος, τό, “a word.”

ΛINE 305. Ἀνστήτην, Epic and Ionic for ἀνεστήτην, 3 dual 2 aor. indicative act. of ἀνίστημι, “to raise up;” but 2 aor., perf. act., &c., “to arise:” fut. ἀναστήσω: perf. ἀνέστηκα, “I stand up:” 2 aor. ἀνέστην, “I arose.”—From ἀνά and ἵστημι.

Λύσαν, Epic and Ionic for ἔλυσαν, 3 plur. 1 aor. indicative act. of λύω, “to dissolve,” “to break up:” fut. λύσω: perf. λέλυκα: 1 aor. ἔλυσα.—Original signification, “to loose:” akin, therefore, to the Latin *luo*, and English *loose*.

Ἀγορήν, Epic and Ionic for ἀγοράν, accus. sing. of ἀγορή, ἡς, ἡ, for ἀγορά, ᾱς, ἡ, “an assembly.”—From ἀγείρω, “to collect together.”

Νηυσίν. Consult line 12.

ΛINE 306. Κλισίας, accus. plur. of κλισίη, ης, ἡ, Epic and Ionic for κλισία, ας, ἡ, “a tent.”—Original meaning, “a place for lying down or reclining,” from κλίνω, “to recline;” then, a hut or any slight dwelling, used as a temporary dwelling-place. In Homer, these κλισίαι are of two kinds: 1. For use in time of peace: the huts, or cots, in which herdsmen passed the night, sought shelter against rough weather, and kept their stores. This signification of the term is usually found in the Odyssey; but in the Iliad only once (xviii., 509). 2. For use in war: huts, or cots, in which the besiegers lived during long sieges. This is the usual signification in the Iliad, and but seldom occurs in the Odyssey. These war-cabins corresponded in their use to our linen-tents, and, in translating, we call them, as a matter of custom, by the name of “tents;” but it appears, from *Il.*, xxiv., 448, seq., that they were of wood. Hence, also, an army, on breaking up, did not strike the κλισίαι and take them away, but burned them on the spot. (*Od.*, vii. 501.) The κλισίαι all together

Line 306-311.

formed a *camp*. Among the post-Homeric writers the word σκηνή came up instead, and κλισία remained in use only among the poets.

Ἐῖσας, Epic and poetic for ἴσας, acc. plur. fem. of ἔϊσος, ἔϊση, ἔϊσον, for ἴσος, η, ον, "equal." (Consult note.)

LINE 307. Ἦῖε. Consult line 47.

Μενουτιάδῃ, dat. sing. of Μενουτιάδης, ου, ὁ, "the son of Menætius, a patronymic of Patroclus. Menætius, the father of Patroclus, was son of Actor, and one of the Argonauts. (Il., xi., 765.)

Οἷς, dat. plur. of the possessive οἶς, ἡ, ὅν, the Epic and Ionic form for which is ἐός, ἐή, ἐόν, "his," "her."

Ἑτάροισιν, Epic and Ionic for ἐτάροις. Consult line 179.

LINE 308. Ἀλαδε, "to the sea." Adverb, compounded of ἄλς, "the sea," and δε, "toward." Consult Excursus V.

Προέρυσσεν, Epic and Ionic for προήρυσεν, 3 sing. 1 aor. indic. act. of προερύω, "to drag forward," "to launch." In Homer, always said of ships, "to move a ship forward," whether by hauling from the beach to the sea, or by means of rowing. In the latter case, however, the dative, ἐρετμοῖς, "with oars," is added: fut. προερύσω, Epic προερύσσω: 1 aor. προήρυσσα, Epic and Ionic προέρυσσα.—From πρό, "forward," and ἐρύω, "to drag."

LINE 309. Ἐρέτας, accus. plur. of ἐρέτης, ου, ὁ, "a rower."—From ἐρέσσω, "to row."

Ἐκρίνεν, 3 sing. 1 aor. indic. act. of κρίνω, "to select:" fut. κρῖνω 1 aor. ἔκρινα: perf. κέκρικα.—Akin to the Sanscrit *kri*, "to separate," the Latin *cerno*, *crimen*, &c.

Ἐείκοσιν, Epic for εἴκοσιν, "twenty."—The Doric form is εἵκατι, with which compare the Sanscrit *vincati*, and Latin *viginti*.

Ἑκατόμβην. Consult line 65.

LINE 310. Βῆσε, Epic for ἔβησε, the augment having been dropped: 1 aor. indic. act. of βάω, "to cause to go:" fut. βήσω: 1 aor. ἔβησα.—(Consult note on line 144.)

LINE 311. Εἶσεν, 3 sing. 1 aor. indic. act. usually referred to a present, ἔζω, "to cause to sit," "to seat," but which does not occur; the tenses that are wanting are supplied from ἰδρύω. The Ionians have also a fut. ἔσομαι, Epic ἔσσομαι, and perf. pass. εἶμαι. The Attics, however, have only the 1 aor. mid. εἰσάμην, "to found," "erect," in the strict middle sense "for one's self."

Ἀρχός. Consult line 144.

Πολύμητις, ιος, ὁ, ἡ, "sagacious," "of many counsels."—From πολυς, and μῆτις, "counsel," "advice."

Line 312-315.

LINE 312. Ἀναβάντες, nom. plur. 2 aor. part. act. of ἀναβαίνω, "to embark:" fut. ἀναβήσομαι: 2 aor. ἀνέβην.—From ἀνά and βαίνω.

Ἐπέπλεον, 3 plur. imperf. indic. act. of ἐπιπλέω, "to sail upon:" fut. ἐπιπλεύσομαι.—From ἐπί, and πλέω, "to sail."

Ὑγρά, accus. plur. neut. of ὑγρός, ἄ, ὄν, "humid," "wet," "fluid." (Consult note.)—From ὕω, and akin to ὕδωρ.

Κέλευθα, accus. plur. neut. of κέλευθος, ου, ἡ, "a way," "a path." Observe that κέλευθος is feminine in the singular, but has a poetic neuter plural.—From ἐλεύθω, "to come," "to go."

LINE 313. Ἀπολυμαίνεσθαι, pres. infin. mid. of ἀπολυμαίνω, "to purify another:" in the middle ἀπολυμαίνομαι, "to purify one's self." Commonly regarded as a middle deponent.—From ἀπό and λυμαίνομαι, "to cleanse one's self," and this last from λῦμα, "filth removed by washing," probably from λούω.

Ἄνωγεν, 3 sing. of an old Epic perfect with a pres. signification, "I command," "bid," "order," which, with the augment, would be ἤνωγε: thus, ἄνωγα, ας, ε, or with the augment ἤνωγα, ας, ε. But it is never found with the augment. The tenses, moreover, are very irregular: thus, from the perfect, we have 1 plur. ind. ἄνωγμεν: imperat. ἄνωχθι, ἀνωγέτω, ἀνώγετε, and irreg. ἀνώχθω, ἄνωχθε, as if from ἀνώγημι: pluperf. ἤνώγειν, and, without augment, ἀνώγειν, Ionic ἡνώγεα, &c.

LINE 314. Ἀπελυμαίνοντο, 3. plur. imperf. indic. mid. of ἀπολυμαίνω. Consult ἀπολυμαίνεσθαι, as given above.

Ἄλα, accus. sing. of ἅλς, ἁλός, ἡ, "the sea." Observe the distinction between ἅλς, ἁλός, ἡ, "the sea," and ἅλς, ἁλός, ὁ, "salt."

Λύματα, accus. plur. of λῦμα, ατος, τό, "filth removed by washing," "the washings themselves."—Probably from λούω, "to wash."

LINE 315. Ἐρδον, 3 plur. imperf. indic. act. of ἔρδω, "to work," "to do," "to accomplish." With ἱερά, ἑκατόμβας, &c., "to sacrifice," "to offer up." This verb derives its formations from the obsolete ἔργω, fut. ἔρξω: 2 perf. ἔοργα: pluperf., with augment on the second syllable, ἐώργειν: 1 aor. ἔρξα.—As ἔργω is entitled to the digamma, Ἐέργω, we see at once the affinity between it and the English verb *work*.—Observe that ῥέζω is merely a transposed form of ἔρδω.

Ἀπόλλωνι. Consult line 14.

Τεληέσσας, accus. plur. fem. of τελήεις, τελήεσσα, τεληῆεν, "perfect" (Consult note.) An Epic adjective, from τελέω, "to make perfect," "to make complete," and this from τέλος, "an end," &c

Line 315-321.

Ἑκατόμβας. Consult line 65.

LINE 316. Ἀτρυγέτοιο, Epic and Ionic for ἀτρυγέτου, gen. sing. fem. of ἀτρύγετος, ον, "barren." More literally, "yielding no harvest," from α, priv., and τρυγᾶω, "to gather in the harvest or vintage."

LINE 317. Κνίση, "the savor." Consult line 66.

Ἴκεν, 3 sing. imperf. indic. act. of the Epic form ἴκω, "to come," "to go;" imperf. ἴκον: aor. ἴξον, a mixture of the 1 and 2 aor. (Buttmann, *Irreg. Verbs*, p. 132, ed. Fishl.)

Ἑλισσομένη, nom. sing. fem. pres. part. middle of ἐλίσσω, "to whirl," fut. ξω.—From εἰλέω, "to turn," "to whirl," "to roll," with the digamma Φειλέω, akin to the English *wily*.

Καπνῷ, dat. sing. of καπνός, οὔ, ό, "smoke."—Originally κῦαπνός, the *v*-sound having followed the *κ*. So *vapor* in Latin was originally *kvapor*. The Greek word drops the *v*-sound and retains the *κ*, whereas, in the Latin word, the direct reverse to this takes place. (Pott, *Etymol. Forsch.*, vol. ii., p. 205.)

LINE 318. Πένοντο, Epic and Ionic for ἐπένοντο, the augment having been dropped; 3 plur. imperf. indic. of the middle deponent πένομαι, "to be busily employed upon a thing," "to toil," "to work."—From the root πεν comes not only πένομαι, but also πένης, πενία, the Latin *penuria*, &c. Compare the Sanscrit *pan*, "to handle," "to transact," &c.

LINE 319. Αἷγ'. Consult line 210.

Ἐπηπειλήσε, 3 sing. 1 aor. indic. act. of ἐπαπειλέω, "to threaten one with a thing," fut. ἐπαπειλήσω: 1 aor. ἐπηπείλησα.—From ἐπί and ἀπειλέω, "to threaten."

LINE 320. Ταλθύβιον, accus. sing. of Ταλθύβιος, ον, ό, "Talthybius," a herald of Agamemnon's at Troy. He was afterward revered as a hero at Sparta. (Herodot., vii., 134.—Hoeck, *Kreta*, vol. ii., p. 407.)

Εὐρυβάτην, accus. sing. of Εὐρυβάτης, ον, ό, "Eurybates," a herald of Agamemnon's at Troy. There was another Eurybates, a herald of Ulysses, who is mentioned in *Il.*, ii., 184, and *Od.*, xix., 247. Compare the scholiast: ὅτι καὶ ἕτερος Εὐρυβάτης, Ὀδυσσέως κήρυξ.

LINE 321. Τώ, nom. dual for ὦ.

Ἔσαν, Epic and Ionic for ἦσαν, 3 plur. imperf. indic. of εἶμι.

Κήρυκε, nom. dual of κήρυξ, υκος, ό, "a herald." From κηρύσσω.

In general, a public messenger, partaking of the character of an ambassador, an honorable office in early times. They summoned the assembly (*Il.*, ii., 50, &c.), and kept order in it (*Il.*, ii., 280, &c.).

Line 321-325.

they separated combatants (*Il.*, vii., 274): they had especial charge of the arrangements at sacrifices and festivals, and even private entertainments (*Il.*, iii., 245, &c.): as *public* officers they are called *δημιοεργοί* (*Od.*, xix., 135): their insignia were staves, or wands, *σκῆπτρα*. From the heroic times their office was sacred, and their persons were inviolable, as being under the immediate protection of Jupiter: hence, they were employed in messages, &c., especially between enemies. Hermes or Mercury was *κῆρυξ* of the gods. In later times their functions remained much the same; but they were then messengers between nations at war.

Ὅτρηρῳ, nom. dual masc. of ὀτρηρός, ἡ, ὄν, Epic and Ionic for ὀτρηρός, ἅ, ὄν, "active," "quick," "zealous."—Akin to ὀτρύνω, "to stir up," "to rouse."

Θεράποντε, nom. dual of θεράπων, οντος, ὁ, "an attendant." In Homer and old authors it always differs from δοῦλος, as implying free and honorable service, and yet, in Chios, θεράποντες was the name for their slaves. (*Arnold, Thucyd.*, viii., 40.)

LINE 322. Ἐρχεσθον, 2 dual pres. imper. of ἔρχομαι, "to come," "to go" (consult line 120): imper. ἔρχου, ἐρχέσθω, &c.

Κλισίην. Consult line 306.

Πηληϊάδεω. Consult line 1.

LINE 323. Ἐλόντε, nom. dual, 2 aor. part. act. of αἰρέω, "to take:" fut. αἰρήσω: 2 aor. εἶλον, 2 aor. part. ἐλών. Consult line 137.

Ἀγέμεν, Epic, Doric, and Æolic for ἄγειν, pres. infin. act. of ἄγω, "to lead away." Consult remarks on *χολωσέμεν*, line 78.

Βρισηίδα. Consult line 184.

LINE 324. Δῶσιν, Epic for δῶ, 3 sing. 2 aor. subj. act. of δίδωμι: ~ aor. indic. ἔδων: 2 aor. subj. δῶ, δῶς, δῶ, &c. Observe, however, that this δῶ, δῶς, δῶ, &c., is the result of contraction: thus, δῶ-ω = δῶ: δῶ-ης = δῶς: δῶ-η = δῶ, &c. To the uncontracted form, δῶ-η, the syllable *σι* is added by the Epic language, and hence we have in the text the form δῶησι.

Ἐλωμαι, 1 sing. 2 aor. subj. middle of αἰρέω: 2 aor. indic. middle εἰλόμην: 2 aor. subj. middle ἔλωμαι.

LINE 325. Πλεόνεσσι. Consult line 281.

Ρίγιον, "more fearful." Literally, "more frosty, or cold," i. e., more calculated to make one shudder. A comparative, formed, as it were, from *ρίγος*, "frost," "cold."—The masculine, *ρίγιων*, seems not to occur, but the superlative, *ρίγιστος*, is found; and, therefore, it is better to regard *ρίγιον*, in the text as an adjective, and not to take it for an adverb, as some do.

Line 326-332.

Προίει, 3 sing. Epic imperf. indic. act. from προιέω, Epic
LINE 326. and Ionic for προίημι. Consult remarks on ἀφίει, line 25.

Κρατερὸν δ' ἐπὶ, κ. τ. λ. Consult line 25.

Τῷ "they two." More literally, "these two." Nom. dual
LINE 327. of ὁ, ἡ, τό.

Ἀέκοντε, nom. dual masc. of ἀέκων, ἀέκουσα, ἀέκον, Epic and Ionic
for ἄκων, ἄκουσα, ἄκον, which last is the Attic form. So ἀέκοντε,
here, for ἄκοντε, "reluctant." Consult remarks on ἀέκοντος, line 301.

Βάτην, 3 dual 2 aor. indic. act. Epic for ἐβήτην, the stem-vowel η
being shortened into α.—From βαίνω, "to go:" fut. βήσομαι: perf
βέβηκα: 2 aor. ἔβην.

Παρὰ θῖν', κ. τ. λ. Consult line 34.

Μυρμιδόνων, gen. plur. of Μυρμιδών, ὄνος, ὅ, "a Myrmidon."
LINE 328. Consult line 180.

Ἰκέσθην, 3 dual 2 aor. indic. middle of ἰκνέομαι, "to come." Con-
sult remarks on ἰκέσθαι, line 19.

Εὔρον, 3 plur. 2 aor. indic. act. of εὐρίσκω, "to find:" fut.
LINE 329. εὐρήσω: perf. εὔρηκα: 2 aor. εὔρον. This 2 aor. is often
written ηὔρον in post-Homeric writers, an orthography approved of
and applied by Elmsley.

Κλισίη, Epic and Ionic for κλισία. Consult line 306.

Ἦμενον, "sitting," accus. sing. part. of ἤμαι, ἦσαι, ἦσται,
LINE 330. 3 plur. ἦνται: part. ἦμενος: imperf. ἤμην, ἦσο, ἦστο, 3 plur.
ἦντο (these being in reality, however, a perf. and pluperf. passive of
ἕξομαι, "to sit," "to lie," &c. Literally, "I have been set and I remain
set," i. e., I sit.)

Τώγε, compounded of τώ, accus. dual masc. of ὁ, ἡ, τό, and the en-
clitic γέ.

Ἰδών, 2 aor. part. act. of εἶδω, "to see." Consult line 203.

Γήθησεν, 3 sing. 1 aor. indic. act. of γηθέω, "to be delighted," "to
rejoice." Consult line 255.

Ταρβήσαντε, nom. dual 1 aor. part. act. of ταρβέω, "to be
LINE 331. confused," "to be troubled," "to be alarmed:" fut. ἦσω.—
From τάρβος, "alarm," "fright," "terror."

Αἰδομένω, nom. dual pres. part. middle of αἰδομαι, Epic for αἰδέο-
μαι, "to regard with looks of awe," or "reverence." More literally,
"to stand in awe of one," "to reverence."

Στήτην, Epic and Ionic for ἐστήτην, the augment having
LINE 332. been dropped: 3 dual 2 aor. indic. act. of ἵστημι, "to
place:" fut. στήσω: perf. ἕστηκα, "I stand:" 2 aor. ἔστην, "I stood."

Προσφώνεον, 3 plur. imperf. indic. act. of προσφώνέω, "to address:"
t. ἄσω —From πρόσ. "unto." and ὦνέω. "to speak." "to call."

Line 332-336.

Ἐρέοντο, 3 plur. imperf. indic. middle of ἐρέω, "to interrogate," "to ask:" middle ἐρέομαι. This ἐρέω, ἐρέομαι, is an exclusively Epic form, and must not be confounded with ἐρέω, ἐρῶ, the fut. of εἶπεῖν. The imperfect, it will be perceived, is here without any augment. The Attic form is ἐρομαι: 2 aor. ἤρόμην: fut. ἐρήσομαι. But, though this verb commonly occurs in the lexicons and grammars as a present, ἐρομαι, there appears to be no good ground for supposing the existence of such a form. The accentuation of the infinitive is now usually admitted to be that of an aorist, namely, ἐρέσθαι. (*Carmichael's Greek Verbs*, p. 117.)

LINE 333. Ὅ, "he," Homeric for ὅς, and this an old form of the demonstrative. (*Kühner*, § 343.)

Ἐγνώ. Consult line 199.

Ἥσιν, or ῆσιν, Epic and Ionic for αἷς, dat. plur. fem. of the possessive, ὅς, ῆ, ὄν, "his."

Φώνησεν, 3. sing. 1 aor. indic. act. of φωνέω, "to say," "to speak;" fut. ἦσω.—From φωνή, "voice," &c.

LINE 334. Χαίρετε, 2 plur. pres. imper. act. of χαίρω, "to rejoice," "to be glad:" fut. χαιρήσω: perf. κεχάρηκα.—The imperative of this verb is used as a common form of greeting, either at meeting, "hail," "welcome;" or at parting, "farewell."

Ἀγγελοι, nom. plur. of ἄγγελος, ὁ, "a messenger."

LINE 335. Ἄσσον, "nearer." Adverb, and comparative degree of ἄγχι, "near." This is the Homeric and Epic comparative; the common form is ἄγγιον.

Ἴτε, 2 plur. pres. imper. of εἶμι, "to come," "to go:" 2 sing. pres. imp. is ἴθι.

Ὑμμες, Epic and Æolic for ὑμεῖς.

Ἐπαίτιοι, nom. plur. of ἐπαίτιος, ὁ, "in fault," "blamable."—From ἐπί, "upon," and αἰτία, "blame," as indicative of blame resting upon one.

LINE 336. Ὅ, Epic, Ionic, and Doric for ὅς, the relative pronoun. Consult EXCURSUS I. p. 417.

Σφῶι, accus. dual of σύ, "thou." This is the Homeric and Ionic form. The Attics, on the other hand, use σφώ, which some write with subscript iota, as having risen, according to them, from contraction. (*Kühner*, § 331, 5.)

Προῖτι. Consult line 326.

Βρισηΐδος. Consult line 184.

Εἵνεκα. Consult line 174.

Κούρης. Consult line 98.

Line 337-341.

LINE 337. Ἄγε. Consult line 62.

Διογενές, voc. sing. of διογενής, ἐς, "noble." Literally, "*Jove-born*," "*sprung from Jove*," i. e., of his race. Frequently, however, a general epithet, as here, of kings and princes, as ordained and upheld by Jove, and, therefore, "noble," "illustrious," &c.

Πατρόκλεις, voc. sing., as if from a nominative Πατροκλῆς, which does not, however, appear. The regular nominative is Πάτροκλος, ου.

Ἐξάγε, 2 sing. pres. imper. of ἐξάγω, "to lead or bring out."—From ἐξ and ἄγω.

Σφῶιν, dat. dual of the pronoun of the third person, *nom*
LINE 338. (wanting): *gen.* οὖ, &c. Observe that σφῶιν is here enclitic, whereas σφῶιν, from σύ, has the accent, and may be thus told apart from it.

Δός, 2 sing. 2 aor. imper. act. of δίδωμι, "to give:" fut. δάσω: perf. δέδωκα: 1 aor. ἔδωκα: 2 aor. ἔδων.

Τῷ, *nom.* dual masc. of ὁ, ἡ, τό.

Αὐτῷ, *nom.* dual masc. of αὐτός, αὐτή, αὐτο.

Μάρτυροι, *nom.* plur. of μάρτυρος, ου, ὁ, older Epic form for μάρτυς, "a witness." Homer uses the singular only in *Od.*, xvi., 423, with the collateral signification of "*helper*," "*protector*," but the plural often.

Ἔστων, abbreviated form for ἔστωσαν, 3 plur. pres. imper. of εἰμί, "to be." Used, also, by the Attic writers. The form ὄντων is more rare.

Μακάρων, *gen.* plur. of μάκαρ, *gen.* -ἄρος, ὁ, ἡ, "blessed,"
LINE 339. "happy." Strictly said of the gods, who are constantly called μάκαρες θεοί in Homer and Hesiod. in opposition to mortal men; so that its notion is of *everlasting, heavenly bliss*. There is a peculiar poetic form, of the feminine gender, μάκαιρα, "the blessed one," an epithet of Latona, in the *Hymn to Apollo*, 14.

Θνητῶν, *gen.* plur. of θνητός, ἡ, ὄν, "mortal," "liable to death." Hence οἱ θνητοί, "mortals."—From the same root with θνήσκω, as appearing in 2 aor. ἔθανον.

Ἀπηνέος, Epic and Ionic for ἀπηνοῦς, *gen.* sing. of ἀπηνής, ἐς, "cruel," "harsh," "unfeeling." Supposed to come from ἀπό and ἡνής, "gentle," "pleasing," "attractive," with the digamma, Φηνής, and hence connected with the root of *Venus*, and the Sanscrit *wan*, "to desire," "to long for." (*Pott, Etymol. Forsch.*, vol. i. p. 255.)

LINE 341. Χρειώ, *gen.* ὅος, contr. οὗς ἡ, Epic and Ionic for χρεω.

Line 341-345.

δορ, contr. οὖς, ἡ, “want,” “need,” “desire.” Observe that χρεώ itself is only a poetic form, the more common prose expression being χρεία.

Ἐμεῖο, Epic for ἐμαῦ, emphatic gen. sing. of ἐγώ.

Γένηται, 3 sing. 2 aor. subj. mid. of γίγνομαι.

Ἄεικέα accus. sing. masc. Epic and Ionic for ἀεικῆ, from ἀεικής, ἐς, “unseemly,” for which the Attics employ αἰκής, ἐς. Probably from α, priv., and εἶκω (radical form), “it seemed,” “it appeared good.”

Δοιγὸν ἀμῦναι. Consult line 67.

LINE 342. Ὀλοῇσι, Epic and Ionic for ὀλοαῖς, dat. plur. fem. of ὀλόος, ἡ, ὄν, “destructive.”—From ὀλω, ὀλέω, radical forms of ὀλνμι, “to destroy.”

Θύει, 3 sing. pres. indic. act. of θύω : fut. θύσω, “to rage.” Said literally of any violent motion, “to rush on, or along,” as referring to rivers, tempests, &c. ; hence, “to storm,” “to rage,” as said of a man distraught with passion.—The Sanscrit root is *dhu*, “to agitate.”

LINE 343. Οἶδε, 3 sing. of οἶδα, a second perfect with the force of a present, “I know,” from the radical εἶδω, “to see,” for what one *has seen and observed*, that *one knows*.—Observe that in οἶδα the augment is thrown aside, like εἶκω, 2 perf. εἵκα, Ionic οἵκα. (*Buttmann, Irreg. Verbs*, p. 77, ed. *Fishl.*) The verb εἶδω (ἴδω, Lat. *vid-co*) is obsolete, and its place has been supplied by ὀράω. The tenses formed from it compose two distinct families, of which one has the meaning of “to see,” the other exclusively the meaning of “to know,” the latter signification coming from the perfect.

Νοῆσαι, 1 aor. infin. act. of νοέω, “to observe,” “to reflect upon,” &c. : fut. νοήσω : perf. νενόηκα : from νόος, contr. νοῦς, “the mind.”

Πρόσσω, Epic and poetic for πρόσω, adverb, literally, “forward :” more freely, “as regards the future.” From πρό.

Ὀπίσσω, Epic and poetic for ὀπίσω. Adverb, literally, “backward,” “behind :” more freely, “as regards the past.”

LINE 344. Ὅπως, Epic and poetic for ὅπως, “in order that.”

Σόοι. Consult line 117.

Μαχέονται, 3 plur. pres. subj. of μαχέομαι, Epic and Ionic for μάχομαι, “to fight.”—Consult line 8.

LINE 345. Φάτο. Consult line 188.

Φίλῳ. Taken for the possessive pronoun, “his.” Consult line 20.

Ἐπεπείθετο, 3 sing. imperf. indic. mid. of ἐπιπείθομαι, in the passive, “to be persuaded,” in the middle, “to obey.” The active ἐπιπείθω, “to persuade,” “to convince,” is rare and late.

Ἐταίρω dat. sing. of ἐταῖρος, ον, ὁ, “a friend,” “a companion.”

Line 346-350.

LINE 346. Ἀγαγε, 3 sing. 2 aor. indic. act. of ἄγω, Epic and Ionic for ἤγαγε, the augment being dropped.

LINE 347. Δῶκε, 3 sing. 1 aor. indic. act. of δίδωμι, Epic and Ionic for ἔδωκε, the augment being dropped.

Τῶ. Consult line 338.

Ἴτην, 3 dual imperf. indic. of εἶμι, "to go," Epic for ἡείτην or ἦτην. (Kühner, § 215.)

LINE 348. Ἀέκουσα, Epic and Ionic for ἄκουσα, fem. of ἀέκων, -ουσα, -ον, for ἄκων, ἄκουσα, ἄκον. Consult line 327.

Ἀμα, "along with." Consult line 158.

Κίεν, 3 sing. imperf. indic. act. of κίω, "to go," Epic and Ionic for ἔκειεν, the augment being dropped. The first person of the imperf. is ἔκιον, or, without the augment, κίον.—Κίω seems to belong to ἴω, the root of εἶμι, "to go," and from it come κιᾶθω and κινέω, and, probably, the Latin *cio* and *cieo*.

LINE 349. Δακρύσας, 1 aor. part. act. of δακρύω, "to weep," "to burst into tears." From δάκρυ, "a tear." Consult line 42.

Ἐτάρων, gen. plur. of ἑταρος, ον, ὁ, "a companion," &c. Consult line 179.

Ἀφαρ, "forthwith." Adverb, either from ἄπτω, or from ἀπό and ἄρα.

Ἐξερο. Consult line 48.

Νόσφι, "aside from," "away from." Adverb, shortened, according to the grammarians, from νοστόφι (Herm., Opusc., i., 222). But this is condemned by Donaldson, who traces an analogy between the first syllable of this word, the Greek νῶϊ, and Latin *nos*, and makes νόσ-φι mean, properly, "by himself," the leading idea in νῶϊ, *nos*, and νόσ(-φι) being that of "separation," "unity." (New Cratylus, p 168.)

Λιασθείς, 1 aor. part. pass. (in a middle sense) of λιάζομαι, "to bend sideways," "to go aside," "to turn away." Buttmann expresses his conviction that λιάζομαι is etymologically akin to κλίνω, just as κνέφας is to νέφος, κλιαρός to λιαρός, &c. (Lexil., vol. i., p. 75, not.)

LINE 350. Θῖνα. Consult line 34.

Ἀλός. Consult line 314.

Πολιῆς, Epic and Ionic for πολιῦς, gen. sing. fem. of πολιός, ἡ ὄν, Epic and Ionic for πολιός, ἁ, ὄν, "hoary."—(Consult note.)

Ὀρόων, Epic lengthening for ὀρῶν, pres. part. act. of ὀράω, "to look," "to see." Consult line 56.

Οἶνοπα, accus. sing. of οἶνοψ, gen. οπος, ὁ, "dark-hued." Literally, "wine-colored," having the color or hue of wine.—(Consult note.)—From οἶνος, "wine," and ὤψ, "look," "appearance." &c.

Line 350-354.

Πόντον, accus. sing. of πόντος, ου, ό, "the deep," "the open sea."—Akin to βένθος, βάθος, βυθός, "depth," and the Latin *fundus*.

Πολλά, neuter plur. accus. of πολύς, taken adverbially,
LINE 351. "earnestly."

Φίλη, taken as a possessive pronoun, "his." Consult line 20.

Ἡρήσατο, Epic and Ionic for ἡράσατο, 3 sing. 1 aor. indic. of the middle deponent ἀράομαι, "to pray:" fut. ἀράσομαι, Epic and Ionic ἰρήσομαι, 1 aor. ἡρασάμην, Epic and Ionic ἡρησάμην.—From ἀρά, "a prayer."

Ὀρεγνύς, nom. sing. pres. part. of ὀρέγνυμι, "to stretch out." The more usual form is ὀρέγω: fut. ὀρέξω.—Akin to the Latin *rego, erigo, porrigo*; German *reichen, recken*; and English *reach*.

Ἔτεκες, 2 sing. 2 aor. indic. act. of τίκτω, "to bring forth:"
LINE 352. fut. τέξω, usually τέξομαι: poetic, also, τεκοῦμαι: perf. τέτοκα: 2 aor. ἔτεκον.—Lengthened from a root τεκ.

Μιννυθάδιον, accus. sing. masc. of μιννθάδιος, α, ον, "short-lived."—From μίννυθα, "a little," "very little," which is itself to be traced to μινύς, "little," "small," and Latin *minus*.

Ὀφέλλεν, 3 sing. imperf. indic. act. of ὀφέλλω, "to owe,"
LINE 353. "to be obliged," &c. This verb in the present and imperfect is not rare, in Homer, for the ordinary ὀφείλω, "to owe." We must not, however, confound this ὀφέλλω with the old poetic word ὀφέλλω, "to increase," "to enlarge."

Ὀλύμπιος, "the Olympian," "Olympian Jove," nom. sing. masc. of Ὀλύμπιος, α, ον, "Olympian," "of or belonging to Olympus."—From Ὀλυμπος, "Olympus." Consult line 44.

Ἐγναλίζει, 1 aor. infin. act. of ἐγναλίζω, "to bestow." Literally, "to put into the palm of one's hand;" hence "to put into one's hands," "to grant," "to bestow:" fut. ἐγναλίζω.—From ἐν, and γύαλον, "a hollow," "the hollow of the hand."

Ὑψιβρεμέτης, "high-thundering," "who thunders on high,"
LINE 354. nom. sing. of ὑψιβρεμετής, ές.—From ὕψι, "on high," and βρέμω, "to roar like a thunderbolt."

Τυτθόν. Adverb, "in a small degree." Probably the accus. sing. neut. of τυτθός, όν, later τυτθός, ή, όν, "little," "small."

Ἔτισεν, 3 sing. 1 aor. indic. act. of τίω, "to honor:" fut. τίσω: perf. τέτικα: 1 aor. ἔτισα. The verb τίνω, "to pay or suffer (the penalty of an offence)," forms, like it, a future, τίσω: 1 aor. ἔτισα: perf. τέτικα, &c., but the Attics make the ι short in all the tenses of this latter verb, and the passive takes σ; as, perfect τέτισμαι: 1 aor. ἐτίσθην: whereas τίω makes, in the perfect passive, τέτιμαι.

Line 356-360.

LINE 356. Ἠτίμησεν. Consult line 11.

Ἐλών. Consult line 137.

Ἀπούρας, Epic 1 aor. part. act. of ἀπαυράω, “to take away.” A change of vowel occurs here, of which we meet with no other instance elsewhere. No infinitive ἀποῦραι is found. Consult the remarks of Buttmann (*Lexil.*, s. v. ἀπαυρᾶν, 2), who rejects the mode, adopted by some of the old grammarians, of making ἀπούρας, by syncope, for ἀπουρίσας, from ἀφορίζω. (Compare, also, Buttmann’s *Irreg. Verbs*, p. 34, ed. Fishl.)

LINE 357. Δακρυχέων, οῦσα, ον, “shedding tears.” More literally, “pouring forth tears.” Of frequent occurrence in Homer, and in the later Epics, but only in the participle, as here. Nonnus, however, has an imperfect, δακρυχέεσκε.—From δάκρυ, “a tear,” and χέω, “to pour forth,” “to shed.”

Τοῦ δ’ ἔκλυε. Consult line 43.

Πότνια, nom. sing. fem. of πότνιος, α, ον, “revered.” Often occurring in Homer, sometimes as an adjective, and again as a noun equivalent to δέσποινα. It has been supposed that πότνια is the feminine of πόσις, just as δέσποινα is of δεσπότης. The root may be traced to the Sanscrit *pati*, “lord,” “husband;” *patni*, “wife,” “lady;” and both of these to *pâ*, “tueri.” Compare the Latin *potens*, *potis*. (*Pott, Etymol. Forsch.*, vol. i., p. 189.)

LINE 358. Ἠμένη, fem. of ἡμενος. Consult line 330.

Βένθεσσιν, Epic and Ionic for βένθεσιν, dat. plur. of βένθος, εος, το (poetic for βάθος, as πένθος for πάθος), “depth,” especially of the sea.

Γέροντι. Consult line 26.

LINE 359. Καρπαλίμως, “quickly,” “speedily.” Literally, “with tearing speed.” From καρπάλιμος, “tearing,” “swift.”—From ἀρπάζω, with which compare the Latin *carpo*. So *rapidus* in Latin.

Ἀνέδν, 3 sing. 2. aor. indic. act., assigned, along with the perfect, ἀναδέδνκα, to the middle deponent ἀναδύομαι, “to emerge,” “to come out of.” The active, ἀναδύω, is only used in late writers.

Ἡῶτε, Epic for εὔτε, “like,” “as.”

Ὀμίχλη, ης, ἡ, “a mist.” Derived by Pott from the Sanscrit *mā*, “to pour.”

LINE 360. Πάροιθε, adverb, “in front of,” “before.”

Καθέζετο, 3 sing. imperf. indic. mid. of καθέζομαι, “I seat myself,” “I sit down.” Observe that καθέζετο is Epic for ἐκάθεζετο, the augment having been dropped. Buttmann doubts the existence of such a present as καθέζομαι, and makes ἐκαθεζόμην a 2 aor., from καθίζομαι; but this opinion seems to want confirmation.

Line 361-366.

LINE 361. Κατερεξεν, 3 sing. 1 aor. indic. act. of καταρέζω, same as καταρρέζω, "to soothe." Literally, "to cause to lie down," especially, "to pat with the hand;" hence, generally, "to fondle," "to soothe:" fut. καταρέζω: 1 aor. κατέρεξα.—From κατά and ρέζω.

Ὀνόμαζεν, Epic and Ionic for ὠνόμαζεν, the augment being dropped, 3 sing. imperf. indic. act. of ὀνομάζω, "to utter," "to name:" fut. ὀνομάσω.—From ὄνομα, "a name."

LINE 362. Κλαίεις, 2 sing. pres. indic. act. of κλαίω, "to weep:" fut. κλαύσω (*Theocrit.*, xxiii., 34), more commonly κλαύσομαι: 1 aor. ἐκλανσα. The Attic form of the present is κλάω.

Πένθος. Consult line 254.

LINE 363. Ἐξαύδα, 2 sing. pres. imper. of ἐξανδάω, "to speak out:" fut. ἤσω.—From ἐξ and αὐδάω.

Κεῦθε, 2 sing. pres. imper. act. of κεύθω, "to conceal," "to hide:" fut. κεύσω: perf. κέκευθα: 2 aor. ἐκῦθον.—Akin to κύω and κνέω.

Νόψ, Epic and Ionic for νῶ, dat. sing. of νόος, contracted νοῦς, "the mind:" gen. νοόν, νοῦ: dat. νόψ, νῶ.

Εἶδομεν, 1 plur. pres. subj. act., with the shortened mood-vowel, for εἶδωμεν, from εἶδω, "to see," "to know." Consult line 203.

Ἄμφω. Consult line 196.

LINE 364. Βαρυστενάχων, ουσα, ον, "deeply groaning," pres. participle of a form βαρυστενάχω, which, however, does not occur.—From βαρύς and στενάχω, "to groan."

LINE 365. Οἶσθα. Consult line 85.

Τίη, strengthened form for τί, "why?" Used by Homer, Hesiod, and in Attic comedy.—Formed from τί, like ὅτιη from ὅτι, and ἐπειή from ἐπεί.

Τοί, Epic and Ionic for σοί.

Εἰδούη, dat. sing. fem. of εἰδώς, εἰδούα, εἰδός, perf. participle, and assigned to οἶδα, "I know." Consult line 203.

Ἀγορεύω, 1 sing. pres. subjunct. act. of ἀγορεύω, "to tell," "to declare:" fut. εὔσω.—From ἀγορά, "a public assembly," the verb literally meaning to speak in an assembly, though afterward used in a general sense.

LINE 366. Ὠιχόμεθα, or ὠχόμεθα, 1 plur. imperf. indic. of the middle deponent οἶχομαι, "to go:" fut. οἰχήσομαι: perf. ὤχημαι.

Θήβην, accus. sing. of Θήβη, ης, ἥ, "Thebe."—(Consult note.) Homer uses also the plural form Θῆβαι, &c. Later writers mention merely τὸ Θήβης πεδῖον, a fruitful district, south of Ida, and near Pergamus.

Ἱερήν, Epic and Ionic for ἱεράν, accus. sing. fem. of ἱερός, ἥ, ὄν, Epic and Ionic for ἱερός, ἅ, ὄν, "sacred."—(Consult note.)

Line 366-384.

Ἡετίωνος, gen. of Ἡετίων, gen. ωνος, "*Eëtion*, King of Thebe and father of Andromache.—(Consult note.)

LINE 367. Διεπράθομεν, 1 plur. 2 aor. indic. act. cf διαπέρθω, "*to sack*," "*to destroy utterly*:" fut. διαπέρσω: 2 aor. διέπρᾶθον.—From διά and πέρθω.

Ἦγομεν, 1 plur. imperf. indic. act. of ἄγω, "*to bring*."

Ἐνθάδε, "*hither*." Adverb of place. Sometimes, also, of time, "*then*," "*thereupon*."

LINE 368. Δάσσαντο, Epic and Ionic for ἐδάσαντο, 3 plur. 1 aor. indic. mid. of δαίω, more usually, middle δαίομαι, "*to divide*:" fut. δάσομαι: 1 aor. ἐδασάμην. Observe that δάζομαι is commonly assumed as a present to form some of the tenses of δαίω.

LINE 369. Χρυσήϊδα. Consult line 111.

LINE 370. Ἐκατηβόλου, gen. sing. of ἐκατηβόλος, ον, "*far-darting*."—From ἐκάς, "*afar*," and βάλλω, "*to hurl*," or "*dart*."

LINE 371. Χαλκοχιτώνων, gen. plur. of χαλκοχίτων, ωνος, ὁ, ἡ, "*arrayed in tunics of brass*," "*brass clad*," "*brazen-mailed*."—From χάλκός (consult note on line 236, and χιτών, "*a tunic*," "*an under garment*."

LINE 380. Χωόμενος, pres. part. of the middle deponent χῶομαι, "*to be incensed*:" fut. χῶσομαι: 1 aor. ἐχωσάμην.—Akin to χολή.

Πάλιν. Consult note on line 59.

Τοῖο, Epic and Ionic for τοῦ.

LINE 381. Εὐξαμένον, gen. sing. 1 aor. part. mid. of εὐχομαι. Consult line 43.

Ἦκουσεν, 3 sing. 1 aor. indic. act. of ἀκούω, "*to hear*:" fut. ἀκούσομαι: perf. (Attic) ἀκήκοα: (Doric) ἄκουκα: (later) ἤκουκα: 1 aor. ἤκουσα. The form ἀκούσω first occurs in Alexandrine Greek.

Φίλος, η, ον, "*dear*." Taken here in its ordinary sense, not as a possessive.

Ἦεν, Epic for ἦν, 3 sing. imperf. indic. act. of εἶμί, "*to be*."

LINE 382. Ἦκε, 3 sing. 1 aor. indic. act. of ἵημι, "*to send*." fut. ἥσω: perf. εἶκα: 1 aor. ἦκα.

LINE 383. Θνήσκον, 3 plur. imperf. indic. act. Epic and Ionic for ἔθνησκον, the augment being dropped, from θνήσκω, "*to die*:" fut. θανοῦμαι: perf. τέθνηκα.

Ἐπασσύτεροι, nom. plur. masc. of ἐπασσύτερος, α, ον, "*one after another*." This word is a comparative only in form, and comes from ἐπί and ἄσσύτερος, which is itself formed from ἄσσον.

Line 384-392.

ΠΑΝΤΗ. Adverb, less correctly written πάντη. Doric form
 LINE 384. πάντα, not πάντα.—From πᾶς.

Ἄμμι, Epic and Æolic for ἡμῖν. Another Æolic form for the same is ἀμμέσι.

LINE 385. Εἰδώς. Consult line 365.

Ἄγορευε, 3 sing. imperf. indic. act., Epic and Ionic for ἡγόρευε, the augment being dropped; from ἀγορεύω. Consult line 365.

Θεοπροπίας. Consult line 87.

Κελόμην, 1 sing. imperf. indic., Epic and Ionic for ἐκελο-
 LINE 386. μην, the augment being dropped; from the middle deponent κέλωμαι, “to bid,” “to exhort.” Literally, “to set in motion,” and hence of the same family with κέλλω.

Ἰλάσκεσθαι, pres. infin. of middle deponent ἰλάσκομαι (rarely ἰλάομαι), “to propitiate:” fut. ἰλάσομαι.—From ἴλαος, “propitious.”

Ἄτρεϊωνα, accus. sing. of Ἄτρεϊων, gen. ωνος, ὁ, “the son
 LINE 387. of Atreus.” A patronymic, the same in meaning as Ἄτρείδης.

Λάβεν, Epic and Ionic for ἔλαβεν, the augment being dropped, 3 sing. 2 aor. indic. act. of λαμβάνω, “to seize upon,” “to take possession of:” fut. λήψομαι: perf. εἴληφα, &c.

Λίψα. Consult line 303.

Ἀναστάς, 2 aor. part. act. of ἀνίστημι, &c.

Ἡπειλλησεν, 3 sing. 1 aor. indic. act. of ἀπειλέω, “to threaten:” fut. ἥσω, &c. Consult line 161.
 LINE 388.

Τετελεσμένος. Consult line 212.

Ἑλίκωπες, nom. plur. of ἐλίκωψ, gen. ωπος, ὁ, “of the quick-rolling eye.” Consult note on line 98.

Ἀχαιοί. Consult line 2.

LINE 390. Χρύσην. Consult line 37.

Πέμπουσιν, 3 plur. pres. indic. act. of πέμπω, “to send,” “to escort;” fut. πέμψω: 1 aor. ἔπεμψα. The perfect πέπομφα is later in origin.

Νέον, neuter accus. sing. of νέος, taken adverbially, “but
 LINE 391. just now.”—(Consult note.)

Κλισίηθεν. Adverb, “from my tent.” Literally, “out of or from a cot or hut.” Consult remarks on κλισίας, line 306.

Εβαν, Epic and Æolic for ἔβησαν, 3 plur. 2 aor. indic. act. of βαίνω, “to go;” fut. βήσομαι: perf. βέβηκα: 2 aor. ἔβην.

Βρισηός, Epic and Ionic for Βρισεύς, gen. sing. of Βρισεύς.
 LINE 392. “Briseus.” Consult note on line 184.

Δόσαν, Epic and Ionic for ἔδοσαν, 3 plur. 2 aor. indic. act. of δίδωμι, “to give:” fut. δώσω: perf. δέδωκα: 1 aor. ἔδωκα: 2 aor. ἔδων.

Line 393-399.

LINE 393. Δύνασαι, 2 sing. pres. indic. of δύναμαι, "to be able," &c. Πέρισχεο, Epic and Ionic for περίσχον, 2 sing. 2 aor. imper. mid. ο. περιέχω, "to encompass," "to embrace," "to surround:" in the middle, "to hold one's hands around another," and so "to aid, protect, defend," &c.—From περί and ἔχω.

Ἐῆος, gen. sing. masc. of ἑύς, "valiant," "gallant." This genitive, it will be perceived, is irregularly formed. The adverb ἐὺ is merely the neuter of this adjective. The Ionic form for ἑύς is ἧύς.

LINE 394. Οὐλνυμπόνδε. Consult line 221.

Λίσαι, 2 sing. 1 aor. imper. mid. of λίσσομαι, "to supplicate," "to entreat:" fut. λίσσομαι: 1 aor. ἐλίσάμην. Consult line 15.

LINE 395. Ὠνησας, 2 sing. 1 aor. indic. act. of ὀνίνημι, "to gratify," "to profit," "to aid," &c.: fut. ὀνήσω: 1 aor. ὤνησα. There is no such present as ὀνήμει. In the middle, "to have gratification," "to enjoy aid, help," &c.

Κραδίην, Epic and Ionic for καρδίαν, accus. sing. of κραδίη, for καρδία, ας, ἡ, "the heart." Compare the Sanscrit *hrid* with the poetic *κραδ-ία*, another form for *καρδία*, and also the Latin *cor*, *cord-is*, English *heart*, &c.

LINE 396. Πολλάκι, Epic and Ionic for πολλάκις, "often."

Σέο, Epic and Ionic for σοῦ.

Μεγάρουσιν, Epic and Ionic for μεγάροις, dat. plur. of μέγαρον, ον, τό, "a hall," "a large room."—From μέγας.

Ἄκουσα, Epic and Ionic for ἤκουσα, 1 sing. 1 aor. indic. act. of ἀκούω, "to hear." Consult line 381.

LINE 397. Εὐχομένης, gen. sing. fem. pres. participle of εὐχομαι, "to boast:" fut. εὐξομαι: 1 aor. ηὔξάμην. Compare line 91.

LINE 397. Ἐφῆσθα, Epic and Æolic for ἔφης, 2 sing. imperf. indic. act. of φημί, "to say." As regards the ending *θα*, consult line 85, remarks on *οἶσθα*.

Κελαινεφέϊ, Epic and Ionic for κελαινεφεῖ, dat. sing. masc. of κελαινεφής, "dark cloud-enveloped."—From κελαινός, "black," "dark," and νέφος, "a cloud."

Κρονίωνι, dat. sing. of Κρονίων, ωνος, ό, "son of Saturn." Another form for Κρονίδης.

LINE 398. Οἷη, Epic and Ionic for οἶα, nom. sing. fem. of οἶος, η, ον. Epic and Ionic for οἶος, α, ον, "alone."—Akin to ἴος, ἱα Epic for εἷς, μία, and also to the Latin *unus*, old form *oinus*.

Λεικέα. Consult line 341.

LINE 399. Ξυνδέσαι, 1 aor. infin. act. of ξυνδέω, "to bind," "to bind

Line 399-404.

firmly " fut. ἤσω.—From ξύν, for σύν, and δέω, 'to bind.' As regards the employment of ξύν for σύν, consult line 8.

Ἡθέλον, 3 plur. imperf. indic. act. of ἐθέλω, "to will," "to wish," "to be inclined," &c. : fut. ἤσω. The synonymous and shorter form, θέλω, never occurs in Homer or the later Epic writers.

LINE 400. Ἥρη, Epic and Ionic for Ἥρα, gen. ας, Epic and Ionic ης, ἡ, "Juno." Consult remarks on Ἥρωσ, line 4.

Ποσειδάων, gen. ἁωνος, ὁ, Epic and Ionic for Ποσειδῶν, ὦνος, ὁ, "Poseidon," the Latin "Neptune," son of Cronos and Rhea, brother of Jupiter, and god of the seas. Ποσειδῶν is in Doric Greek not only Ποσειδάν, but also Ποτειδάν. This latter form appears to contain in the first syllable the same root that we find in ποτός and ποταμός, and has the same reference, in all likelihood, to water and fluidity. (Müller, *Prolegom.*, p. 289.)

Παλλάς, gen. ἁδος, ἡ, "Pallas," an epithet of Minerva. Consult line 200.

Ἀθηναίην. Consult line 200.

LINE 401. Ὑπελύσας, Epic and Ionic for ὑπελύσω, 2 sing. 1 aor. indic. mid. of ὑπολύω, "to rescue." Literally, "to loosen," "to untie : " fut. ὑπολύσω : 1 aor. ὑπέλυσας : 1 aor. mid. ὑπελυσάμην.—Old form of the second person ὑπελύσαςο : Epic and Ionic ὑπελύσαςο : Attic ὑπελύσω.—From ὑπό and λύω.

LINE 402. Ὡκα, "quickly," poetic adverb of ὠκύς. Very frequent in Homer ; never occurring in the tragic writers.—Formed from ὠκύς, "quick," as τάχα is from ταχύς.

Ἑκατόγχειρον, accus. sing. masc. of ἑκατόγχειρος, ον, "hundred-handed."—(Consult notes.)—From ἑκατόν and χεῖρ, the final ν of ἑκατόν being changed to γ in order to assimilate with the χ that follows.

Μακρόν, accus. sing. masc. of μακρός, ἄ, ὄν, "lofty," "tall."—From μακός, Doric for μήκος, "length," &c. The root of μακός, μήκος, is akin to that of μέγας, Latin mag-nus, Sanscrit mah-at, Persian mih, or meah, German macht, &c.

LINE 403. Βριάρεων, accus. sing. of Βριάρεως, gen. εω, ὁ, "Briareus." —(Consult note, and compare *Bullmann's Lexilogus*, vol. 1, p. 231, *not.*, where the name Βριάρεως is made equivalent to the German "Starkwucht.")

Καλέουσι, Epic and Ionic for καλοῦσι, 3 plur. pres. indic. act. of καλέω, "to call : " fut. καλέσω : perf. κέκληκε Consult line 54.

LINE 404. Αἰγαίωνα, accus. sing. of Αἰγαίων, gen. ὄνος, ὁ, "Ægeon ; " properly, "the stormy one."—From αἶς, "a storm," "a tempest."—(Consult note.)

Line 404-409.

Ἀντε. Consult note.

Βίη, Epic and Ionic for βίᾱ, from βίη, ης, ἡ, Epic and Ionic for βία, ας, ἡ, "strength," "might."

Οὗ, gen. sing. of the possessive pronoun οὗς, ἡ, οὗ, "his, her, its."

Ἀμείνων. Consult line 116.

LINE 405 Καθέζεο. Consult line 360.

Κύδει, Epic and Ionic for κύδει, dat. sing. of κύδος, gen. εος, το, "high renown," "glory."

Γαίωv, pres. part. of γαίω, "to exult," a radical form seldom used. Homer always employs it in the phrase κύδει γαίωv. Akin to, and perhaps derived from it, are γαῦρος, "exulting in," γαυριάω, γάνυμι, &c. Compare the Latin *gaud-eo*, &c.

LINE 406. Ὑπέδδειςαν, Epic for ὑπέδδισαν, 3 plur. 1 aor. indic. act. of ὑποδείδω, "to dread." More literally, "to fear secretly," "to have a secret dread of:" fut. σω.—From ὑπό and δείδω, "to fear."

Ἔδησαν, 3 plur. 1 aor. indic. act. of δέω, "to bind:" fut. δήσω. perf. δέδεκα (but rare): 1 aor. ἔδησα.

LINE 407. Μνήσασα, nom. sing. fem. 1 aor. part. act. of μιμνήσκω, "to remind:" fut. μνήσω: 1 aor. ἔμνησα. The middle deponent, μνάομαι, is used in the sense of "to remember." Μιμνήσκω is merely a reduplicated form of the radical μνάω, like the Latin *me min-i*; and its root is akin to that of *moneo*, and to the Sanscrit *man*, "cogitare." (Pott, *Etymol. Forsch.*, vol. i., p. 254.)

Παρέζεο, Epic and Ionic for παρέζου, 2 sing. pres. imper. of the middle deponent παρέζομαι, "to sit by the side of one:" fut. παρεδούμαι.—From παρά and ἔζομαι.

Λαβέ, 2 sing. 2 aor. imper. of λαμβανω, "to take hold of:" fut. λήψομαι: 2 aor. ἔλαβον.

Γούνων, Homeric form of the genitive plural of γόνυ, τό, "the knee," in place of the ordinary γονάτων. Ordinary genitive γόνατος: Homeric γούνατος and γοννός. Ordinary nom. plur. γόνατα: Homeric γούνατα and γούνα.—The form γόνυ is akin to the Sanscrit *jānu*, Latin *genu*, English *knee* and *knuckle*.

LINE 408. Ἐθέλῃσιν, Epic for ἐθέλῃ, 3 sing. pres. subj. act. of ἐθέλω. (Kühner, § 206, 5.)

Τρώεσσιv, Epic and Ionic for Τρώσιν, dat. plur. of Τρώς, gen. ώός δ, "a Trojan."

Ἀρῆξαι, 1 aor. inf. act. of ἀρήγω, "to lend aid:" fut. ἀρήξω: 1 aor. ἤρηξα.—Akin, perhaps, to ἀρκέω, ἐρύκω, *arceo*, *arx*, *arca*. (Pott, *Etymol. Forsch.*, vol. i., p. 271.)

LINE 409. Πρύμνας, accus. plur. of πρύμνη, ης, ἡ, Epic and Ionic

Line 409-413.

for πρύμνα, ης, ἡ, "the stern of a ship." Strictly speaking, a feminine from πρυμνός, ἡ, όν, "hindmost," and hence πρύμνη or πρύμνα will be equivalent, literally, to πρυμνή (or πρυμνά) ναῦς, "the hindmost part of a ship." Homer has it often in full πρύμνη νηῦς, where we might expect the accent to be πρυμνή, oxyton.

Ἄλα. Compare line 314.

Ἐλσαι, 1 aor. infin. act. of εἰλω (more frequently εἰλέω), "to hem in," "to press hard." Radical signification, "to roll," or "twist tight up." In the active, Homer has only εἰλέω, never εἰλω. The same poet forms the first aorist and some other parts from the simple stem or root ελ-, thus: 1 aor. ἔλσα: perf. pass. ἔελμαι, &c. (Buttmann, *Irreg. Verbs*, p. 83, ed. Fishl.)

LINE 410. Κτεινομένους, accus. plur. pres. part. pass. of κτείνω, "to slaughter," "to slay:" fut. κτενῶ: Ionic κτᾶνῶ, but in Homer always κτενέω, εἰς, εἰ, &c.: 1 aor. ἔκτεινα: 2 aor. ἔκτανον: perf. ἔκτονα: perf. pass. ἔκτᾶμαι, but post-Homeric. Still later are the unattic perf. ἔκτᾱκα and ἐκτόνηκα.—Akin to καίνω, καίνυμαι. Sanscrit *kshî*, "to destroy."

Ἐπαύρωνται, 3 plur. 2 aor. subj. middle of ἐπαυρίσκομαι, "to enjoy:" fut. ἐπαυρήσομαι: 2 aor. ἐπηυρόμην. Unattic writers have a 1 aor. ἐπαυράμην, infin. ἐπαύρασθαι. No present ἐπαυρώω occurs. The supposed root is αὔρω.

Βασιλῆος. Consult line 9.

LINE 411. Γνῶ, 3 sing. 2 aor. subj. act. of γινώσκω, "to know:" fut. γνώσομαι: perf. ἔγνωκα: 2 aor. ἔγνω. Consult, as regards the root, line 199.

Ἦν, accus. sing. fem. of ὅς, ἡ, ὅν, "his, her, its."

Ἄτην, accus. sing. of ἄτη, gen. ης, ἡ, "evil folly."—(Consult note.)—The original meaning of the term ἄτη appears to be "distractiōn," "bewilderment," "folly," "blindness," "delusion," especially "a judicial blindness," sent by the gods, and usually ending in guilt, and always in misery. Hence, in general, "ruin," "bane," "mischief."—Ἀτη, personified, is the "goddess of mischief," author of all blind, rash actions, and their results.

Ἐτισεν. Consult line 354.

LINE 413. Θέτις, gen. ἰδος, and ἰος, ἡ, "Thetis," one of the Nereids, wife of Peleus and mother of Achilles.

Χέουσα, nom. sing. fem. pres. part. act. of χέω, "to pour forth:" fut. χεύσω. The form of the first aorist, ἔχευσα, from the usual future, χεύσω, though still quoted now and then, is probably not Greek

Line 413-418.

The Epic aorist is ἔχευα, the Attic aorist ἔχεα. Homer employs the former. We have ἔχεαν, 3 plur. only in *Il.*, xxiv., 799.

LINE 414. Ἐτρεφον, 1 sing. imperf. indic. act. of τρέφω, "to rear," "to nurture:" fut. θρέψω: 1 aor. ἔθρεψα: perf. τέτροφα. Consult line 251.

Αἰνά, accus. plur. neut. of αἰνός, ἡ, ὅν, used adverbially, "unhappily," "fearfully," &c. The more common adverbial form is αἰνῶς.

Τεκοῦσα, nom. sing. fem. 2 aor. part. act. of τίκτω, "to bring forth." Consult line 352.

LINE 415. Αἶθε, Epic and Doric for εἶθε, "would that!" "O that!" Observe that εἶθε, with the optative, is said of things possible, but not likely; but, with the past tenses of the indicative, of things impossible.

Ὀφελες, Epic and Ionic for ὄφελες, the augment being dropped, 2 sing. 2 aor. indic. act. of ὀφείλω, "to owe:" fut. ὀφειλήσω: 2. aor. ὄφελον. The phrases εἶθ' ὄφελες and ὥς ὄφελες denote a wish, literally, "O how thou oughtest," &c.

Ἀδάκρυτος, ον, "without tears." Sometimes used in a passive sense, "unwept," as in *Soph.*, *Ant.*, 881.—From α, priv., and δακρύω, "to weep."

Ἀπήμων, ον, gen. ονος, "uninjured."—From α, priv., and πῆμα, "injury," "harm."

LINE 416. Ἦσθαι, pluperf. infin., in sense of an imperfect, from ἦναι, ἦσαι, ἦσται, &c., pluperf. ἦμην, ἦσο, ἦστο, &c. These two tenses are commonly assigned, as a perf. and pluperf., to ἔζομαι, "to sit."

Ἀἶσα, ης, ἡ, "a fated portion of existence," "one's appointed lot," "destiny," "fate," &c. Akin to αἶνος, αἰνέω, Latin *aio*, as *fatum* to *fari*.

Μίνυνθα, adverb, "a little," "a very little."—(Consult note.)—Said, by some, to be, in fact, the accusative of an old nominative, μίνυνς, which is to be compared with the old adjective form μινύς, and the Latin *minus*.

Δήν, adverb, "long," "for a long while." Akin to δῆ, ἦδη.

LINE 417. Ὠκύμορος, ον, "swift-fated," "early to die."—From ὠκύς, "swift," and μόρος, "fate."

Οἰζυρός, ἅ, ὅν, "to be pitied," "unfortunate."—From οἰζύς, "wo," "misery." Though the penult of this word is always long in Homer, yet he forms the comparative and superlative, for the sake of the metre, in -ώτερος and -ότατος, instead of -ότερος, -ότατος.

LINE 418. Ἐπλεο, Epic and Ionic for ἔπλου, and this for ἐπέλου

Line 418-423.

2 sing. imperf indic. mid. of πέλω, for which, however, is much more usually employed the middle deponent πέλωμαι, "to be." Consult line 284.

Αἶσῃ, dat. sing. of αἶσα, ἡς, ἥ. Consult line 416.

Τέκον, Epic and Ionic for ἔτεκον, 2 aor. of τίκτω, &c.

Μεγάροισιν. Consult line 396.

Ερέουσα, nom. sing. fem. fut. participle, belonging to ἐρέω.
LINE 419. Consult line 76.

Τερπικεραύνῳ, "delighting in the thunderbolt."—From τέρπω, "to delight," and κεραῦνος, "a thunderbolt."

LINE 420. Εἰμι. Consult line 169.

Ἀγάννιφον, accus. sing. masc. of ἀγάννιφος, ον, "very snowy."—From ἄγαν and νίφω, "to snow."

Πίθηται, 3 sing. 2 aor. subj. mid. of πείθω, "to persuade:" middle πείθομαι, "to obey:" fut. πείσομαι; 2 aor. ἐπιθόμην.

ΠΑΡΗΜΕΝΟΣ, pres. part. of πάρημαι, "to sit by," or "beside."
LINE 421. —From παρά and ἡμαι, with regard to which last consult line 416, remarks under ἦσθαι.

Ὠκυπόροισιν, Epic and Ionic for ὠκυπόροις, dat. plur. fem. of ὠκύπορος, ον, "swift-going," "swift ocean-traversing."—From ὠκύς and πόρος, "a passing," "a way," &c.

Μήνιε, 2 sing. pres. imper. act. of μῆνίω, "to rage," "to indulge in wrath against."—From μῆνις, "wrath." Consult, as regards μῆνις, line 1.

Ἀποπαύεο, Epic and Ionic for ἀποπαύον, 2 sing. pres. imper. mid. of ἀποπαύω, "to cause another to cease from a thing." Middle, "to cause one's self to cease," &c., "to refrain."—From ἀπό and παύω

Πάμπαν, "altogether," adverb, euphonic form for πάνπαν.—From πᾶς. The more common prose form is πάνυ or παντελῶς.

Ὠκεανόν, accus. sing. of Ὠκεανός, οὔ, ὅ, "Oceanus."—(Consult note.)—Probably from ὠκύς and νάω, "the rapid-flowing." According to some, however, akin to Ὠγήν, Ὠγενός, Ὠγύγης. Others, again, make ὠγένιος equivalent to παλαιός. Consult *Anthon's Class. Dict.*, s. v. Oceanus, *sub fin.*

Ἀμύμονας accus. plur. of ἀμύμων, ον, ὅ, "blameless." Consult line 92.

Αἰθιοπῆας, accus. plur. Epic for Αἰθιοπέας, as if from a nominative Αἰθιοπεύς, gen. Αἰθιοπέως, Epic and Ionic Αἰθιοπῆος, "an Ethiopian." No such nominative, however, as Αἰθιοπεύς appears, until later authors, as Callimachus, actually formed one; and hence, in Homeric Greek, Αἰθιοπῆας must be assigned, as an irregular accusative, to

Line 423-428.

Αἰθίοψ, οπος, ό.—From αἶθω, “to burn,” and ὤψ, “the visage,” as indicating a sunburned race.—(Consult note.)

LINE 424. Χθιζός, ή, όν, “of yesterday,” and equivalent, properly, to χθεσινός. It is mostly, however, used, like the adverb χθές, with verbs; as, χθιζός ἔβη, “he went yesterday;” χθιζός ἦλνθεσ, “thou camest yesterday.”—From χθές, “yesterday.” Observe that χθές itself is the Sanscrit *hyas*, with which compare the Latin *hesi*, *hesiternus*, afterward *heri* and *hesternus*; as also the German *gestern*, English *yestr-een*, *yester-day*, &c.

Δαῖτα, accus. sing. of δαίς, gen. δαιτός, ή, “a banquet,” “a feast,” “a meal.”—From δαίω, “to divide,” or “distribute,” as referring to each guest’s getting his share, and hence the Homeric δαῖς εἶση.

Ἔκοντο, Epic and Ionic for εἶποντο, 3 plur. imperf. indic. of the middle deponent ἑπομαι, “to follow.” Consult line 158

LINE 425. Δωδεκάτη, dat. sing. fem. of δωδέκατος, η, ον, “the twelfth.” —From δώδεκα.

Ἐλεύσεται, 3 sing. fut. indic. of ἔρχομαι, “to come,” or “go:” fut. ἐλεύσομαι: perf. ἐλήλυθα.

LINE 426. Ποτί, Doric for πρόσ, but of frequent occurrence, also, in Homer and Hesiod.

Χαλκοβατές, accus. sing. neut. of χαλκοβατής, ές, “brazen-founded,” i. e., standing on brass; with brazen (i. e., solid) base, or with floor of brass.—From χαλκός and βαίνω.

Δῶ, old and Epic form for δῶμα, ατος, τό, “a mansion.” Observe that δῶ is not here by apocope, as the grammarians term it, for δῶμα, but the old language contained many words in particular cases, which were formed immediately from a verbal root; besides which, however, other and full forms came into general use. Thus we have δῶ in place of δῶμα: κρῖ in place of κριθή: ἄλφι in place of ἄλφιτον, &c. (Kühner, § 303, Anm. 4.)

LINE 427. Γυνάσσομαι, 1 sing. fut. indic. of the middle deponent γυνάσσομαι, “to embrace one’s knees,” i. e., to entreat, to supplicate: fut. σομαι.—From γόνυ, “the knee.”

Πείσεσθαι, fut. infin. middle of πείθω, &c.

Οἶω. Consult line 59.

LINE 428. Ἀπεβήσето, 3 sing. 2 aor. indic. middle of ἀποβαίνω, “to depart;” fut. ἀποβήσομαι: 2 aor. mid. ἀπεβησόμεν. Observe that the 2 aor. is here formed with the characteristic of the 1 aor., namely, σ. Some verbs form their 2 aor. in the same way, while others form their 1 aor. with the characteristic of the 2 aor (Buttmann, § 96, note 9.) It was formerly the custom to regard such

Line 428-433.

forms as ἐδῆσεται, ἐδύσεται, &c., as derived from the future, and as being imperfects with aoristic force, a doctrine not even yet fully abandoned. (*Carmichael's Greek Verbs*, p. 49.) Such a formation, however, is contrary to the analogy of the language.

Ἐλίπε, 3 sing. 2 aor. indic. act. of λείπω, "to leave;" fut. λείψω: 2 aor. ἔλιπον.

Αὐτοῦ, adverb, "there." Originally a neuter genitive of αὐτός, and, in full, ἐπ' αὐτοῦ τοῦ τόπου, "at the very place."

LINE 429. Χωόμενον. Consult line 44.

Ἐϋζώνοιο, Epic and Ionic for εὐζώνοι, gen. sing. fem. of εὐζωνος, ον, "well-cinctured." (Consult note.) — From εὖ and ζώνη, "the lower girdle," in female attire. (*Müller, Archæol. d Kunst*, § 339, 3.)

LINE 430. Βίη, Epic and Ionic for βίς, dat. sing. of βίη, ης, ἡ, Epic and Ionic for βία, ας, ἡ, "force," "violence."

Ἀέκοντος. Consult line 301.

Ἀπηύρων, 3 plur. imperf. indic. act. of ἀπαυράω, "to take away," "to wrest from," &c. Observe that the present ἀπαυράω, though here given, does not, in fact, occur. The early writers mostly follow Homer in using the imperfect with a species of aoristic signification: thus, ἀπηύρων, ἀπηύρας, ἀπηύρα, &c. We have, however, also the aorist forms ἀπούρας and ἀπουράμενος. Consult line 356.

LINE 431. Ἰκάνεν, 3 sing. imperf. indic. act. of ικάνω, "to come," "to proceed to," &c. An Epic and lengthened form of ἴκω.

Ἐκατόμβην. Consult line 65.

LINE 432. Λιμένος, gen. sing. of λιμῆν, ό, "a harbor," "a haven." — Akin to λίμνη.

Πολυβενθέος, gen. sing. masc. of πολυβενθής, ές, "very deep." From πολύς and βένθος, "depth."

Ἰκοντο, 3 plur. 2 aor. indic. mid. of the deponent ἰκνέομαι, "to come;" fut. ἱξομαι: perf. ἱγμαι: 2 aor. mid. ἰκόμην. — Lengthened form of ἴκω.

LINE 433. Ἰστία, accus. plur. neut. of ιστίον, ου, τό, "a sail" of a ship. Properly a diminutive, but only in form, of ιστός, "a web," and meaning, originally, any web, cloth, or sheet. — Homer usually employs the plural form.

Στείλαντο, Epic and Ionic for ἐστείλαντο, 3 plur. 1 aor. indic. middle of στέλλω, "to arrange," "to equip," &c.: fut. στελῶ: 1 aor. ἔστειλα: 1 aor. mid. ἐστειλάμην. — The radical meaning of this verb is, "to set," "to place," i. e., make to stand up, fix; especially "to set in order," "to arrange." Then, collaterally, "to furnish," &c. So στέλλειν νῆα, "to rig or fit out a ship." From the sense of getting

Line 433-436.

a ship ready, and the like, comes that of "*to dispatch* on an expedition;" and, in general, "*to dispatch*," "*to send*," &c. In the middle it here, as elsewhere, appears as a nautical term, ἱστία στέλλεσθαι, "*to take in or furl the sails*," &c.

Θέσαν, Epic and Ionic for ἔθεσαν, 3 plur. 2 aor. indic. act. of τίθημι, "*to place*;" fut. θήσω: perf. τέθεικα: 1 aor. ἔθηκα: 2 aor. ἔθην.—From a radical form θέω, whence θήμι, and, by reduplication, θίθημι, changed, for euphony sake, into τίθημι.

LINE 434. Ἰστόν, accus. sing. masc. of ἱστός, οὗ, ὅ, "*the mast of a ship*."—From ἵστημι, "*to place or set upright*."—Another meaning, which we have seen elsewhere, is, "*the bar or beam of the loom*," &c. Consult line 31.

Ἰστοδόκη, dat. sing. of ἱστοδόκη, ης, ἥ, "*a receptacle for the mast*," "*a mast-hold*," a piece of wood standing up from the stern, on which the mast rested when let down.—From ἱστός, "*a mast*," and δέχομαι, "*to receive*."

Πέλασαν, Epic and Ionic for ἐπέλασαν, 3 plur. 1 aor. indic. act. of πελάζω, "*to bring near*," "*to cause to approach*," "*to bring unto*."—Used, also, in an intransitive sense, "*to approach*," "*to draw near*;" fut. πελῶ: 1 aor. ἐπέλασα.—From πέλας, "*near*."

Προτόνοισιν, Epic and Ionic for προτόνοις, dat. plur. of πρότονος, ου, ὅ, "*a rope, or main-stay*," passing over the head of the mast, and secured at both the prow and stern.—(Consult note).—From πρό, "*in front*," and τείνω, "*to stretch*."

Υφέντες, nom. plur. 2 aor. part. act. of ὑφίημι, "*to let down*," "*to lower*;" fut. ὑφήσω.—From ὑπό and ἵημι, "*to send*."

LINE 435. Καρπαλίμως. Consult line 359.

Όρμον, accus. sing. of ὄρμος, ου, ὅ, "*a moorage*," "*an anchorage*," "*a berth for a ship*."—Belongs to the root εἶρω, Latin sero, "*to tie*," "*to fasten*," and akin to εἰρμός, "*a series*."

Προέρεσαν, Epic and Ionic for προήρεσαν, 3 plur. 1 aor. indic. act. of προερέσω, "*to row forward*;" fut. προερέσω: 1 aor. προήρεσα.—From πρό, "*forward*," and ἐρέσω, "*to row*."

Ἑρετμοῖς, dat. plur. of ἑρετμός, οὗ, ὅ, "*an oar*." In the plural, however, the neuter form ἑρετμά, ὧν, is usual.—From ἐρέσω, "*to row*."

Εὐνάς, accus. plur. of εὐνή, ης, ἥ, "*a sleeper*," a large stone used to secure a ship in her place. (Consult note.) Original meaning, "*a couch*," "*a bed*;" then, "*a bedfellow*," "*a sleeper*," &c.—Akin to εὐδω.

Έβαλον, 3 plur. 2 aor. indic. act. of βάλλω, "*to cast*;" fut. βαλῶ perf. βέβληκα: 2 aor. ἔβαλον.

Line 436-444.

Πρυμνήσια, accus. plur. neuter of πρυμνήσια, *ων, τά*, “*the stern fasts*,” the ropes from a ship’s stern to fasten her to the shore. The term is, in fact, an adjective, πρυμνήσιος, *α, ον*, “*of, or belonging to a ship’s stern*,” so that πρυμνήσια, in the plural, has δεσμά *οι σχοινία*, “*ropes*,” properly understood.—From πρύμνη, “*the stern of a ship*.”

Ἔδησαν. Consult line 406.

LINE 437. Βαῖνον, Epic and Ionic for ἔβαινον, 3 plur. imperf. indic. act. of βαίνω, “*to go* ;” fut. βήσομαι, &c.

Ῥηγμῖνι, dat. sing. of Ῥηγμῖν, or, rather, Ῥηγμῖς, ἵνος, *ό*, properly “*the sea breaking on the beach*,” “*breakers*,” “*surf*.” This meaning is plainly marked in *Il.*, xx., 229, and *Od.*, xii., 214. In other places it is needlessly taken to mean “*the rugged beach*,” and as equivalent to ῥαχία, but even ῥαχία has only this sense in Attic. Homer always joins it with ἄλος or θαλάσσης, in which cases we may render it by the term “*edge*.” Thus, ἐπὶ Ῥηγμῖνι θαλάσσης in the present passage may be rendered, “*upon the edge of the sea*.”—From ῥήσσω or ῥήγνυμι, “*to break*.”

LINE 438. Βῆσαν, Epic and Ionic for ἔβησαν, 3 plur. 1 aor. indic. act. of βαίνω. Consult line 310, remarks on βῆσε.

LINE 439. Βῆ, Epic and Ionic for ἔβη, 3 sing. 2 aor. indic. act. of βαίνω.

Ποντοπόροιο, Epic and Ionic for ποντοπόρου, gen. sing. fem. of ποντοπόρος, *ον*, “*ocean traversing*,” “*sailing over the deep*.”—From πόντος, “*the deep*,” and πείρω.

LINE 440. Βωμόν, accus. sing. of βωμός, *οῦ, ό*, “*an altar*.” Properly, any elevation whereon to place a thing, “*a stand*,” “*base*,” “*step*,” &c., but mostly used of erections for sacred purposes, as an altar, with steps leading to it, &c.—From βάω, βαίνω, conveying the idea of ascent.

Πολύμητις. Consult line 311.

LINE 441. Φίλω. Taken as a possessive. Consult line 20.

Τίθει, Epic and Ionic for ἐτίθει, 3 sing. imperf. indic. act. of τιθέω, “*to place*,” poetic and Ionic form for τίθημι, used by Homer only in the 3 sing. imperf., ἐτίθει, and, as here, τίθει. Never occurs in Attic Greek.

LINE 442. Χρύση, voc. sing. of Χρύσης, *ον, ό*, “*Ciryses*.”

LINE 443. Ἀγέμεν, Epic, Doric, and Æolic for ἄγειν. Consult line 78.

LINE 444. Πέξαι, 1 aor. infin. act. of ῥέζω, “*to offer up* :” fut. ῥέξω. 1 aor. ἐρεξα. Consult line 315.

Line 444-450.

Ἰλασόμεσθα, Epic for ἰλασώμεθα, 1 plur. 1 aor. subj. of the middle deponent ἰλάσκομαι, "to propitiate:" fut. ἰλάσομαι. — From ἰλαος, "propitious."

LINE 445. Πολύστονα, accus. plur. neut. of πολύστονος, ον, "productive of many groans," "causing many groans." — From πολύς and στένω, "to groan."

Κήδεα, accus. plur. of κῆδος, εος, τό, "wo," "sorrow," especially mourning for one dead. — From κήδω, "to trouble," "to distress."

Ἐφῆκεν, 3 sing. 1 aor. indic. act. of ἐφίημι, "to send upon," "to inflict:" fut. ἐφήσω: perf. ἔφεικα: 1 aor. ἐφῆκα. — From ἐπί, "upon," and ἱημι, "to send."

LINE 446. Ἐδέξατο, 3 sing. 1 aor. indic. middle of δέχομαι, "to receive."

Χαίρων, pres. part. of χαίρω, "to rejoice."

LINE 447. Τοί, Epic and Ionic for οἱ, nom. plur. of ὁ, ἡ, τό, the old form for which was τός, τή, τό, nom. plur. τοί, ταί, τά.

Ἦκα. Consult line 402.

Κλειτήν, accus. sing. fem. of κλειτός, ἡ, ὄν, "splendid." Properly, "renowned," "famous." — From κλείω, "to celebrate," "to render famous."

LINE 448. Ἐξείης, adverb, "in continued order," "in a row," "one after another." Poetic for ἐξῆς, and this from ἔχω: fut. ἔξω, "to hold on," i. e., to continue, &c.

Ἔστησαν, 3 plur. 1 aor. indic. act. of ἵστημι, "to place:" fut. στησω: perf. ἔστηκα: 1 aor. ἔστησα, "I placed:" 2 aor. ἔστην, "I stood."

Ἐϋδμητον, accus. sing. masc. of ἐϋδμητος, ον, "well-built," or "fashioned," of stone work. — From εὖ and δέμω, "to build," "to construct."

LINE 449. Χερνίψαντο, Epic and Ionic for ἑχερνίψαντο, 3 plur. 1 aor. indic. of the middle deponent χερνίπτομαι, "to wash one's hands," i. e., with lustral or holy water, especially before sacrifice: fut. χερνίψομαι: 1 aor. ἑχερνιψάμην. — From χεῖρ and νίπτω, "to wash."

Οὐλοχύτας, accus. plur. of οὐλοχύται, ὦν, αἱ, "bruised or coarsely-ground barley-meal" (mixed with salt), and sprinkled over the head of the victim at a sacrifice. — From οὐλαί, "coarse barley," and χέω, "to pour," "to sprinkle copiously."

Ἀνέλοντο, Epic and Ionic for ἀνείλοντο, 3 plur. 2 aor. indic. mid. of ἀναιρέω, "to take up:" fut. ἀναιρήσω: 2 aor. ἀνείλον: 2 aor. mid. ἀνειλόμην. — From ἀνά and αἰρέω, "to take."

LINE 450. Εὐχετο, Epic and Ionic for ἡὔχετο, 3 sing. imperf. indic. middle of εὐχομαι, "to pray." Consult line 43.

Line 450-460.

Ἀνασχόν, 2 aor. part. act. of ἀνέχω, “to uplift,” “to hold up;” fut. ἀνέξω and ἀνασχῆσω: perf. ἀνέσχηκα: 2 aor. ἀνέσχον.—From ἀνά and ἔχω.

Πάρος, adverb, “before,” “formerly.”—In form, πάρος LINE 453. stands between παρά, πρό, and πρός, though, in signification, it belongs to πρό.

Ἐκλυες, 2 sing. imperf. indic. act., with aoristic signification, of κλύω, “to hear;” a present, however, which does not occur in the Homeric writings.—Compare the Sanscrit *cru*, Latin *cluo*, *aus-culto*, &c.

Εὐξαμένοιο, Epic and Ionic for εὐξαμένον. Consult line 43.

Τίμησας, Epic and Ionic for ἐτίμησας, 2 sing. 1 aor. indic. LINE 454. act. of τιμάω, “to honor;” fut. τιμήσω: 1 aor. ἐτίμησα.

ΐψαο, Epic and Ionic for ἱψω, 2 sing. 1 aor. indic. of the middle deponent ἵπτομαι, “to afflict.” More literally, “to press hard,” “to press down;” fut. ἱψομαι: 1 aor. ἱψάμην.—Old form of the second person, ἱψασο: Epic and Ionic, ἱψαο: Attic, ἱψω.—From the root ἵπος, “a weight,” “a burden,” whence comes, also, ἰπώω.

LINE 455. Ἐπικρήνηνον. Consult line 41.

Ἐέλδωρ. Consult line 41.

Δαναοῖσιν. Consult note on line 42.

Εὐξαντο, Epic and Ionic for ηὔξαντο, 1 aor. middle of εὐ- LINE 458. χομαι, “to pray.”

Προβάλλοντο, Epic and Ionic for προεβάλλοντο, or, rather, προῦβάλοντο, 3 plur. 2 aor. indic. middle of προβάλλω, “to cast forward,” “to sprinkle;” fut. προβαλῶ: perf. προβέβληκα: 2 aor. προέβαλον: 2 aor. midd. προεβαλόμην or προῦβαλόμην.

Λύευσαν, Epic and Ionic for αὐήρυσαν, 3 plur. 1 aor. in- LINE 459. dic. act. of αὐερύω, “to draw back;” fut. αὐερύσω: 1 aor αὐήρυσα.—From αὐ, “back,” and ἐρύω, “to draw.”

Ἐσφαξαν, 3 plur. 1 aor. indic. act. of σφάζω, “to cut the throat” of a victim, “to slay;” hence, “to offer in sacrifice.”—The root is probably σφαγ, as it appears in the 2 aorist, ἔσφαγον, and in σφαγή, &c.

Ἐδειραν, 3 plur. 1 aor. indic. act. of δέρω, “to flay,” “to skin,” said of animals, &c.: fut. δερῶ: 1 aor. ἔδειρα: perf. δέδαρκα.—Compare the Sanscrit *dri*, “to cut asunder.”

Μηρούς, accus. plur. of μηρός; οὔ, ὅ, “the thigh;” properly, LINE 460. the upper, fleshy part of the thigh, the ham. Homer uses the word of animals only in the phrase μηροὺς ἐξέταμον.—Consult line 40, remarks on μηρία.

Line 460-464.

Ἐξέταμον, 3 plur. 2 aor. indic. act. of ἐκτέμνω, "to cut out;" *μη* ροὺς ἐκτέμνειν, "to cut the bones out of the thighs before offering them:" fut. ἐκτεμῶ : perf. ἐκτέτμηκά.—From ἐκ, "out," and τέμνω, "to cut."

Κνίσση, dat. sing. of κνίσσᾱ, ἡς, ἥ, "the fat" in which the flesh of the victim was wrapped and burned.—Consult line 317, where it occurs in its primitive sense of the savor of a burned sacrifice.

Ἐκάλυψαν, 3 plur. 1 aor. indic. act. of καλύπτω, "to cover;" fut. καλύψω.—The root is καλυβ or καλυπ, which appears in καλύβη, κελύφη, κοῦλος.

Δίπτυχα, accus. sing. fem. (agreeing with κνίσσαν under **LINE 461.** stood), from δίπτυξ, gen. δίπτυχος, an adjective of one termination. (Consult note.)—From δίς, "twice," and πτύσσω, "to fold."

Ὠμοθέτησαν, 3 plur. 1 aor. indic. act. of ὠμοθετέω, "to place the raw pieces" cut from a victim, on the thigh bones, when piled in order, and wrapped in the fat membrane : fut. ἥσω. Only a poetic word.—From ὠμός, "raw," and τίθημι, "to place."

Καῖε, Epic and Ionic for ἔκατε, 3 sing. imperf. indic. act. **LINE 462.** of καίω, "to burn." Consult line 52.

Σχίζης, Epic and Ionic for σχίζαις, dat. plur. of σχίζα (Epic and Ionic σχίζη), gen. ἡς, ἥ, "a stick of cleft wood."—From σχίζω, "to cleave."

Αἶθοπα, accus. sing. masc. of αἶθος, gen. οπος, adjective of one termination, "dark-red," as an epithet of wine.—From αἶθω, "to burn," and ὤψ, "look." Consult remarks on Αἶθιοπῆας, line 423.

Λεῖβε, Epic and Ionic for ἔλειβε, 3 sing. imperf. indic. act. **LINE 463.** of λείβω, "to pour a libation:" fut. ψω. Compare the Latin *libare*, *libatio*.

Νέοι, nom. plur. of νέος, νέα, νέον, Epic and Ionic νέος, νέη, νέον, "new," "young." In the plural, νέοι, and οἱ νέοι, "youths," "young men."—The word νέος must have been, originally, νέφος. Compare the Sanscrit *nava*, Latin *novus*, German *neu*, and English *new*.

Ἐχον, Epic and Ionic for εἶχον, 3 plur. imperf. indic. act. of ἔχω, "to hold."

Πεμπώβολα, accus. plur. neut. of πεμπώβολον, ον, τό, "a five-pronged fork," used, in sacrifices, for stirring the fire, and especially for holding down the flesh in its place. (Consult note.)—From πέμπε, Æolic for πέντε, "five," and ὀβολός, same as ὀβελός, "a spit," "a prong."

Μηρα, ων, τά, "the thighs." Rarer Homeric plural from **LINE 464.** μηρός, οὔ, ὁ, the plural being formed here in the neuter by a species of metaplasm; like ὁ δεσμός, plur. τὰ δεσμί.

Line 464—467.

Σπλάγχνα, accus. plur. of σπλάγχνον, ου, τό, “an inward part,” “an entrail.” In the plural, σπλάγχνα are the “inward parts” or “entrails,” i. e., the nobler parts of them, such as the heart, lungs, liver, which remained in sacrifices to be roasted at the fire, and eaten or tasted by the sacrificers, as a beginning of their feast. From this it will be perceived that the σπλάγχνα are the *viscera thoracis*, as distinguished from the bowels, or *viscera abdominis*.—The term is probably akin to σπλήν, “the milt,” or “spleen.”

Ἐπάσαντο, 3 plur. 1 aor. indic. of the middle deponent πατέομαι, “to eat,” “to feed on,” and simply “to taste :” 1 aor. ἐπασάμην : perf. πέπασμαι. An Epic and Ionic verb. The α in the radical syllables is always short, which at once distinguishes the aorist ἐπασάμην, part. πᾶσάμενος, of πατέομαι, from ἐπᾶσάμην, πᾶσάμενος, aor. of πάομαι, “to get, acquire,” &c.

Μίστυλλον, Epic and Ionic for ἐμίστυλλον, 3 plur. imperf. LINE 465. indic. act. of μιστύλλω, “to cut into small pieces,” “to cut up ;” always said, in Homer, of cutting up meat before roasting.—Akin, perhaps, to μίτυλος, μύτιλος, and Latin *mutilus*.

Ὀβελοῖσιν, Epic and Ionic for ὀβελοῖς, dat. plur. of ὀβελός, οὔ, ὄ, “a spit.”—Ὀβελός is merely βέλος, with ο prefixed.

Ἐπειραν, 3 plur. 1 aor. indic. act. of πείρω, “to pierce through and through ;” fut. περῶ : 1 aor. ἔπειρα : 2 aor. ἔπαρον : perf. pass. πέπαρμαι.—From πέρας, “an end,” “the last or highest point,” &c.

Ὠπτησαν, 3 plur. 1 aor. indic. act. of ὀπτάω, “to roast ;” LINE 466. fut. ὀπτήσω : 1 aor. ὤπτησα.—Akin to ἔψω.

Περιφραδέως, adverb, “carefully.”—From περιφραδής, and this from περιφράζομαι, “to think about,” “to consider on all sides,” “to be careful about.” Consult remarks on φράσαι, line 83.

Ἐρύσαντο, Epic and Ionic for ἥρύσαντο, 3 plur. 1 aor. indic. mid. of ἐρύω, “to draw off ;” fut. ἐρύσω : 1 aor. ἤρυσα. The Epic and Ionic present is εἰρύω, fut. εἰρύσω, &c.

Παύσαντο, Epic and Ionic for ἐπαύσαντο, 3 plur. 1 aor. in- LINE 467. dic. mid. of παύω, “to cause another to cease.” Middle, “to cause one’s self to cease,” “to cease ;” fut. παύσω, but no perfect active seems to have been used.

Τετύκοντο, 3 plur. of the reduplicated 2 aor. mid. of τεύχω, “to prepare ;” fut. τεύξω : 1 aor. ἔτευξα : 2 aor. ἔτυκον, and, with reduplication, τέτυκον : 2 aor. mid. ἐτυκόμην, and, with reduplication, τετυκόμην.

Δαῖτα, accus. sing. of δαίς, δαιτός, ἡ, “a banquet,” “a feast,” “a meal.”—From δαίω, “to divide,” “to distribute” . e., as a share at banquets, &c.

Line 468-472.

Δαίνυντο, Epic and Ionic for ἐδαίνυντο, 3 plur. imperf. indic. middle of δαίννμι, "to feast." Literally, "to distribute," assign as a share, especially at meals or banquets: fut. mid. δαίσομαι.—From δαίω, "to divide," "to distribute."

Ἐδεύετο, 3 sing. imperf. indic. mid. of the deponent δεύομαι, "to feel the want of," "to be deprived of;" fut. δευήσομαι. There is also an active form δεύω, but of less frequent occurrence.—Observe that δεύω and δεύομαι are Epic and Æolic for δέω and δέομαι.

Ἐτσης, gen. sing. fem. of ἕισος, ἔτση, ἕισον, Epic and poetic lengthened form from ἴσος, η, ον, "equal," "alike."

Πόσιος, gen. sing. of πόσις, ιος, ῆ, "drinking."—From πίνω, LINE 469. πώσω, "to drink."

Ἐδητύος, gen. sing. of ἐδητύς, ύος, ῆ, "eating," "food."—From ἔδω, "to eat."

Ἐξ, "away." Adverb in Homer. Afterward a preposition.

Ἐρον, accus. sing. of ἔρος, ον, ό, the oldest, but a merely poetic form of ἔρως, "desire," "love."

Ἐντο, 3 plur. 2 aor. indic. middle of ἔνμι, "to send," "to send away;" more freely, "to take away;" fut. ἤσω: 1 aor. ἤκα: 2 aor. mid. ἔμην, ἔσο, &c.

Κοῦροι, nom. plur. of κοῦρος, ον, ό, "a youth," "a boy." LINE 470. Epic and Ionic for κόροι, from κόρος, ον, ό. As regards the derivation, consult remarks on κούρην, line 98.

Κρητήρας, accus. plur. of κρητήρ, ῆρος, ό, Epic and Ionic for κρατήρ, ῆρος, ό, "a mixer." (Consult note.)—From κεράνννμι, "to mix."

Ἐπεστέφαντο, 3 plur. 1 aor. indic. mid. of ἐπιστέφω, "to fill brim high" (consult note): fut. ἐπιστέψω: 1 aor. ἐπέστεψα: 1 aor. mid. ἐπεστεπάμην.—From ἐπί and στέφω, "to crown," &c.

Ποτοῖο, Epic and Ionic for ποτοῦ, gen. sing. of ποτόν, οῦ, το, "drink." Observe the distinction between this form and πότος, οι, ό, "a drinking-bout," &c.—From πίνω, πώσω, "to drink."

Νώμησαν, Epic and Ionic for ἐνώμησαν, 3 plur. 1 aor. in LINE 471. dic. act. of νωμάω, "to distribute;" fut. νωμήσω: 1 aor. ἐνώμητι.—From νέμω, "to distribute."

Ἐπαρξάμενοι, nom. plur. 1 aor. part. middle of ἐπάρχω. (Consult note.)

Δεπάεσσιν, Epic and Ionic for δέπασιν, dat. plur. of δέπας, αος, ιι, "a cup."

Πανημέριοι, nom. plur. masc. of πανημέριος, α, ον, "all day long," "doing a thing all day."—From πᾶς, "all," and ἡμέρα, "a day."

Line 472-477.

Μολπῇ dat. sing. of **μολπή**, ῆς, ἡ, "song." Sometimes said of song and dance combined, in honor of a deity. In the present passage, however, it refers to song alone.—From **μέλπω**, "to sing," &c
Ἰλάσκοντο, 3 plur. imperf. indic. of the middle deponent **ἰλάσκομαι**, "to propitiate," "to appease;" fut. **ἰλάσομαι**.—From **ἰλαος**, "propitious."

Λαίδοντες, nom. plur. pres. part. act. of **λαίδω**, "to sing,"
 LINE 473. Epic and Ionic for **ἄδω**: fut. **σω**. Consult line 1.

Παιήονα, accus. sing. of **παιήων**, ονος, ὁ, "a pæan," "a festal hymn." (Consult note.)—From **Παιάν**, an appellation of Apollo as the healing deity; the burden of the song being **ἰῆ** or **ἰὼ Παιάν**, in thanksgiving for deliverance from evil.

LINE 474. **Ἐκάεργον**, "the far-working one." Consult line 147.

Τέρπετο, Epic and Ionic for **ἐτέρπετο**, 3 sing. imperf. indic. pass. of **τέρπω**, "to delight;" fut. **τέρψω**: 1 aor. **ἔτερψα**.—The Greek **τέρπω** is the Sanscrit *trip*, "gaudere," "satiari." Probably akin to **τρέφω**.

Ἦμος, "when," Epic, Ionic, and poetic adverb. Doric
 LINE 475. form **ἄμος**. The Attics employ **ὅτε** in its place. Not to be confounded with **ἡμός**, Æol. **ἰμός**, for **ἡμέτερος**.

Ἥλιος, Epic, Ionic, and poetic for **ἥλιος**, ου, ὁ, "the sun."

Κατέδυ, 3 sing. 2 aor. indic. act. of **καταδύω**, or **καταδύνω**, "to go down," "to go under;" fut. **καταδύσω**: 1 aor. **κατέδυσα**: 2 aor. **κάτεδυν**.—From **κατά**, "down," and **δύω** or **δύνω**, "to go," &c.

Κνέφας, αος, τό, "darkness." In Attic the genitive is **κνέφους**: in later writers, also **κνέφατος**. Attic dative **κνέφα**, but Epic always **κνέφαϊ**.—From **νέφος**, "a cloud," "mist," &c.: akin to **γνόφος** and **δνόφος**.

Κοιμήσαντο, Epic and Ionic for **ἐκοιμήσαντο**, 3 plur. 1 aor. indic. middle of **κοιμάω**, "to lull another to sleep." In the middle, "to lull one's self to sleep," "to lie down to sleep:" fut. **ήσω**.—Akin to **κεῖμαι**, **κῶμα**, and Latin *cum̄bo* and *cubo*.

Πρυμνήσια. Consult line 436.

Ἠριγένεια, "child of the morning," "daughter of the dawn."
 LINE 477. Feminine form of **ἡριγενής**, and always employed as an epithet of **Ἥως**, or "Aurora."—From **ἡρι**, "early," "at early dawn," and the radical **γένω**.

Φάνη, Epic and Ionic for **ἐφάνη**, 3 sing. 2 aor. indic. pass. in a middle sense, of **φαίνω**, "to show another;" in the middle, "to show one's self," "to appear:" fut. **φανῶ**: fur. mid. **φανοῦμαι**: 2 aor. act. **ἔφα-**

Line 477-482.

νον: 2 aor. pass. ἐφάνην.—Lengthened from the root φα-, which appears in φάος, “light:” Sanscrit bhâ, “lucere.”

Ῥοδοδάκτυλος, ον, ‘rosy-fingered,’ an epithet of Ἡώς, “Aurora, or the morning-red.—From ῥόδον, “a rose,” and δάκτυλος, “a finger.”

Ἡώς, gen. ἡός, contr. ἡοῦς: dat. ἡοῖ, contr. ἡοῖ: accus. ἡόα, contr. ἡῶ, “Aurora,” “the morning-red,” “daybreak,” “dawn,” &c. In the present passage, Aurora, the goddess of the morning, i. e., the morning personified.

Ἀνάγοντο, Epic and Ionic for ἀνήγοντο, 3 plur. imperf. in LINE 478. dic. middle of ἀνάγω. (Consult note.)

Ἰκμενον, accus. sing. masc. of ἰκμενος, η, ον, “fair,” “favorable.” Used only in the phrase ἰκμενος οὔρος, “a fair breeze.”—Probably from ἰκμάς, ἰκμαίνω, “smooth,” “softly gliding,” opposed to a rough, boisterous wind. According to others, who write ἰκμενος with the rough breathing, it comes from ἰκνέομαι, and denotes a following, and so a favorable wind. Compare the Latin *ventus secundus*.

Οὔρον, accus. sing. of οὔρος, ον, ό, “a fair wind or breeze,” right astern, and best derived, therefore, from οὐρά, “a tail-wind,” “a stern-wind.”

Ἴει, 3 sing. imperf. indic. act., Epic and Ionic (as from a form ἰέω), of ἵημι, “to send.” Compare remarks on ἀφίει, line 25.

Στήσαντο, Epic and Ionic for ἐστήσαντο, 3 plur. 1 aor. in- LINE 480. dic. mid. of ἵστημι, “to place,” “to set up,” “to erect.”

Πέτασσαν, Epic and Ionic for ἐπέτασαν, 3 plur. 1 aor. indic. act. of πετάννυμι, “to spread,” “to expand;” fut. πετάσω: 1 aor. ἐπέτασα—Akin to πέτομαι, πέταμαι, “to spread the wings in flight.”

Πρῆσεν, Epic and Ionic for ἐπρησεν, 3 sing. 1 aor. indic. LINE 481. act. of πρήθω, “to blow,” “to stream powerfully:” fut. πρήσω: 1 aor. ἐπρησα. Hence πρηστήρ, “a violent wind.”

Στείρη, dat. sing. of στείρη, ης, ή, Epic and Ionic for στει- LINE 482. ρα, ας, ή, “the keel of a ship.” More literally, “the stout beam of a ship’s keel,” especially the carved part of it, the cutwater—Strictly speaking, the feminine of στεῖρος, α, ον, “firm,” “stout,” “solid.”

Πορφύρεον, “dark,” nom. sing. neut. of πορφύρεος, α, ον, Epic η, ον: Attic πορφυροῦς, ᾱ, οῦν. The first notion of this adjective was probably of the troubled sea, “dark,” “purple,” as coming from πορφύρω (probably a reduplicated form of φύρω), “to grow dark,” and said especially of the sea; as in the following: ὥς ὅτε πορφύρῃ πέλαγος μέγα κύματι κωφῶ, “as when the vast sea grows dark with its

Line 482-488.

dumb swell" (i. e., with waves that do not break; opposed to *κολιπῆ* *ἄλς*), *Il.*, xiv., 16.—Afterward used to indicate *dark-red*, but varying in shade, &c. The common derivation from *πῦρ* and *φέρω* is erroneous.

Μεγάλα, neut. accus. plur. of *μέγας*, taken adverbially.

Ἰαχε, 3 sing. imperf. indic. act. of *ιάχω*, "to roar;" fut. *ἱαχῶ* perf. *ἱαχα*.

Ἐθεεν, 3 sing. imperf. indic. act. of *θέω*, "to run," fut. *θέω*.
LINE 483. *θενύσομαι*.

Διαπρήσσουσα, Epic and Ionic for *διαπράσσουσα*, nom. sing. fem. pres. part. of *διαπρήσσω*: fut. *διαπρήξω*, Epic and Ionic for *διαπράσσω*, fut. *διαπράξω*, "to accomplish," "to perform."—From *διά* and *πράσσω*.

Κέλευθον, accus. sing. of *κέλευθος*, *ον, ἡ*, "a route," "a course," &c. In the plural, *τὰ κέλευθα*.—According to some, from *κέλλω*, *κελεύω*: but more naturally from the radical *ἐλεύθω*, "to come or go."

Ἡπείροιο, Epic and Ionic for *ἡπείρου*, gen. sing. of *ἡπειρος*,
LINE 485. *ον, ἡ*, "the shore." Literally, "the main-land," but in Homer usually said of the land as opposed to the sea.—Usually derived from *ἄπειρος*, "boundless," &c., *scil. γῆ*.

Ἑρυσσαν, Epic and Ionic for *ἥρυσσαν*, 3 plur. 1 aor. indic. act. of *ἐρύω*, "to drag," "to draw." Consult line 466.

LINE 486. *Ὑψοῦ*, adverb, "high," "high up."—From *ὑψος*, "height."

Ψαμάθοις, dat. plur. of *ψάμαθος*, *ον, ἡ*, "sand," especially of the sea-shore; also the *sandy shore* itself.—A poetic form of *ψάμμος* which last is from *ψάω*, "to crumble away," "to comminute."

Ἑρματα, accus. plur. of *ἔρμα*, *ατος, τό*, "a prop." (Consult note.)

Τάνυσσαν, Epic and Ionic for *ἐτάνῦσαν*, 3 plur. 1 aor. indic. act. of *τανύω*, "to extend;" fut. *τανῦσω*: perf. pass. *τετάννυσμαι*.—This verb, like many others in *-ύω*, passes into *-υμι*, as *τάνυμι*, whence the passive *τάνῃμαι*, in *Il.*, xvii., 393.—From a root *ταν*, akin to *τεν*, as in Sanscrit *tan*, "extendere." Compare *τείνω*, fut. *τεν-ῶ*, and *τένος*, *τένων*, as also the Latin *ten-do*, *ten-co*, *ten-us*, *ten-or*; the German *dünn*, and English *thin*.

Ἐσκίδναντο, 3 plur. imperf. indic. mid. of *σκίδνημι*, "to be scattered."—In the middle, "to scatter themselves." A collateral form of *σκεδάννυμαι*. The active *σκίδνημι* seems to remain only in compounds.

Μήνιε, Epic and Ionic for *ἐμήνιε*, 3 sing. imperf. indic. act.
LINE 488. of *μηνίω*, "to cherish wrath;" fut. *μηνίσω*.—From *μῆνις*, "wrath."

Line 488-495.

Παῖήμενος. Consult line 421.

ᾠκυπόροισιν. Consult line 421.

LINE 489. Διογένης. Consult line 337.

Πηλέος, gen. sing. of Πηλεύς, gen. έως, Ionic ἦος, "*Peleus*." The Epic poets sometimes, as in the present instance, shorten the final long vowel in the genitive, for the sake of the verse. Thus, Πηλέοι for Πηλέως.

Πωλέσκετο, Epic and Ionic iterative imperfect, 3 person singular for έπωλεῖτο, from πωλέομαι, "*to go or come frequently to a place*." The Ionic, but more especially the Epic dialect, and frequently, in imitation of these, the tragic style, form a peculiar imperfect and aorist form in -εσκον, -εσκες, -εσκε, and in the middle or passive -εσκόμην, -έσκον, -έσκετο, to indicate an action often repeated, and hence this is called the iterative form.—(*Kühner* § 110, 1.)

Κυδιάνειραν, accus. sing. fem., as if from a masculine in -άνωρ, "*making men illustrious*." (Consult note.)—From κῦδος, "*renown*," and ἀνήρ.—Compare βωτιανείρη, line 155.

Φθινύθεσκε, 3 sing. imperf. indic. act.: iterative form for LINE 491. έφθίνυθε, from φθινύθω, "*to pine away*;" and also transitive, "*to waste away*," "*to cause to pine*."—Observe that φθινύθω is a poetic form for φθίνω, and, as regards the termination -εσκε, consult line 490.

Φίλον, "*his*." Taken as a possessive. Consult line 20.

Αὐθι. Adverb, shortened from αὐτόθι, "*there*," "*on the* LINE 492. *spot*."—Said, also, of time, "*forthwith*," "*straightway*."

Ποθέεσκε, 3 sing. imperf. indic. act.: iterative form for επόθει, from ποθέω, "*to long for*;" fut. usually ποθήσω, also ποθέσομαι: 1 aor. επόθεσα, in Attic usually επόθησα.—From πόθος, "*a longing*."

Ἀϋτήν, accus. sing. of αὐτή, ἥς, ἥ, "*a battle-cry*." Homer is fond of joining αὐτή τε πτόλεμός τε, as in the present passage.

LINE 494. Ἴσαν, 3 plur. imperf. indic. act. of είμι, "*to go*."

Ἦρχε, 3 sing. imperf. indic. act. of ἄρχω, "*to begin*," "*to* LINE 495. *begin for others*," "*to take the lead*," &c.; fut. ἄρξω.

Λήθετο, 3 sing. 2 aor. indic. mid. of λανθάνω, "*to escape notice*." Middle, "*to forget*," i. e., to cause a thing to escape one's own notice: fut. λήσω: perf. λέληθα. Middle, λανθάνομαι, fut. λήσομαι: 2 aor. έλαθόμην.—Lengthened from the root λαθ. Compare Latin *lat-eo*.

Ἐφετμέων, Epic and Ionic for έφετμών, gen. plur. of έφε, ἥς, ἥ "*an injunction*."—Poetic word, from έφίημι

Line 496-502.

LINE 496. Ἐοῦ, gen. sing. masc. of the possessive ἐός, ἐή, ἐόν, Epic and Ionic for ὅς, ἧ, ὅν, "his, her, its."

Ἀνεδύσσετο, 3 sing. 2 aor. indic. mid. of ἀναδύομαι, "to emerge;" fut. ἀναδύσομαι. Consult remarks on ἀπεβήσετο, line 428.

LINE 497. Ἡερίη, "amid the mist of the morning" (consult note): nom. sing. fem. of ἡέριος, η, ον, Epic and Ionic for ἀέριος, α, ον, from ἀήρ, in the sense of "mist," "haze."

LINE 498. Εὖρεν. Consult line 329.

Εὐρύοπα, accus. sing. of εὐρύοψ, -οπος, ὁ, "the wide thundering," from εὐρύς, and ὄψ, "the voice:" better than ὦψ. If, however, ὦψ be adopted as one of the component parts, the term will then signify, "far-glancing," "far-seeing."—Voss defends the derivation from ὦψ, which must be taken in *Orph. Lith.*, 18, 60.

Κρονίδην, accus. sing. of Κρονίδης, ον, ὁ, "the son of Saturn," i. e., Jove. A patronymic from Κρόνος, "Saturn."

Ἄτερ. Adverb, construed with the genitive, "apart from." Only poetic.

LINE 499. Κορυφῇ, dat. sing. of κορυφή, ῆς, ἡ, "a summit," "a peak." —From κόρυς, "the head," and this from the radical κόρ, as denoting the sun, with the kindred idea of elevation.

Πολυδειράδος, gen. sing. of πολυδειράς, -άδος, ὁ, "many-peaked." (Consult note.) An epithet of mountains, as here of Olympus, and pointing to the existence of many ridges.

LINE 500. Πάρῳιθ'. Consult line 360.

Καθέζετο, 3 sing. imperf. indic. mid. of καθίζω. Consult line 48.

Τούνων. Consult line 407.

LINE 501. Σκαιῇ, dat. sing. fem. of σκαίος, ῆς, ὅν, Epic and Ionic for σκαίος, α, ὅν, "left," and answering to the Latin *scævus*, which last comes from its digamated form σκαίφος. Compare the English *skew*, and low German *schief*.—With σκαιῇ here understand χειρί.

Δεξιτερῇ, dat. sing. fem. of δεξιτερός, ῆς, ὅν, Epic and Ionic for δεξιτερός, α, ὅν, lengthened form for δεξιός, "right."—Supply here χειρί, as in the previous word.

Ἀνθερεῶνος, gen. sing. of ἀνθερεών, -ῶνος, ὁ, "the chin," especially the under part. Some derive it from ἀνθέω, others from ἀθήρ, "the beard or spike of an ear of corn," whence ἀνθέρις, in same signification; but the former is more probable, since Homer himself uses ἀνθεῖν of the sprouting of the beard (*Od.*, xi., 320).

LINE 502. Αἰσσομένη. Consult line 15.

Line 503-510.

LINE 503. Ὀνησα, Epic and Ionic for ὤνησα, the augment being dropped; 1 sing. 1 aor. ind. act. of ὀνύνημι, "to aid," "to prove of advantage to," "to help;" fut. ὀνήσω: 1 aor. ὤνησα.—Reduplicated from a root ὀN—, which appears in the derivative tenses and forms.

LINE 504. Κρήνηνον ἐέλωρ. Consult line 41.

LINE 505. Τίμησον, 2 sing. 1 aor. imper. act. of τιμάω, "to honor," fut. τιμήσω: 1 aor. ἐτίμησα.—From τιμή, "honor."

Ὠκυμωρότατος, superlative degree of ὠκύμορος, and this from ὠκυσ, "swift," and μόρος, "fate."

LINE 506. Ἐπλετ', 3 sing. imperf. indic. mid. of πέλω. Consult line 418, and note on the same.

Μιν. Consult line 29.

LINE 507. Consult line 356.

LINE 508. Περ. Consult note on line 131.

Τίσον, 2 sing. 1 aor. imper. act. of τίω, "to honor;" fut. τίσω: 1 aor. ἔτισα.—Not to be confounded with τίνω. Compare line 42.

Ὀλύμπιε, voc. sing. masc. of Ὀλύμπιος, ον, "Olympian," an epithet of Jove, as monarch of, and dwelling on, Olympus. Sometimes applied, also, to the other deities. Consult line 18.

Μητίετα, voc. sing. of μητίετᾱ, -ας, ὁ, Epic and Æolic form for μητιέτης, ον, ὁ, "an adviser," "a counselor." In the present passage, however, it has the force of an adjective or epithet, "counseling," "all-wise."—From μῆτις, "counsel," "advice;" like ὀφειήτης, from ὄφεις, and πολιήτης, from πόλις.

LINE 509. Τόφρα, adv., "for so long a time." Corresponding to the relative form ὄφρα. Sometimes it stands absolutely, "meanwhile," the time referred to being before known.

Τρώεσσι. Consult line 408.

LINE 510. Τίθει, 2 sing. pres. imper. act. of τιθέω, "to place." Consult line 441.

Κράτος, accus. sing. neut. of κράτος, -εος, τό, "might," "power," "strength."—Probably akin, in its poetic form κάρτος, to the German *hart*, and English *hard*.

LINE 510. Τίσωσιν, 3 plur. 2 aor. subj. act. of τίω, "to honor."—Consult line 508.

Ὀφέλλωσιν, 3 plur. pres. subj. act. of ὀφέλλω, "to increase;" fut. ὀφελῶ: 1 aor. ὤφειλα. An old poetic verb, not to be confounded with ὀφέλλω, "to owe." Homer only uses the present and imperfect active and passive, and Æolic opt. aor. ὀφέλλειεν.—Compare line 353.

Line 510-513.

E, accus. sing. of the pronoun of the third person, without nominative, and always enclitic. Frequent in Homer, but rare in Attic, as there the compound *ἐαυτόν* is used for *ἐ* when the latter is reflexive, and otherwise the simple *αὐτόν*.—Consult, as regards the old nominative of *ἐ*, *Anthon's enlarged Greek Grammar*, p. 203.

LINE 511. *Νεφεληγερέτα*, nom. sing. of *νεφεληγερέτᾱ*, gen. -ας, *ὁ*, Epic and Æolic for *νεφεληγερέτης*, -ου, *ὁ*, “the cloud-collector,” used here as an epithet, “cloud-collecting,” from *νεφέλη*, a cloud,” and *ἀγείρω*, “to collect.”—The genitive-form *νεφεληγερέτας*, employed by Homer (*Il.*, v., 631, &c.), is from *νεφεληγερέτας*, Doric for *νεφεληγερέτης*.

LINE 512. *Ἀκέων*, “in silence,” “silently.” In form a participle, but used by Homer as an adverb, and occurring even with a plural verb; as, *ἀκέων δαίνυσθε* (*Od.*, xxi., 89). We find it also in the dual, *ἀκέοντε* (*Od.*, xiv., 195), but never in the plural. Although *ἄκεουσα* occurs in the *Iliad* and *Odyssey*, yet *ἀκέων* stands also with feminines (*Il.*, iv., 22).—Akin to the Latin *taceo*. Buttmann supposes an adjective *ἄκαος*, “non hiscens” (*α*, priv., and *χάω*, *χαίνω*, *hisco*), i. e., *silent*: then, from the feminine *ἄκάαν* would have come into the Ionic dialect *ἀκέην* and *ἀκήν*, and from the neuter singular *ἄκαον* would be formed *ἀκέων*, according to the analogy of *ἵλαον*, *ἵλεων*.—(*Lexil.*, p. 73, ed. Fishlake.)

Δήν, adv., “long,” “for a long time.”—Akin to *δή* and *ἤδη*.

Ἦστο, “he sat,” 3 sing. imperf. indic. of *ἥμαι*, “I sit:” thus, *ἤμην*, *ἦσο*, *ἦστο*, &c.—Strictly speaking, however, *ἥμαι* is a perfect, and *ἤμην* a pluperfect of *ἕζομαι*: and the literal meaning of the former is, “I have seated myself, and remain seated,” i. e., “I sit;” and of *ἤμην*, “I had seated myself, and remained seated,” i. e., “I sat:” fut. *έδοῦμαι*. There is no such active as *ἕζω*, “to set,” “to place;” though, as if from it, we have the transitive tenses, *έισα*, mid. *είσάμην*: fut. mid. *είσομαι*, &c.

Ἠψατο, 3d sing. 1 aor. indic. mid. of *ἄπτω*, “to attach,” “to connect;” in the middle, “to attach one’s self to any thing,” “to touch:” fut. *ἄψω*: 1 aor. act. *ἦψα*: 1 aor. mid. *ἦψάμην*.—Root probably the same as the Sanscrit *ap* (compare the Latin *ap-iscor*), with the copulative prefix *á* = *sa*: hence, also, *cap-io*, *ap-to*; and hence the German *haften*, *heften*.

LINE 513. *Ως*, for *οὕτως*. Observe the accentuation.

Ἐχετο, 3 sing. imperf. indic. mid. of *έχω*, “to hold,” “to have;” in the middle, “to hold one’s self to,” “to cling to:” fut *έξω*.

Ἐμπεφυῖα, Epic for *ἐμπεφύκνῖα*, nom. sing. fem. perf. part. act of

Line 513-518.

ἐμφύω, "to grow on," "to grow unto," "to be in," &c., "to be rooted in;" fut. ἐμφύσω, &c., from ἐν and φύω.

Εἶπετο, "said," "spoke," 3 sing. imperf. indic. mid. of εἶπω, "to speak," "to say;" in the middle, besides these meanings, it signifies "to cause to be told unto one," "to ask."

LINE 514. Νημερτές, "for certain." Properly the neuter sing. of the adjective νημερτής, -ές, "unfailing," "unerring," but used here, and more frequently, also, elsewhere, as an adverb.—From νη-, negative prefix, and ἀμαρτάνω, "to err," "to fail," &c.

Ὑπόσχεο, 2 sing. 2 aor. imper. of the middle deponent ὑπισχνέομαι, -οῦμαι, "to promise;" fut. ὑποσχέσομαι: 2 aor. ὑπεσχόμην: 2 aor. imper. ὑπόσχου, old form ὑπόσχεσο, Epic and Ionic ὑπόσχεο.—Strictly, only a collateral form of ὑπέχομαι, which accordingly supplies several of its tenses.

Κατάνευσον, 2 sing. 1 aor. imper. act. of κατανέω, "to nod," especially "to nod assent," "to ratify a promise with a nod;" fut. κατανεύσομαι.—From κατά and νεύω.

LINE 515. Ἀπόειπε, Epic for ἀπεῖπε, 2 sing. 2 aor. imper. act., from ἀποειπεῖν, for ἀπειπεῖν, "to refuse." Literally, "to speak, say, or tell out boldly or bluntly:" from ἀπό and εἶπεῖν.

LINE 517. Ὀχθήσας, nom. sing. masc. 1 aor. part. act. of ὀχθεῖω strictly, "to be heavy laden," but only used in a metaphorical sense, "to be heavy or big with anger, wrath, grief," &c., "to be vexed or greatly disturbed in spirit," especially in so far as this is expressed in words (consult note); fut. ὀχθήσω.—An Epic term, probably from ἄχθος, "a burden," "a heavy load," only differing from ἄχθομαι in that this was used strictly of bodily burdens, as well as metaphorically, but ὀχθέω only metaphorically.

LINE 518. Δοίγια, nom. plur. neut. of λοίγιος, -ιον, "mischievous." More literally, "pestilent," "deadly:" from λοῖγος, "ruin." "mischief."

Ἐχθοδοπῆσαι, 1 aor. infin. act. of ἐχθοδοπέω, "to quarrel with," "to become an enemy to;" fut. ἐχθοδοπήσω: from ἐχθοδοπός, "hateful," "hostile." According to Buttmann (*Lexil.*, s. v. ἐχθοδοπῆσαι), the form ἐχθοδοπός comes from ἐχθρός and ὄπτω, ὄψομαι, and signifies, properly, "hostile-looking;" but probably it is only a lengthened form of ἐχθρός, like ἀλλοδαπός, ἡμεδαπός, &c., a view which appears to be confirmed by the accent.

Ἐφήσεις, 2 sing. fut. indic. act. of ἐφήμι, "to incite," "to stir up;" fut. ἐφήσω: 1 aor. ἐφήκα: Ionic and Epic ἐφέηκα: from ἐπί and ἵημι

Line 519-526.

LINE 519. Ἦρη. Consult line 400.

Ἐρέθῃσιν, Epic and Ionic for ἐρέθῃ, 3 sing. pres. subj. act. of ἐρέθω, "to provoke," for which its derivative ἐρεθίζω is more usually employed.—Akin to ἔρις.

Ὀνειδείοις, dat. plur. neut. of ὀνειδέιος, ον, "reproachful," "injurious:" from ὀνεῖδος, "reproach," "blame," &c.

Ἐπέεσσιν, Epic and Ionic for ἔπεσιν, dat. plur. of ἔπος, εος τό, "a word."

LINE 521. Νεικεῖ, 3 sing. pres. indic. act. of νεικέω, "to taunt," "to vex," "to annoy;" and also, "to wrangle with," &c.; fut. νεικέσω. This verb is hardly to be found except in Epic poets and Ionic prose; though the substantive νεῖκος is used by the tragic writers, and now and then in Attic prose.

Ἀρήγειν, pres. infin. act. of ἀρήγω, "to aid," "to help," &c.; fut. ἀρήξω.—Akin to ἀρκέω, ἐρύκω, arceo, arx, arca. (Pott, Etymol. Forsch., i., 271.)

LINE 522. Ἀπόστιχε, 2 sing. 2 aor. imper. act. of ἀποστείχω, "to go away;" especially, "to go back," "to go home;" fut. ἀποστείξω: 2 aor. ἀπέστῃχον: from ἀπό and στείχω, "to go."

Νοῆση, 3 sing. 1 aor. subj. act. of νοέω, "to perceive," "to observe;" fut. νοήσω, &c. Consult line 343.

LINE 523. Μελήσεται, 3 sing. fut. indic. mid. of μέλω, "to be an object of care;" fut. μελήσω.—Most usually employed in the 3d person sing. and plur. of act. pres. μέλει, μέλουσι: imperf. ἔμελε: fut. μελήσει: inf. pres. and fut. μέλειν and μελήσειν. In the present instance the middle is employed in an active sense for μελήσει.—The object is in the nominative, the person in the dative.

Τελέσω, Epic and Ionic for τελέσω, 1 sing. 1 aor. subj. act. of τελέω, "to accomplish;" fut. τελέσω: 1 aor. ἐτέλεσα, &c.: from τέλος, "an end," "an accomplishment."

LINE 524. Πεποίθης, 2 sing. 2 perf. subj. act. of πείθω, "to persuade;" fut. πείσω: 1 perf. πέπεικα: 1 aor. ἔπεισα: 2 perf. (intransitive), πέποιθα, "I trust," "I rely."

LINE 525. Ἐμέθεν, poetic genitive for ἐμοῦ, in Homer and the Attic writers: never enclitic.

LINE 526. Τέκμωρ, τό, Epic indeclinable form for the more usual τέκμαρ, τό, also indeclinable: "a sign," "a token."

Παλινάγρετον, nom. sing. neut. of παλινάγρετος, -ον, "revocable;" more literally, "capable of being taken back:" from πάλιν, "back, and ἀγρέω, "to take"

Line 526-530.

Ἀπατηλόν, nom. sing. neut. of ἀπατηλός, -όν, "accustomed to deceive," "guileful:" from ἀπάτη, "deceit," "guile."

LINE 527. Ἀτελεύτητον, nom. sing. neut. of ἀτελεύτητος, -ον, "not to be accomplished," "not coming to an end or issue:" from ἀ, priv., and τελευτάω, "to accomplish."

Κατανεύσω, 1 sing. 1 aor. subj. act. of κατανεύω. Consult line 514

LINE 528. Ἡ. Consult line 219.

Κυανέησιν, Epic and Ionic for κυανέαις, dat. plur. fem. of κυάνεος, α, ον, "dark;" strictly, "dark blue," "glossy blue."—From κυάνος, "a dark-blue substance," used in the heroic age to adorn works in metal, especially weapons and armor.—Akin, perhaps, to the Sanscrit *cjama*, "dark," "livid." (Pott, *Etymol. Forsch.*, i., p. 116.)

Ὀφρύσι, dat. plur. of ὀφρύς, -ύος, ἡ, "the eyebrow."—Akin to the Sanscrit *bhru*, Persian *abru*, and English *brow*.

LINE 529. Ἀμβρόσιαι, nom. plur. fem. of ἀμβρόσιος, α, ον, "immortal," "divine," "divinely beauteous;" strictly, "ambrosial," i. e., of or belonging to *ambrosia*, the fabled food of the gods, as nectar was their drink. Every thing belonging to the gods is called *ambrosial*, that is, *divine*, or *divinely beauteous*; their hair, their robes, sandals, anointing oil, voice, and song; even the fodder and the mangers of their horses. It is said also of all things that appear more than mortal in greatness or beauty, like our terms "godlike," "divine."—From ἀμβροσία, "ambrosia," with which compare the Sanscrit *amrita*, or cup of immortality, through the intermediate ἄμβροτος, "immortal." Consult line 598.

Χαῖται, nom. plur. of χαίτη, ης, ἡ, "a lock of hair," "long, loose, and flowing hair," used by Homer in both the singular and plural of men's hair, and also of horses' manes. Not used in prose except in the signification of *mane* (*Xen.*, *Eq.*, v., 5 and 7).—Probably akin to χέω, "to pour out," &c.

Ἐπερρώσαντο, 3 plur. 1 aor. indic. mid. of the deponent ἐπιρρώομαι, "to flow," "to roll downward upon a thing," "to stream one upon the other."—From ἐπί and ρώομαι, "to rush," &c.

LINE 530. Κρατός, gen. sing., assigned with the dative κρατί, accusative κῤῥατα, &c., as a collateral and poetic form of κάρα, "the head." No nominative κῤῥός is found except in the grammarians. (Cramer, *Anecd.*, iii., 385.) Sophocles has τὸ κῤῥατα as nom. and accus. neuter. (*Philoct.*, 1001, &c.) In Homer, also, we have a lengthened genitive and dative κῤῥατος, κῤῥατι, and nom. plur. κῤῥατα, but no nominative κοῤῥας is found.—Akin to the Sanscrit *ciras*, "the head," and to be traced in the Latin *cere-brum*, "the brain."

Line 530-535.

ἑλέλιξεν, 3 sing. 1 aor. indic. act. of ἑλελίζω, "to whirl, spin, or twirl round," "to make to tremble" (consult note); fut. ἑλελίξω: 1 aor. ἡλέλιξα.—Poetic form of ἐλίσσω.

LINE 531. Διέτμαγεν, Epic and Ionic (strictly speaking, Doric) for διετμάγησαν, 3 plur. 2 aor. indic. pass., in a middle sense, of διατμήγω, "to cut in twain," "to separate;" fut. διατμήξω: 1 aor. διέτμηξα: 2 aor. διέτμᾱγον: 2 aor. pass. διετμᾶγην.—Epic form for διατέμνω, from διά and τμήγω, "to cut."

LINE 532. Ἄλτο, Epic syncopated form for ἄλετο; and this for ἦλετο, 3 sing. 2 aor. indic. mid. of ἄλλομαι, "to leap," "to plunge;" fut. ἀλοῦμαι: 1 aor. ἡλάμην: 2 aor. ἡλόμην. The first aorist is the usual form in prose, and very rarely occurs in Epic poetry, according to Kühner (§ 234, 1). Hermann, on the other hand, maintains that the second aorist of this verb was never used in the indicative (*Ad. Soph., O. T.*, 1311).

Αἰγλήεντος, gen. sing. masc. of αἰγλήεις, εσσα, εν, "radiant," "bright."—From αἰγλη, "brightness," &c., and this akin to λάω, ἀγλαός, &c.

LINE 533. Ἐόν, accus. sing. neut. from ἐός, ἐή, ἐόν, Epic and Ionic for ὅς, ἧ, ὄν, possessive pronoun of the 3d person, "his," "her, its."

Ἀνέσταν, Epic and Doric for ἀνέστησαν, 3 plur. 2 aor. indic. act. of ἀνίστημι, "to make to stand up;" fut. ἀναστήσω: 2 aor. ἀνέστην, "I stood up," "I arose."

LINE 534. Ἐδέων, gen. plur. of ἔδος, εος, τό, "a seat." The word is rare in prose, and is there, in general, only used of temples; as, ἔδη θεῶν.—Akin to Sanscrit *sad*, "to set," "to place;" Latin *sed-es*; Lithuanian *sed-zin*; Doric ἔδομαι (ἔζομαι).

Σφοῦ, gen. sing. of σφός, σφή, σφόν, possessive pronoun "their," like σφέτερος. In later poets, also, σφέος.—From σφέις.

Ἐτλη, 3 sing. 2 aor. indic. act., as if from a present τλήμι, which however, does not exist. (*Pors., Phæn.*, 1740), "to dare," "to venture." Strictly, "to take upon one's self;" hence, "to bear, to suffer to endure, to dare."—The verb τλάω is merely a radical form, never found in the present, this being replaced by the perfect τέτληκα, or the verbs τολμάω, ἀνέχομαι, ὑπομένω, &c.

LINE 535. Μεῖναι, 1 aor. infin. act. of μένω, "to remain," "to await;" fut. μενῶ: 1 aor. ἔμεινα.

Ἀντίοι, nom. plur. masc. of ἀντίος, α, ον, "opposite," "over against," "in one's presence," "before one."—From ἀντί, "over against," &c

Line 535-545.

Ἔσταν, Epic and Doric for ἔστησαν, 3 plur. 2 aor. indic. act. of ἵστημι, "to place;" fut. στήσω: 2 aor. ἔστην, "I stood." Compare ἔνέσταν, line 533.

LINE 536. Καθέζετο. Consult line 360.

LINE 537. Ἠγνοίησεν, Epic and Ionic for ἡγνόησεν, 3 sing. 1 aor. in dic. act. of ἀγνοέω, "to be ignorant of," "not to know;" fut. ἀγνοήσομαι, but also ἀγνοήσω in Isocrates and Demosthenes 1 aor. ἡγνόησα, Epic and Ionic ἡγνόησα.—From ἀ, priv., and νοέω.

Συμφράσασατο, Epic and Ionic for συνεφράσασατο, 3 sing. 1 aor. indic. of the middle deponent συμφράζομαι, "to take counsel with one," "to concert with one;" fut. συμφράσομαι: perf. συμπέφρασμαι.—From σύν and φράζομαι, "to deliberate," middle voice of φράζω.

LINE 538. Ἀργυρόπεζα, ἥ, "the silver-footed," a regular Homeric epithet of Thetis; applied also by Pindar to Aphrodite or Venus. Hence, in later Greek was formed an adjective, ἀργυρόπεζος, -ον.—From ἄργυρος, "silver," and πέζα, "the foot," originally Doric and Arcadian for πούς.

Ἀλίωτο, Epic and Ionic for ἀλίου, gen. sing. masc. of ἄλιος, α, ον, and also ἄλιος, ον, "of or belonging to the sea."—From ἄλς, ἄλός, ἥ, "the sea."

Γέροντος. Consult line 26.

LINE 539. Κερτομίοισι, Epic and Ionic for κερτόμιος, ον, "heart-cutting." Observe that here κερτομίοισι appears without a noun (ἔπεσι, ἐπέεσσι,) expressed, as if it were the dative of τὰ κερτόμια, used as a substantive. Elsewhere, however, the full expression, κερτομίοις ἐπέεσσι, is employed.—From κέαρ, "the heart," and τέμνω, "to cut."

LINE 540. Δολομῆτα, voc. sing. of δολομήτης, ον, ὁ, "crafty-minded," "artful."—From δόλος, "deceit," "guile," and μῆτις, "contrivance," &c.

LINE 541. Ἀπονόσφιν, adverb, "far away from," "apart from."—From ἀπό and νόσφι, "apart."

LINE 542. Κρυπτάδια, accus. plur. neut. of κρυπτάδιος, α, ον, "secret," "clandestine."—From κρυπτάζω, frequentative form of κρύπτω; "to hide."

Δικαζέμεν, Epic, Doric, and Æolic for δικάζειν, pres. infin. act. of δικάζω, "to decide," &c.; fut. δικάσω.—From δίκη, "right," &c.

LINE 543. Πρόφρων. Consult line 77.

Τέτληκας. Consult line 228.

LINE 545. Ἐπιέλπεο, Epic and Ionic for ἐπιέλπον, 2 sing. pres. imper. of ἐπιέλπομαι, middle deponent, and Epic form for

Line 545-554.

ἐπέλπομαι, "to hope," "to build hopes upon."—From *ἐπί* and *ἐλπω*, "to hope."

LINE 546. *Εἰδήσειν*, fut. infin. act. of the obsolete radical form *εἶδω*. Consult line 203.

Ἀλόχῳ, dat. sing. of *ἄλοχος*, *ου, ἡ*, "the partner of one's couch."—From *ἀ*, copulative, and *λέχος*, "a couch."

LINE 547. *Ἐπιεικές*, nom. sing. neut. of *ἐπιεικής*, *ές*, "fitting," "meet," "suitable."—From *ἐπί* and *εἰκός*, "fair," "reasonable," &c.

Ἀκούμεν, Epic, Doric, and Æolic for *ἀκούειν*. Consult line 381.

LINE 548. *Εἴσεται*, 3 sing. fut. indic. of the radical *εἶδω*, "to know." This form of the future is rarer than *εἰδήσω*, and mostly Epic: fut. *εἴσομαι*: perf. *οἶδα*.

LINE 549. *Ἐθέλωμι*, Epic and Ionic for *ἐθέλω*, pres. subj. act. of *ἐθέλω*, "to be willing;" fut. *ἐθελήσω*: 1 aor. *ἠθέλησα*. The synonymous shorter form *θέλω* never occurs in Homer, or the other Epic writers.

LINE 550. *Διείρεο*, 2 sing. pres. imper. of the middle deponent *διείρομαι*, Epic and Ionic for *διέρομαι*, "to question thoroughly," "to interrogate closely."—From *διά* and *εἶρομαι*, for *ἔρομαι*, "to question."

Μεγάλλα, 2 sing. pres. imper. act. of *μεταλλάω*, "to pry," "to inquire curiously into." Strictly, "to inquire or seek after other things" (*μετ' ἄλλα*); fut. *μεταλλήσω*.

LINE 551. *Βοῶπις*, nom. sing. of *βοῶπις*, *ιδος, ἡ*, "large-eyed;" literally, "ox-eyed" (consult note), from *βοῦς* and *ὦψ*. The masculine *βοώπης* is post-Homeric.

Πότνια. Consult line 357.

LINE 552. *Αἰνότατε*, voc. sing. masc. of *αἰνότατος*, superlative of *αἰνός*, *ἡ, ὁν*, which last is an Epic form equivalent to *δεινός*, "dread," "fear-inspiring," &c.—Probably, as *δεινός* comes from *δεῖσαι*, and means something large and terrible; so *αἰνός* comes from some verb in a similar manner, and has a similar sense. (*Buttmann, Lexil.*, p. 46, ed. Fishlake.)

Κρονίδη, voc. sing. of *Κρονίδης*, *ου, ὁ*, "son of Saturn," a patronymic formed from *Κρόνος*, "Saturn."

LINE 553. *Εἶρομαι*. Consult remarks on *διείρεο*, line 550.

LINE 554. *Εὔκηλος*, *ον*, and (in Apollonius Rhodius) *εὔκηλος, η, ον*, Æolic lengthened form of *ἔκηλος*, "quiet," "calm," "gentle," and also "undisturbed," "uninterrupted," &c.—Nothing to do with *εὖ*, but probably from the same root with *ἔκων*. The idea im-

Line 554-561.

plied by ἐκκηλος and ἐκκηλος, according to Buttmann, is never an absence of motion or labor, but expresses that nothing unpleasant or vexatious (which interrupts labor as well as rest) is produced by trouble or care. (*Lexil.*, p. 280, ed. Fishlake.)

Φράζεαι, Epic and Ionic for φράζει, 2 sing. pres. indic. mid. of φράζω, "to speak;" in the middle "to consider." (Consult line 83, and also note on φράσαι.) Old form φράζεσαι: Epic and Ionic φράζεαι: Attic φράζει, &c.

*Ασσα, Ionic for ἄτινα, accus. plur. neut. of ὅστις, "which," &c.—Observe the distinction between this and ἄσσα with the soft breathing, which is Ionic for τινά, "some," &c., or for τίνα, interrogative, "what?" (*Od.*, xix., 218.)

Ἐθέλῃσθα, Epic, Doric, and Æolic for ἐθέλῃς, 2 sing. pres. subj. act. of ἐθέλω. (*Kühner*, § 123, 3.) Consult line 549.

LINE 555. Αἰνῶς, adv. "greatly."—From αἰνός. Consult line 552.

Δεῖδοικα, Epic for δέδοικα, 1 sing. perf. indic. act. of δεῖδω, "I fear;" fut. δέσω: 1 aor. ἔδισα, but in Homer always in the Epic form ἔδδισα: perf., (with present signification, "I fear,") δέδοικα, also δέδια, with syncopated forms δέδιμεν, δέδιτε, &c.

Παρεῖπῃ, 3 sing. 2 aor. subj. act. of παρειπεῖν. Consult note

LINE 557. Ἡερίῃ. Consult line 497.

Παρέζετο. Consult line 407.

LINE 558. Οἶω. Consult line 59.

Ἐτήτυμον, neuter of the adjective ἐτήτυμος, ον, "true," "genuine," taken as an adverb, "for certain," "truly."—Poetic lengthened form of ἔτυμος: as, ἀταρτηρός for ἀτηρός.

LINE 559. Πολέας, Epic for πολλούς, accus. plur. masc. of πολύς πολλή, πολύ, "many." (*Kühner*, § 297, 3, b.)

Δαιμονίῃ, Epic and Ionic for δαιμονία, voc. sing. fem. of δαιμόνιος, η, ον, Epic and Ionic for δαιμόνιος, α, ον: in Homer used only in the vocative, in addresses, and always carrying with it some degree of oburgation, but corresponding, at the same time, to the rank or condition of the party addressed: thus, "strange one," "my good sir," "fellow;" in Attic Greek, ironical, usually "my fine fellow!" like ὦ βέλτιστε.—From Herodotus and Pindar downward, "any thing depending on or proceeding from the Deity or Fate."—The literal meaning is, "of or belonging to a δαίμων," i. e., to a being from another sphere, and hence, "strange," "wonderful," "astonishing," as above mentioned.—From δαίμων.

Ὅτεαι, 2 sing. pres. indic. of οἶμαι, "to imagine," "to think," &c. Old form of the 2d person, οἶσαι, Epic and Ionic ἔτεαι, Attic οἶει.

Line 561-564.

Λήθω, 1 sing. pres. indic. act. of λήθω, "*to escape observation.*" Collateral form of λανθάνω, and whence the latter borrows the fut. λήσω: perf. λέληθα, &c.

LINE 562. Πρῆξαι, Epic and Ionic for πρᾶξαι, 1 aor. infin. act. of πρήσσω, Epic and Ionic for πράσσω, "*to do,*" &c.: 'ut πράξω: 1 aor. ἔπραξα, &c.

Ἐμπας, adverb, Epic and Ionic for ἔμπας (strictly ἐν πᾶσι), "*wholly,*" "*altogether,*" "*at any rate,*" "*after all,*" "*nevertheless,*" &c. Of frequent occurrence in Homer, though he usually puts δέ or ἀλλά before it. The adverb ἔμπας never occurs in Attic prose; but it is found in the tragic writers. When joined with the enclitic περ, it gains in force, "*however much,*" "*ever so much.*" Besides ἔμπας, Pindar has the exactly equivalent forms ἔμπᾶν and ἔμπᾶ.

Δυνήσεται, 2 sing. fut. indic. of δύναμαι. Old form δυνήσεσαι, Epic and Ionic δυνήσεται, Attic δυνήσει.

LINE 563. Ἔσεαι, 2 sing. fut. indic. of εἶμι, "*to be.*" Old form ἔσεσαι, Epic and Ionic ἔσεαι, Attic ἔσει.

Ῥίγιον, comparative neuter, formed from ῥίγος ("*frost,*" "*cold*"), and hence literally signifying "*more frosty,*" "*colder;*" whence figuratively, "*more unpleasing,*" "*more painful,*" &c. The masculine form ῥιγίων seems not to occur; but the superlative ῥιγιστος does occur. (*Il.*, v., 873.)—Used also adverbially, "*more unpleasantly,*" "*more painfully.*"

LINE 564. Μέλλει εἶναι. "*It is very likely to prove.*" Μέλλει is here the 3 sing. pres. indic. act. of μέλλω, "*to be on the point of doing something, or of suffering something.*" This is its radical signification; fut. μελήσω: 1 aor. ἐμέλλησα. Homer uses only the present and imperfect. It is often joined with the infinitive, usually of the future, more rarely of the present, still more rarely of the aorist. The word differs from the future proper in this, that μέλλω denotes *an action as yet incomplete*, rather than *wholly future*. The usage of μέλλω is so varied, that sometimes it can be rendered only by auxiliary verbs, "*I will,*" "*would,*" &c.; sometimes it expresses mere *possibility*; sometimes, as in the present instance, a high degree of *probability*, &c.—As the radical sense of μέλλω often passes into that of "*to have a mind,*" "*to intend to do,*" like φροντίζω, perhaps μέλλω and μέλω belong to the same root; though Pott would rather refer μέλλω to μολεῖν, "*to be going to do.*" Donaldson, again, compares μέν-ω, μέλλ-ω, and the impersonal μέλ-ει, in the general sense of *thinking or caring about a thing*, with the Gothic *munan*, German *meinen*, and old Nordish *man*. (*New Cratylus*, p. 573 — *Wrimm*, i., p. 926.)

Line 565-571.

LINE 565. Ἀέουσα, "in silence," "silently." Feminine form of ἀέων. Consult line 512.

Κάθησο, 2 sing. pres. imper. of κάθημαι, "to sit;" inf. καθῆσθαι: imperf. ἐκαθήμην. But observe, that κάθημαι is in strictness the perf. of κατέζομαι. Compare line 512, remarks on ἦστο.

Ἐπιπείθεο, 2 sing. pres. imper. mid. of ἐπιπείθομαι, "to obey." Old form ἐπιπείθεσο, Epic and Ionic ἐπιπείθεο, Attic ἐπιπείθου.

LINE 566. Χραίσμωσιν, 3 plur. 2 aor. subj. act. of χραίσμέω, "to aid." Consult line 242.

LINE 567. Ἄσσον. Consult line 335.

Ἴονθ'. Consult note.

Ἀάπτους, acc. plur. fem. of ἄαπτος, ον, "not to be touched," "unapproachable," with the collateral notion of terrible strength.—From ἄ, priv., and ἄπτομαι, "to touch."

Ἐφείω, Epic and Ionic for ἐφῶ, 2 aor. subj. act. of ἐφίημι, "to lay upon;" more literally, *to fling upon*: 2 aor. subj. ἐφῶ: uncontracted form ἐφέω: Epic and Ionic ἐφείω, ης, η, &c.

LINE 568. Ἐδδειςεν. Consult line 33.

Βοῶπις. Consult line 551.

LINE 569. Καθῆστο, 3 sing. imperf. indic. of κάθημαι, Epic and Ionic for ἐκαθῆστο, the augment being dropped. In strictness, however, it is the pluperfect. Consult remarks on κάθησο, line 565, and also on ἦστο, line 512.

Ἐπιγνάμψασα, nom. sing. fem. 1 aor. part. act. of ἐπιγνάμπω, "to bend," "to bow down;" fut. ἐπιγνάμψω.—From ἐπί and γνάμπω, "to bend."

LINE 570. Ὠχθησαν, 3 plur. 1 aor. indic. act. of ὀχθέω. Consult line 517.

Δῶμα, accus. sing. of δῶμα, ατος, τό, "a mansion," "an abode."—From δέμω, "to build:" 2 perf. δέ-δομ-α.

Οὐρανίωνες, nom. plur. of οὐρανίων, ωνος, ό, "the heavenly one," like Οὐρανίδης. In Homer always in the plural, and like the Latin *Cælites*.

LINE 571. Ἥφαιστος, ον, ό, "Hephæstus," the Latin "Vulcanus," or Vulcan, god of fire, as used in the arts, and hence master or lord of all the arts that need the aid of fire, and so especially of working in metal. Hence the epithet applied to him in this same line of κλυτοτέχνης. He was the son of Jupiter and Juno, and lame from his birth. (*Il.*, xviii., 397.)—Schwenk makes the name Ἥφαιστος to be properly Φαιστός, with the prefixed η, like λύγη, ἡλύγη: and Φαιστός he deduces from φαίω (φαίνω), "to be bright," "to shine;" making it, therefore, signify "the bright one." (*Etymol. Andeut.*, p

Line 571-577.

167.) Others see in it a resemblance to the name of the Egyptian god *Phthas*. (Compare *Prichard, Egyptian Mythology*, p. 172.)

Κλυτοτέχνης, ου, ό, "illustrious artificer," "famous for his art." An epithet of Vulcan, the fire-god. (Consult preceding remarks on Ἡφαιστος.)—From κλυτός, "illustrious," "famous," and τέχνη, "art," "skill."

Ἦρχε, 3 sing. imperf. indic. act. of ἄρχω, "to begin." Consult line 495.

Ἀγορεύειν. Consult line 109. *to harangue*

Ἐπίηρα, accus. plur. neut. of ἐπίηρος, ου, "agreeable." LINE 572. The neuter sing. is found in *Lesch. (Fr. Hom., 56)*, and the masculine in *Empedocles*, v. 208. Buttman, however, rejects the word entirely. (Consult note.)—From ἐπί and ἐράω, probably.

Λευκωλένω. Consult line 55.

LINE 573. Λοίγια. Consult line 518.

Ἀνεκτά, nom. plur. neut. of ἀνεκτός, όν, later ἀνεκτός, ή, όν, "to be endured," "to be borne," "bearable," &c.—From ἀνέχομαι, "to endure."

LINE 574. Σφώ, nom. dual of personal pronoun σύ.

Ἐριδαίνετον, 2 dual, pres. indic. act. of ἐριδαίνω, "to wrangle," "to quarrel," "to contend;" fut. ἐριδήσω.—From ἔρις, ἔριδος, "strife:" ἐρίζω, "to contend."

LINE 575. Κολφόν, accus. sing. of κολφός, ου, ό, "a disturbance," "a wrangling."—Poetic only. Akin to κολσιός, "a jackdaw:" κολοιάω, "to scream like a jackdaw;" and κολοσυρτός, "noise," "din," &c. The common root of all these words is, according to Buttman, to be found in καλέω, κέλομαι. (*Lexil.*, p. 390, *seqq.*, *ed. Fishlake.*)

Ἐλαύνετον, 2 dual, pres. indic. act. of ἐλαύνω, "to excite;" fut. ἐλάσω: 1 aor. ἤλαῤσα: perf. ἐλήλακα, &c. The present ἐλάω, whence ἐλάσω, &c., are borrowed, is very rare. The fut. ἐλάσω is contracted by the Attics into ἐλῶ.

Δαιτός. Consult line 467.

LINE 576. Ἐσθλῆς. Consult line 108.

Ἥδος, εος, τό, "enjoyment," "delight." Akin to ἡδύς, "sweet," and ἡδομαι, "to enjoy," "to delight."

Χερείονα, nom. plur. neut. of χερείων, ου, Epic and Ionic for χείρων, ου, irregular comparative of καός, formed from the radical χέρης, "worse," &c. Χερείονα is, therefore, for χείρονα.

LINE 577. Παράφημι, "I recommend;" properly, *I sit by the side of one* and *urge a thing upon his or her attention.*—From παρά and φημί

Line 577-584.

Νοεούσῃ, Epic and Ionic for νοούσῃ, dat. sing. fem. pres. part. o. νοέω, "to think," "to exercise intelligence," &c. ; fut. νοήσω, &c.

Νεικέησι, Epic and Ionic for νεικῇ (uncontracted form, LINE 579. νεικέῃ), 3 sing. pres. subj. act. of νεικέω, "to wrangle;" fut. νεικέσω.—From νεῖκος, "wrangling," "strife," &c.

Ταράξῃ, 3 sing. 1 aor. subj. act. of ταράσσω, "to disturb;" fut. ταραξώ : 1 aor. ἐτάραξα.—Akin to ἀράσσω, ῥάσσω, ῥήσσω, ῥήγνυμι.

LINE 580. Ἐθέλησιν. Consult line 408.

Ἄστεροπητής, οὔ, ὁ, "the flasher-forth-of-the-lightning," "the lightning-ener." An epithet of Jupiter.—From ἀστεροπή, poetic for ἀστραπή, στεροπή, "lightning."

LINE 581. Ἐδέων. Consult line 534.

Στυφελίξαι, 1 aor. inf. act. of στυφελίζω, "to hurl," "to thrust." Literally, "to strike rudely," "to smite;" and, in general, "to treat roughly and rudely," "to maltreat;" fut. στυφελίξω : 1 aor. ἐστυφέλιξα.—From στυφελός, "close," "solid," "hard," "rough;" and this last from στύφω, "to contract," "draw together," "make firm, solid, hard," &c.

Φέρτατος, nom. masc. superlative, from φέρω, like fortis from fero, in Latin, "most powerful," "mightiest," &c. Another form is φέριστος, and the comparative is φέρτερος.

Καθάπτεσθαι, pres. infin. of the middle deponent καθάπτομαι, "to soothe." More literally, "to lay hold of," "to fasten upon," and then "to accost," "to address one in words," for the most part in the sense of soothing, and hence most commonly joined with μαλακοῖς or μελιχίοις ἐπέεσσι, but sometimes, also, to attack with harsh and angry words (ἀντιβίοις or χαλεποῖς ἐπέεσσι καθάπτεσθαι). The post-Homeric writers usually employ it in this latter sense.—From κατά, and ἄπτομαι, "to touch."

Μαλακοῖσιν, Epic and Ionic for μαλακοῖς, dat. plur. neut. of μαλακός, ἡ, ὄν, "soft."—Akin in root to βλάξ, "slack," "inactive," "sluggish," the letters μ and β being interchangeable. Compare also the Latin moll-is.

Ἰλαος, ὄν, "soothed," "appeased," "gracious," and hence LINE 583. "propitious." Attic form ἱλεως, ὤν

Ἀναίξας, nom. sing. masc. 1 aor. part. act. of ἀναίτσω, LINE 584. "to start up," "to spring up;" fut. ἀναίξω : Attic ἀνάσσω, ἀνάπτω.—From ἀνά, and αἰτσω, "to move with a quick, shooting motion," "to shoot," "to rush," &c.

Δέπας, αος, τό, "a cup," "a goblet." In Homer it is always of gold, and richly wrought ; but, in later writers, of earthenware also. (Anthol.)

Line 584-590.

Ἀμφικυπελλον, accus. sing. neut. of ἀμφικύπελλος, *ον*, in Homer always joined with δέπας, "*a double cup*," such as forms a κύπελλον both at top and bottom. (Consult note.)—From ἀμφί and κύπελλον.

LINE 585. Τίθει, Epic and Ionic for ἐτίθει. Consult line 441.

LINE 586. Τέτλαθι, poetic syncopated form of the perfect infinitive active of the radical τλάω, "*to endure*," which last is never found itself in the present, this being replaced by the perfect τέτληκα, or the verbs τολμᾶω, ἀνέχομαι, ὑπομένω, &c. : fut. τλήσομαι : perf. τέτληκα : perf. plur. τέτλαμεν, τέτλατε, τετλᾶσι : dual τέτλατον : imperative τέτλαθι, τετλάτω, &c. Consult line 534.

Ἀνάσχεο, 2 sing. 2 aor. indic. mid. of ἀνέχω, "*to hold up*;" fut. ἀνέξω or ἀνασχήσω : perf. ἀνέσχηκα. In the middle, ἀνέχομαι, "*to hold one's self up or upright*," and so "*to hold or bear up against a thing*," "*to endure*," "*to restrain one's self*:" fut. ἀνέξομαι or ἀνασχήσομαι : 2 aor., with double augment ἤνεσχόμην : 2 aor. imper. ἀνάσχου : old form ἀνάσχεσο, Epic and Ionic ἀνάσχεο.

Κηδομένη, nom. sing. fem. of pres. part. of κήδομαι, "*to be afflicted*," &c. Consult line 56.

LINE 588. Θεινομένην, accus. sing. fem. pres. part. pass. of θείνω, "*to beat*," "*to strike*," "*to wound*;" fut. θενῶ : 1 aor. ἐθεινα : 2 aor. (ἐθενον), probably used only in the infin. θενεῖν, part. θενών, subj. θένω, and imper. θένε.—Akin to κτείνω and θανεῖν

Ἀχνύμενος. Consult line 103.

LINE 589. Χραισμεῖν. Consult line 242.

Ἀργαλέος, nom. sing. masc. of ἀργαλέος, *α, ον*, "*hard*," "*difficult*."—From ἄλγος, and for ἀλγαλέος, like στόμαργος for στόμαλγος. Compare the German *Arg*, *Ärger*.

Ἀντιφέρεσθαι, pres. infin. pass. of ἀντιφέρω, "*to carry or set against*," "*to bear up against*." In the passive, ἀντιφέρομαι, "*to be borne up against*," "*to be opposed*."—From ἀντί and φέρω.

LINE 590. Ἄλλοτε, adverb of time, "*at another time*," "*on another occasion*."

Ἀλεξέμεναι, Epic, Doric, and Æolic for ἀλέξειν, pres. inf. act. of ἀλέξω, "*to aid*;" more literally, "*to ward*," "*to keep off*."—Sophocles is the only one of the tragic writers who has the word, and Xenophon is the chief authority for it in Attic prose. Another form is ἀλεξέω, from which several of the tenses are formed, but which is itself found in the present only (*Pind.*, *Ol.*, xiii., 12); fut. ἀλεξήσω.

Μεμαῶτα, accus. sing. masc. perf. part. of the radical μάω, "*to desire*:" perf., with present signification, μέισα : fut. μάσομαι : 1 aor. mid. ἐμασάμην.

Line 591-593.

LINE 591. Ῥίψε, Epic and Ionic for ἔρριψε, augment being dropped, 3 sing. 1 aor. indic. act. of ῥίπτω, "to fling," "to hurl;" fut. ῥίψω: 1 aor. ἔρριψα.

Τεταγών, nom. sing. masc. Epic reduplicated 2 aor. part., with no present in use, "having seized."—The old grammarians, as far as signification went, rightly recognized τεταγών as a strengthened poetic form for λαβών; but its kin to τείνω, perf. τέτακα, is justly rejected by Schneider, and Buttmann (*Lexil.*, s. v.), who assume TA— as the root, which also appears in the old Epic imperative τῆ, "take," in the Latin *tango*, and the English *take*.

Βηλοῦ, gen. sing. of βηλός, οὔ, ὅ, "a threshold," on which one treads, and hence probably from βαίνω.

Θεσπεσίοιο, Epic and Ionic for θεσπεσίου, gen. sing. masc. of θεσπέσιος, α, ον, and also ος, ον, "divine."—Strictly and originally said of the voice, "divinely sounding," "divinely sweet." Then, "that can be spoken by none but a god," and so, "unspeakable," "unutterable." Hence in most of the Homeric passages it has the general signification of θεῖος, "divine." It is also said of any thing "sent, caused, or proceeding from a god," and so, "unspeakable," "awful," "fearful," &c.—From θεός, and εἶπεῖν, ἔσπετε.

LINE 592. Ἥμαρ, accus. sing. of ἡμαρ, ἡμᾶτος, τό, poetic form for ἡμέρα, "day," especially in Homer, though sometimes he also uses ἡμέρη. Compare the Hebrew *yum*.

Φερόμην, Epic and Ionic for ἐφερόμην, 1 sing. imperf. indic. pass. of φέρω, "to bear along," "to carry."

Ἡελίῳ, Epic and Ionic for ἡλίῳ, dat. sing. of ἥλιος, ον, ὅ, "the sun." The term ἥλιος often occurs also in Homer as a proper name for *Helios*, or the *sun-god*, though it is often doubtful whether the poet means the sun or the god. Wolf mostly prefers the proper name, because of the fondness which the Greeks had for impersonation.—In a later age, *Helios* was identified with Apollo or Phæbus, but certainly not before Æschylus.

Καταδύντι, dat. sing. masc. 2 aor. part. act. of καταδύω or καταδύνω, "to go down," "to go under the ocean," said here of the sun setting; fu* καταδύσω: 1 aor. κατέδυσα: 2 aor. κατέδυν.—From κατά and δύω or δύνω.

LINE 593. Κάππεσον, Epic syncopated form for κατέπεσον, 1 sing. 2 aor. indic. act. of καταπίπτω, "to fall down;" fut. καταπτώσω: 2 aor. κατέπεσον: perf. καταπέπτωκα.—From κατά and πίπτω, "to fall."

Λήμνῳ, dat. sing. of Λήμνος, ον, ἡ, "Lemnos," an island in the

Line 593-598.

Ægean Sea, between Tenedos, Imbros, and Samothrace, sacred to Vulcan on account of its volcanic fires. Hence Ἀήμνιον πῦρ became proverbial. The modern name of the island is *Stalimene*.

Ἐνῆεν, Epic and Ionic for ἐνῆν, 3 sing. imperf. indic. act. of ἐνειμι, “to be in,” “to remain in.”

LINE 594. Σίντιες, nom. plur. of Σίντις, ιος, ὁ, “a Sintian.” Only found in the plural, as a proper name for the early inhabitants of Lemnos.—From σίντης, “tearing,” “ravenous,” and this from σίνομαι, “to tear away,” “to seize and carry off as booty;” for the Sintians are said to have been pirates. (Consult note.)

Ἄφαρ. Consult line 349.

Κομίσαντο, Epic and Ionic for ἐκομίσαντο, 3 plur. 1 aor. indic. mid. of κομίζω, “to take up and carry away.” The middle here denotes that they bore the god to their own homes, and did this with kindly feelings; fut. κομίσω: 1 aor. ἐκόμισα: 1 aor. mid. ἐκομισάμην.

LINE 595. Μείδησεν, Epic and Ionic for ἐμείδησεν, 3 sing. 1 aor. indic. act. of μειδάω, “to smile;” fut. μειδήσω: 1 aor. ἐμείδησα, in which tense Homer always uses it.—Compare the Sanscrit *s-mi*, and English *s-mile*. (Pott, *Etym. Forsch.*, i., 206.)

LINE 596. Κύπελλον, ου, τό, “a cup,” “a goblet.” Strictly speaking, a diminutive from κύπη, “a hole,” “a hollow.”

LINE 597. Ἐνδέξια, accus. plur. neut. of ἐνδέξιος, α, ου, used adverbially.—From ἐν and δέξιος. (Consult note.)

LINE 598. Οἶνοχόει, Epic and Ionic for ὀνοχόει, the augment being dropped, 3 sing. imperf. indic. act. of οἶνοχοέω, “to pour out wine for drinking;” fut. οἶνοχοήσω. Homer elsewhere uses ἐρνοχόει, with double augment. (*Il.*, iv., 3.)

Νέκταρ, ἄρος, τό, “nectar,” the drink of the gods, as ambrosia was their food, according to Homer, Hesiod, and Pindar; while in Aleman (16) and Sappho, nectar is their food and ambrosia their drink. (Consult *Meineke, Com. Fragm.*, iii., p. 198.) Homer's nectar is red (ἐρυθρόν), and poured out like wine, and, like it, drunk mixed. At a later period, the term acquired especially the notion of fragrance.—Usually derived from νε- (for νη-, “not”) and κτείνω (radical κτάω), “to kill,” and so, strictly, like ambrosia, an *elixir vitæ*; but this etymology is very doubtful. Pott deduces it from νέκ-ταρ, comparing νεκ- with the Latin *nec-em*, and making the term mean *neccem effugiens*. This, however, is rather worse than the other. (*Etymol. Forsch.*, i., 228.)

Κρητήρος, Epic and Ionic for κρατήρ, ῆρος, ὅ, “a mixer,” Epic and

Line 598-603.

Ionic form κρητήρ, ἤρος.—From κεράννυμι, “to mix.” (Consult note on line 470.)

Ἀφύσσων, nom. sing. masc. pres. part. act. of ἀφύσσω, “to draw,” said of liquids taken in this way from a larger vessel into a smaller; as in the present case the mixed or diluted nectar is taken from the crater, with a small ladle or dipper, and poured into the drinking cups. Every thing here is in accordance with human customs; the nectar is diluted, as wine generally was, and it is then dipped out into cups, as was the common custom at entertainments.

LINE 599. Ἀσβεστος, ον, and also η, ον, “inextinguishable,” from ἀ, priv., and σβέννυμι, “to extinguish.” Homer uses the term here in a metaphorical sense, as *endless, ceaseless*

Ἐνῶρτο, 3 sing. Epic syncopated 2 aor. mid. of ἐνόρνυμι, “to arouse;” fut. ἐνόρσω: 1 aor. ἐνῶρσα.—Middle ἐνόρνυμαι, “to arouse one’s self,” “to arise;” 2 aor. mid. ἐνώρμην, ἐνῶρσο, ἐνῶρτο, &c., for ἐνωρόμην, ἐνώρεσο, ἐνώρετο, &c.—From ἐν and ὀρνυμι.

Μακάρεσσι, Epic and Ionic for μάκαρσι, dat. plur. of μάκαρ, ἀρος, “blessed,” “happy;” strictly speaking, an epithet of the gods, who are constantly called μάκαρες θεοί in Homer and Hesiod, in opposition to mortal men; so that its true notion is of everlasting and heavenly bliss. When said of men, it indicates the highest degree of human happiness.

LINE 600. Ποιπνύοντα, accus. sing. masc. pres. part. act. of ποιπνύω, strictly, “to blow,” “puff,” “be out of breath,” from haste or exertion; hence, in general, “to hasten,” “hurry,” “bustle.” (Consult note.)—Not from πονέω, but formed by reduplication from πνέω, πέπνυμαι, like παιπάλλω from πάλλω, παιφάσσω from ΦΑ- (φάος), ποιφύσσω from φυσάω, and hence its original signification.

LINE 602. Δαίνυντ’, κ. τ. λ. Consult line 468.

LINE 603. Φόρμιγγος, gen. sing. of φόρμιγξ, ιγγος, ἥ, “a lyre,” “a phorminx,” a species of cithara or lyre, the oldest stringed instrument of the Greek bards, often occurring in Homer, especially as the instrument of Apollo.—Strictly speaking, it is the portable cithara, from φέρω, φορέω, φόριμος, because it was carried on the shoulder by a strap or belt.

Περικαλλέος, Epic and Ionic for περικαλλοῦς, gen. sing. fem. of περικαλλής, ἐς, “very beautiful.”—From περί, in its strengthening sense, “very,” and κάλλος, “beauty.”

Ἐχε, 3 sing. imperf. indic. act. of ἔχω, “to hold,” &c., Epic and Ionic for εἶχε, the augment being dropped.

Line 604-608.

Μουσάων, Epic and Ionic for μουσῶν, gen. plur. of μουσα, **LINE 604.** ης, ἡ, "a Muse."—Probably from the radical μάω, "to seek out," "to invent," the Muses being merely personifications of the inventive powers of the mind.

Ἀειδον, Epic and Ionic for ᾗειδον, 3 plur. imperf. indic. act. of ἀείρω, "to sing." Consult line 1.

Ὀπί, dat. sing. of ὄψ, ὀπός, ἡ, "the voice."—From (ἔπω), ἔπος, εἰπεῖν.

Ἀμειβόμεναι, nom. plur. fem. pres. part. mid. of ἀμείβω. Consult line 84.

Κατέδν, 3 sing. 2 aor. indic. act. of καταδύνω or καταδύω **LINE 605.** Consult line 592.

Φάος, εος, τό, "light," for which we have also the contracted φῶς, φωτός, and then resolved in nom. and accus. φώς : plur. φάεα, rarely φῶτα.—Homer uses φάος and φώς, never φῶς, and forms the oblique cases from φάος only. Pindar has only φάος, and so the tragic writers almost always in lyrics, while in dialogue they have both φάος and φῶς, whereas φῶς alone is used in Attic prose.—From φάω, "to shine," "to be bright."

Ἡελίοιο, Epic and Ionic for ἡλίου, gen. sing. of ἥλιος, ου, ὁ, "the sun." Consult line 592.

Κακκεῖοντες, nom. plur. Epic for κατακεῖοντες, pres. part. of **LINE 606.** κατακείω, desiderative form of κατάκειμαι, "to wish to lie down," and hence "to intend to lie down," "in order to lie down." From κατά and κείω, Epic desiderative from κεῖμαι.

Ἔβαν. Consult line 391.

Οἰκόνδε, poetic form for οἴκαδε. Consult Excursus v. p. 427.

LINE 607. Ἥχι, Epic for ἧ, adverb "where."

Περικλυτός, ἡ, ὄν, "famous," "renowned." Strictly, "heard of all around."—From περί, "around," and κλυτός, "heard of," which last from κλύω, "to hear."

Ἀμφιγνῆεις, ὁ, Homeric epithet of Vulcan, "he that halts in both legs," "lame of both legs."—From ἀμφί, "around," and γνῆϊς, "lame." Not from γυῖον, "a limb."

Ἰδνῆσι, Epic and Ionic for εἰδνῆσι, dat. plur. fem. part. of **LINE 608.** οἶδα : thus, εἰδώς, εἰδνῆα, εἰδώς or εἰδός. As regards the terminations of the neuter -ώς and -ός, consult *Anthon's enlarged Greek Grammar*, p. 153.

Πραπίδεςσιν, Epic and Ionic for πράπισιν, dat. plur. of πραπίδες, αἶ strictly, "the midriff," "the diaphragm" (equivalent to φρενες); and since this was deemed the seat of the understanding, her usually

Book 2. Line 608-2.

like φρένες, "the understanding," "mind," "skill," &c.—Probably from φράζω, φρήν.

LINE 609. Ὀν, accus. sing. neut. of the possessive pronoun ὅς, ἥ, ὅν, Epic form ἐός, ἐή, ἐόν, which last is more usual in Homer Ἦε. Consult line 47.

Ἀστεροπητής. Consult line 580.

LINE 610. Ἐνθα, relative adverb for ὅθι, "where."—In the succeeding line, however, it occurs as the mere adverb of place, "there," "here," like the Latin *hic*, *ibi*.—From ἐν.

Κοιμᾶθ', Epic and Ionic for ἐκοιμᾶτο, 3 sing. imperf. indic. mid. of κοιμάω, "to lull or hush to sleep," "to put to sleep;" fut. κοιμήσω: in the middle, "to lie down," i. e., to put one's self to sleep, to go to rest.—Akin to κεῖμαι, "to lie down;" κῶμα, "deep sleep;" and the Latin *cumbo*, *cubo*.

Ἰκάνοι, 3 sing. pres. opt. of ἰκάνω, "to come." Consult line 254.

LINE 611. Καθεῦδ', Epic and Ionic for ἐκάθενδε, 3 sing. imperf. indic. act. of καθεύδω, "to lie down to repose" (consult note); fut. καθενδήσω.—The Attic forms of the imperfect are ἐκάθενδον and καθηῦδον.

BOOK II.

LINE 1. Ἴπποκορυσταί, nom. plur. of ἵπποκορυστής, οὔ, ὅ, "one who fights armed from a chariot;" literally, "one who arms or equips horses."—From ἵππος and κορύσσω, "to arm," "to equip." (Consult note.)

LINE 2. Εὔδον, Epic and Ionic for ἡῦδον, 3 plur. imperf. indic. act. of εὔδω, "to sleep;" fut. εὔδήσω.—The root is the same as that of λαύω, ἀωτέω, namely, ἄω, ἄημι, αὔω, "to breathe."

Παννύχιοι, nom. plur. masc. of παννύχιος, α, ον, and also ος, ον, "during the whole night," "all night long."—From πᾶς, and νύξ, "the night."

Ἴχε, Epic and Ionic for εἶχε, 3 sing. imperf. indic. act. of ἔχω.

Νήδυμος, ον, "sweet," "refreshing." For a discussion relative to this term, consult Buttmann's *Lexilogus*, p. 414, ed. Fishlake. The difficulty is this, that, if we deduce νήδυμος, as most do, from ἡδύς, and follow at the same time the analogy of the language, the word ought to mean "not sweet," and be derived from νη, "not," and ἡδύς. Buttmann inclines to the opinion that for νήδυμος and νήδυμον, wherever they occur in the Homeric text, we ought to read ἡδυμοι and ἡδυμον. Now, as ἡδυμος was entitled to the digamma, Εἡδυμος,

Book 2. Line 2-11.

no difficulty as to hiatus could possibly occur; and even when the digamma had disappeared from the language, the hiatus which then occurred was at first tolerated by the ear of the rhapsodist; while wherever the *ν ἐφελκυστικόν* could be introduced, as in *Δία δ' οὐκ ἔχε ἥδυμος ὕπνος*, the later reciters did not scruple to soften the hiatus in this natural manner; they spoke it *ἐχενῆδυμος*. At a later period again, when the old adjective *ἥδυμος* was no longer in common use, and the ear knew not how to separate the words in the Homeric passages, whether *ἔχε νήδυμος* or *ἔχεν ἥδυμος*, the error of using *νήδυμος* for *ἥδυμος* easily arose.

LINE 3. *Μερμήριζε*, Epic and Ionic for *ἐμερμήριζε*, 3 sing. imperf. indic. of *μερμηρίζω*, “to ponder,” “to be full of cares,” &c.; fut. *μερμηρίξω*.—From *μέρμηρα*, ἦ, poetic collateral form of *μέριμνα*, “care,” “trouble.”

LINE 4. *Πολέας*. Consult book i., line 559.

LINE 6. *Οὔλον*, accus. sing. masc. of *οὔλος*, *η, ον*, “pernicious,” “baneful.” Epic adjective, from *ὄλω*, *ὄλλυμι*, “to destroy.” Another form is *ὄλοός*, of frequent occurrence in both Homer and Hesiod.

Ὀνειρον, accus. sing. of *ὄνειρος*, *ον, ό*, “a dream.” The plural is usually the irregular form *ὄνειρατα*.

LINE 7. *Καί μιν φωνήσας*, κ. τ. λ. Consult book i., line 201.

LINE 8. *Βάσκε*, 2 sing. pres. imper. of an obsolete form *βάσκω*, “to go,” akin to *βιβάζω*, *βαίνω*. (Consult note.) Pott compares *βάσκειν* with the Sanscrit *gatshtshh*, the combination *tshh* corresponding to *σκ, σχ*. (*Etymol. Forsch.*, i., 169.)

Ἴθι, 2 sing. pres. imper. of *εἶμι*, “to go.”

Θοάς. Consult book i., line 12.

LINE 10. *Ἀτρεκέως*, adverb, “truly.”—From *ἀτρεκής*, “strictly true,” “real,” “certain.” This latter word and its derivatives are rare in Attic, though Euripides has it once or twice, *ἀκριβής* being used instead.

Ἀγορενέμεν, Epic, Doric, and Æolic for *ἀγορεύειν*. Earliest form *ἀγορενέμεναι*.

Ἐπιτέλλω, 1 sing. pres. indic. act. of *ἐπιτέλλω*, “to enjoin.” Literally, “to put upon,” hence “to lay upon,” “to enjoin;” fut. *ἐπιτελῶ*.—From *ἐπί* and *τέλλω*.

LINE 11. *Θωρήξαι*, 1 aor. inf. act. of *θωρήσσω*, “to arm;” properly, “to arm with a breast-plate or cuirass;” fut. *θωρήξω*.—From *θώραξ*, Ionic and Epic for *θώραξ*, “a cuirass,” &c.

Καρηκομόωντας, accus. plur. Epic lengthened form for *καρηκομῶν-*

Book 2. Line 11-20.

τας, pres. part. of a supposed form καρηκομάω, "to have long hair," "to let the hair grow long." As there is no such form as καρηκομάω in use, some think that the word ought to be written *divisim*, namely, κάρη κομάω, κάρη κομῶντες, &c.—From κάρη, Epic and Ionic for κῆρα, "the head," and κομάω, "to cherish long hair," "to have long hair."

LINE 12. Πανσυδίη, adverb, "with all energy," "with all one's might," &c.—From πᾶς and σεύω, "to urge on," "to drive."—Strictly, the dative from a noun πανσυδίη, not in use, from which, also, we have the accusative πανσυδίην or πασσυδίην, in same signification. (Apoll., Rhod., iii., 195.)

Εὐρυνάγνιαν, accus. sing. fem. of εὐρυνάγνιος, α, ον, "wide-streeted," "with wide, roomy streets," an Homeric epithet for great cities; as, in this case, of Troy.—From εὐρύς and ἄγνια, "a street," "a way."

LINE 13. Ἀμφίς, strictly the same with ἀμφι, like μέχρις and μεχρί, but mostly used as an adverb, "around," "all around." (Consult note.)

LINE 14. Φράζονται, 3 plur. pres. indic. mid. of φράζω, "to speak:" in the middle, "to deliberate," i. e., to speak to or with one's self: fut. φράσω: 1 aor. ἔφρασα.

Ἐπέγναμψεν. Consult book i., line 569, ἐπιγνᾶμψα.

LINE 15. Κήδεα, nom. plur. of κῆδος, εος, τό, "trouble;" more literally, "care," "concern."—Akin to κήδω, "to make anxious," "to trouble."

Ἐφῆπται, 3 sing. perf. indic. of ἐφάπτομαι, "to be hung over," "to impend over." Homer has only ἐφάπτομαι (not ἐφάπτω), and this only in the 3 sing. perf. and pluperf. ἐφῆπται, ἐφῆπτο.—From ἐπί and ἄπτομαι, "to be connected or fastened to."

LINE 16. Ἀκουσεν, Epic and Ionic for ἤκουσεν, 3 sing. 1 aor. indic. act. of ἀκούω. Consult book i., line 381.

LINE 17. Καρπαλίμως. Consult book i., line 359.

LINE 18. Ἐκίχανεν, 3 sing. imperf. indic. act. of κιχάνω, "to find," "to come upon," "to light upon." Observe that κιχάνω is a present used in the indicative only, the other moods following a collateral form κίχημι: Homeric subjunctive κιχείω, optative κιχείην, infinitive κιχῆναι, participle κιχείς, &c. The Attic form is κιγχάνω.

LINE 19. Ἀμβρόσιος. Consult remarks on ἀμβρόσιαι, book i., line 529.

Κέχυτο, Epic and Ionic for ἐκέχυτο, 3 sing. pluperf. indic. pass. of χέω, "to diffuse," "to pour;" fut. χεύσω: 1 aor. ἔχευσα: Attic ἔχεα: perf. κέχυκα: perf. pass. κέχυναι: pluperf. pass. ἐκεχύμην, &c.

LINE 20. Στῆ. Consult book i., line 197.

Book 2. Line 20-25.

Νηληϊῶ, dat. sing. masc. of Νηληϊῆος, α, ον, "*Nelēan*," "*of or belonging to Neleus*." Neleus was the son of Neptune and Tyro, and the father of Nestor. (*Od.*, ii., 234.) He was driven from Iolcos, in Thessaly, by his brother Pelias, and wandered south into Mesenia in the Peloponnesus, where he founded Pylos. In a war with Hercules he lost eleven sons; the twelfth one, Nestor, alone remained, his tender years having saved him; and he succeeded his father on the throne. (*Il.*, xi., 691; *seqq.*)

Υἷ, Epic dative of υἱός, as if from a stem Υῖς, gen. υἱος, dat. υἷ, accus. υῖα: dual υῖε (distinguished from the vocative singular υἱέ by the accent): plur. υῖες, dat. υἱάσι, accus. υῖας.

Ἐοικῶς. Consult book i., line 47.

LINE 21. Νέστορι, dat. sing. of Νέστωρ, ορος, ό, "*Nestor*," son of Neleus, and king of the Pylians. Consult book i., line 247, and note.

Τῷ, Epic and Ionic for ἔτιε, 3 sing. imperf. indic. act. of τίω, "*to honor*."

LINE 22. Ἐεισάμενος, nom. sing. masc. Epic and Ionic for εἰσάμενος, 1 aor. part. mid. of εἶδω, "*to see*."—In the middle, "*to make one's self like to*," "*to liken one's self to*;" fut. εἴσομαι: 1 aor. εἰσάμην Προσεφώνεε. Consult book i., line 332.

Θεῖος, α, ον, Epic and Ionic η, ον, "*divine*."—From θεός.

LINE 23. Ἀτρεός, gen. sing. of Ἀτρεύς, έος, ό (Attic έως), "*Atreus*" Consult book i., line 7.

Δαΐφρωνος, gen. sing. of δαΐφρων, ον, "*of warlike mind*," "*eager for the fray*," and hence "*warrior*."—From δαΐς, "*war*," "*battle*," and φρήν, "*mind*."

Ἴπποδάμοιο, Epic and Ionic for ἵπποδάμον, gen. sing. masc. of ἵπποδάμος, ον, "*tamer of steeds*."—From ἵππος and δαμάω, "*to tame*," "*to subdue*."

LINE 24. Βουληφόρον, accus. sing. masc. of βουληφόρος, ον, "*counsel-bearing*," "*counseling*," a constant epithet of princes and leaders.—From βουλή, "*counsel*," and φέρω, "*to bear*."

LINE 25. Ὡι, i. e., ᾧ, dat. sing. masc. of ός, ἡ, ό.

Ἐπιτετράφεται, Epic and Ionic for ἐπιτετραμμένοι εἰσί, 3 plur. perf. indic. pass. of ἐπιτρέπω, "*to confide*." Strictly, "*to turn over*," "*to throw upon*;" fut. ἐπιτρέψω: 1 aor. ἐπέτρεψα: passive ἐπιτρέπομαι: 1 aor. ἐπετράφην: perf. ἐπιτέτραμμαι.—From ἰ-ί and τρέπω, "*to turn*."

Μέμηλεν, 3 sing. 2 perf. act., with present signification, "*are a care*," for the Attic μεμέληκε, from μέλω, "*to be an object of care*;"

Book 2. Line 25-38.

ῥut. μελήσω —After Homer, we now and then find the active μέλω, and middle μέλομαι in an active signification, “to care for,” “to take care of,” “to tend,” like ἐπιμελέομαι.

LINE 26. Ἐμέθει, poetic genitive for ἐμοῦ.

Ξύνες, 2 sing. 2 aor. imper. act. of ξυνίημι for συνίημι, “to understand.” Strictly, “to send, bring, or set together;” fut. ξυνήσω: 1 aor. ξυνῆκα: 2 aor. ξύνην.—Consult, as regards the interchange of ξ and σ, book i., line 8.

Ἦκα. Consult book i., line 402.

LINE 27. Ἀνευθεν, adverb, “away,” “apart from.” Only poetic, and never Attic.—From ἄνευ, “without.”

Κήδεται, 3 sing. pres. indic. mid. of κήδω. Consult book i., line 56.

Ἐλεαίρει, 3 sing. pres. indic. act. of ἐλεαίρω, poetic for ἐλεέω, “to take pity upon,” “to have compassion on.”—From ἔλεος, “pity,” “compassion.”

LINE 34. Αἰρείτω, 3 sing. pres. imper. act. of αἰρέω, “to take,” “to seize upon;” fut. αἰρήσω, &c.

Μελίφρων, ον, “honeyed,” “sweet;” more literally, “honeyed or sweet to the mind.”—From μέλι, “honey,” and φρήν.

Ἀνήη, Epic and Ionic lengthened form for ἀνῆ, 3 sing. 2 aor. subj. act. of ἀνίημι, “to send away,” “to release;” fut. ἀνήσω: 1 aor. ἀνῆκα: perf. ἀνείκα: 2 aor. ἄνην, not used in sing. indicative.

LINE 35. Ἀπεβήσετο, 3 sing. 2 aor. mid. of ἀποβαίνω, “to depart;” fut. ἀποβήσομαι: 2 aor. απεβησόμεν, the 2d aorist being formed with the characteristic (σ) of the first. Consult book i., line 428.

Αὐτοῦ, adverb. Originally the genitive of αὐτός, and, in full, ἐπ’ αὐτοῦ τοῦ τόπου, “at the very place, there, here, on the spot.”

LINE 36. Τελέεσθαι, Epic and Ionic for τελέσεσθαι, fut. infin. mid. (in a passive sense) of τελέω, “to accomplish;” fut. τελέσω, &c.

Ἐμελλον. Consult book i., line 564.

LINE 37. Φῆ, Epic and Ionic for ἔφη, 3 sing. imperf. indic. act. of φημί, “to say.” (Consult note.)

Ἦματι, dat. sing. of ἡμαρ. Consult book i., line 592.

LINE 38. Νήπιος, α, ον, Epic and Ionic η, ον, and also Attic ος, ον; strictly, “not speaking” (from negative νη- and ἔπος), and so precisely equal to the Latin *infans*, our “infant.” Frequently used in Homer, especially with reference to one still unfit to bear arms, i. e., until about the 15th year, as *Il.* ix., 440. Employed also figuratively of the understanding, “child,” “childish,” “un-

Book 2. Line 38-43.

taught," &c. and frequently strengthened in Homer by the addition of μέγα, as μέγα νήπιος (*Il.*, xvi., 46, &c.).

Ἥιδη. Consult book i., line 70.

Μῆδετο, Epic and Ionic for ἐμῆδετο, 3 sing. imperf. indic. of the middle deponent μῆδομαι, "to meditate;" fut. μῆσομαι.—From μῆδος, "plan," "resolve," "counsel."

LINE 39. Θῆσειν, fut. infin. act. of τίθημι, "to place," "to put," &c.; fut. θήσω: perf. τέθεικα.

Ἄλγεα. Consult book i., line 2.

Στοναχάς, accus. plur. of στοναχή, ῆς, ἡ, "a groan," "a groaning," "a wailing."—From στενάχω, "to groan."

LINE 40. Ὑσμίνας, accus. plur. of ὑσμήνη, ῆς, ἡ, "a battle." An Epic word, with which compare the Sanscrit *judh-ma*, "a battle."—(*Pott, Etymol. Forsch.*, i., 252.)

LINE 41. Ἐγρετο, 3 sing. of the syncopated 2 aor. mid. of ἐγείρω, "to arouse:" in the middle, ἐγείρομαι, "to arise," "to awake," "to rise from sleep:" 2 aor. ἡγερόμην, syncopated ἡγρόμην, Epic and Ionic (without augment) ἐγρόμην. Some make it an imperfect from ἐγρομαι, which, according to them, is a shortened form for ἐγείρομαι, but this is opposed by Buttmann. (*Irreg. Verbs*, p. 75, ed. Fishlake.)

Ἀμφέχυτο, 3 sing. syncopated pluperfect passive for ἀμφεκέχυτο, from ἀμφιχέω, "to pour around," "to diffuse around;" fut. ἀμφιχεύσω: perf. pass. ἀμφικέχνηται: pluperf. pass. ἀμφεκεχύμην.—Some make ἀμφέχυτο a syncopated 2 aor. pass., but with less propriety.

Ὀμφή, ῆς, ἡ, "a voice." In Homer always θείη ὀμφή, ὀμφῇ θεῶν or θεοῦ, "a divine voice, prophecy, oracle," especially such as were conveyed in dreams, in the flight of birds, &c., and so any sound or token conveying a divine injunction.—From the root ΕΠ-, εἶπ-εἶν, ὄψ, with μ inserted, like στρόμβος, from στρέφω.

LINE 42. Ἐζετο. Consult book i., line 48.

Ὀρθωθείς, nom. sing. masc. 1 aor. part. pass., in a middle sense, of ὀρθόω, "to raise;" fut. ὀρθώσω. (Consult note.)—From ὀρθός, "erect."

Μαλακόν. Consult book i., line 582.

Ἐνδυνε, Epic and Ionic for ἐνέδυνε, 3 sing. imperf. indic. act. οἱ ἐνδύνω, "to put on;" strictly, "to go or get into."—From ἐν and δύνω.

Χιτῶνα, accus. sing. of χιτῶν, ὦνος, ὁ, "a tunic." (Consult note.)—It appears to be an Oriental word, in Hebrew *Kēthôneth*. Gesenius compares *cotton*.

LINE 43. Νηγάτεον, accus. sing. masc. of νηγάτεος, ἡ, ον, "newly-made." Probably for νεηγάτος, from νέος and γάω, γέγαα and substituted for it *metri gratia*.

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Φᾶρος, εος, τό, "a cloak." (Consult note.)

LINE 44. Ποσσί, Epic for ποσί, dat. plural of πούς, ποδός, ὅ, "a foot."

Λιπαροῖσιν, dat. plur. masc. Epic and Ionic for λιπαροῖς, dat. plur. of λιπαρός, á, ὄν, Epic and Ionic ἡ, ὄν, "white," "bright." Originally, "fatty," "oily," "shiny with oil," &c., as referring to the custom of anointing with oil in the *palæstra*, after bathing. Then applied, generally, to the healthy look of the human body or skin, "shining," "sleek," answering to the Latin *nitidus*. So, in the present passage, the reference is to bright, smooth feet, with an allusion, also, to their color, "bright," "white," as above.—From λίπας, "fat," "oil."

Ἔδησατο, 3 sing. 1 aor. indic. mid. of δέω, "to bind;" fut. δήσω 1 aor. ἔδησα: 1 aor. mid. ἔδησάμην.

Πέδιλα, accus. plur. neut. of πέδιλον, ον, τό, mostly used in the plural (always so in Homer and Hesiod), "sandals," "a pair of sandals." (Consult note.)—From πέδη, "a covering for the foot," "a fetter," "a tie," &c.

LINE 45. Ὡμοισιν, Epic and Ionic for ὥμοις, dat. plur. of ὤμος, ον, ὅ, "the shoulder."—From the same root comes the Latin *humerus*.—(Compare Pott, *Etymol. Forsch.*, ii., p. 290.)

Ἀργυρόηλον, accus. sing. neut. of ἀργυρόηλος, ον, "silver-studded."—From ἄργυρος, "silver," and ἦλος, "a nail," "a nail-head," "a stud," the studs being formed by the heads of nails.

LINE 46. Ἀφθιτον, accus. sing. neut. of ἀφθιτος, ον, "imperishable."—From á, priv., and φθίνω, "to perish."

LINE 47. Χαλκοχιτώνων. Consult book i., line 371.

LINE 48. Ἡώς, gen. ἡός, contracted ἡοῦς, &c., "Aurora," goddess of the dawn. (Consult note.)

Προσεβήσето, 3 sing. 2 aor. indic. mid. of προσβαίνω, "to draw near," "to approach;" fut. προσβήσομαι, &c. Observe that here, as in ἀπεβήσето, the 2d aorist is formed with the characteristic letter (σ) of the first. Consult line 35 of the present book.

LINE 49. Ζηνί, dat. sing. of Ζεύς, "Jupiter." The forms Ζηνός, Ζηνί, Ζῆνα, &c., are more poetic than Διός, Διῖ, Δία, &c.

Φῶς, Epic lengthened form for φῶς, which is itself contracted from φάος, "light." Consult book i., line 605.

Ἐρέουσα, nom. sing. fem. Epic future participle act. for ἐροῦσα, from ἐρέω, Epic and Ionic for ἐρῶ, fut. of the rare present εἶρω, "to declare," "to announce." Consult book i., line 76.

LINE 50. Κηρύκεσσι, Epic and Ionic for κήρυξι, dat. plur. of κήρυξ ἦκος, ὅ, "a herald"

Book 2. Line 50-71.

Λιγυφθόγγοισι, Epic and Ionic for λιγυφθόγγοις, dat. plur. of λιγυφθογγος, ον, "clear-voiced."—From λίγυς, "clear," "shrill," and φθογγή, "a voice," "a cry."

LINE 51. Κηρύσσειν, pres. infin. act. of κηρύσσω, "to summon;" fut. κηρύξω.—From κήρυξ, "a herald," "a crier."

Ἀγορήνδε. Consult book i., line 54.

Καρηκομόωντας. Consult line 11.

LINE 52. Ἠγείροντο, 3 plur. imperf. indic. mid. of ἀγείρω, "to collect," "to bring together;" fut. ἀγερώ: 1 aor. ἤγειρα. In the middle, ἀγείρομαι, "to assemble," "to come together."—From ἄγω.

LINE 53. Ἴξε, 3 sing. imperf. indic. act. of ἵζω, "to sit." (Consult note.)

LINE 54. Νεστορέη, dat. sing. fem. of Νεστόρεος, η, ον, Epic and Ionic for Νεστόρεος, α, ον, "of or belonging to Nestor."—From Νέστωρ, ορος, ό, "Nestor."

Πυλογενέος, Epic and Ionic for Πυλοιγενοῦς, gen. sing. masc. of Πυλοιγενής, ές, "Pylos-born."—From Πύλος, "Pylos," and γίγνομαι.—Consult, as regards Pylos, the residence of Nestor, the note on Πύλω, book i., line 252.

LINE 55. Πυκινήν, accus. sing. fem. of πυκνός, ή, όν, poetic lengthened form of πυκνός, ή, όν; literally, "close," "compact," "solid." Then, "well put together," "well made," and figuratively "skillful," "shrewd," &c.

Ἠρτύνετο, 3 sing. imperf. indic. mid. of ἀρτύνω, "to arrange;" fut. ἀρτύσω, &c. In the middle, ἀρτύνομαι, "to arrange for one's self," i. e., to arrange, having some particular object in view.—From ἄρω, "to fit," "to adapt."

LINE 56. Κλῦτε, 2 plur. Epic 2 aor. imper. of κλύω, "to hear." Thus, κλῦθι, κλύτω, &c. Compare βῆθι, γνῶθι, and consult book i., line 37.

Ἐνύπνιον, neuter of ἐνύπνιος, α, ον, "in sleep," taken adverbially.

LINE 57. Ἀμβροσίην, Epic and Ionic for ἀμβροσίαν, accus. sing. fem. of ἀμβρόσιος, η, ον, Epic and Ionic for Ἀμβρόσιος, α, ον.—From ἀμβροσία, "ambrosia." Consult remarks on book i., line 529.

Δίω, dat. sing. masc. ο δῖος, δῖα, δῖον, "noble," &c. Consult book i., line 7.

LINE 58. Ἀγχιστα, adverb, superlative of ἄγχι, "very closely," "very nearly."

Ἐφκει, 3 sing. 2 pluperf. act. of the radical εἶκω, "to be like." 2 perf. εἶκα, with present signification: 2 pluperf. ἐφκειν, for εἰσκειν.

LINE 71. Ὀλιχετο, i. e., ὤχετο, 3 sing. imperf. indic. of the middle deponent οἶχουαι, "to go," or, rather, "to be gone," "to have

Book 2. Line 71-79.

gone," and so opposed to ἤκω, "to have come," ἔρχομαι, "to go or come," being the strict present to each of them: fut. οἰχήσομαι: perf. ὤχημαι: Ionic οἰχημαι. (Consult note.)

Ἀποπτάμενος, nom. sing. masc. 2 aor. part. mid. of ἀφίπταμαι, "to fly away," and assigned to ἀποπέτομαι.—From ἀπό and ἵπταμαι. This present ἵπταμαι, which is the common one in use among the later writers, becomes very suspicious as a form of the older language, although still found in some passages without any various reading. (Porson, *ad Eurip., Mcd.*, 1.—Buttmann, *Irreg. Verbs*, p. 205, *ed. Fishlake*.)

Ἀνῆκεν, 3 sing. 1 aor. indic. act. of ἀνίημι, "to send away," "to release," &c. (consult note on line 34); fut. ἀνήσω: 1 aor. ἀνήκα, &c.

Θωρήξομεν, Epic for θωρήξωμεν (the mood-vowel being shortened), 1 plur. 1 aor. subj. act. of θωρήσσω, "to arm." Consult line 11.

Υἱας, accus. plur. of νιός, as if from a stem νίς. Consult line 20.

LINE 73. Ἐγών, Epic and Æolic for ἐγώ.

Πειρήσομαι, Epic and Ionic for πειράσομαι, 1 sing. fut. indic. mid of πειράω, "to try," fut. πειράσω. But much more frequently as a middle deponent, πειράομαι, fut. πειράσομαι, &c.—From πείρα, "a trial," "an attempt," &c.

Θέμις, ἡ, old and Epic genitive θέμιστος, and in Homer the only form: accus. θέμιν (*Æsch., Agam.*, 1431), &c. So, too, Homer declines the proper name Θέμις, Θέμιστος: accus. Θέμιστα: but Attic Θέμιτος, accus. θέμιν. Common Gr. Θέμιδος, Ionic Θέμιος, voc. Θέμι (probably from root ΘΕ-, τίθημι), "that which is laid down or established," "law," like θεσμός, not as fixed by statute, but as established by old usage; answering to the Latin *jus* or *fas*, as opposed to *lex*: hence, generally, "what is right," "fit," &c.

LINE 74. Πολυκλήϊσι, dat. plur. of πολυκλήϊς, ἴδος, "of many benches," "many-benched."—From πολύς and κλείς, "a rowing-bench," Epic and Ionic κληῖς.

LINE 75. Ἐρητύειν, pres. infin. act. of ἐρητύω, "to restrain." Consult book i., line 192.

LINE 77. Ἡμαθέεντος, gen. sing. masc. of ἡμαθέεις, ὅσσα, ὅεν, "sandy" (consult note), Epic and Ionic for ἀμαθέεντος, from ἀμαθέεις, &c.—From ἄμαθος, "sand," and this from ἄμος, lengthened form ἄμμος.

LINE 79. Ἠγήτορες, nom. plur. of ἡγήτωρ, ὁρος, ὁ, "a leader," "a commander," often occurring in Homer, who usually joins ἡγήτορες ἡδὲ μέδοντες, "leaders and guardians," i. e., chiefs in the field and in council.—From ἡγεύμαι, "to lead."

Book 2. Line 79–88.

Μέδοντες, nom. plur. of μέδων, οντος, ὁ, “one who provides for,” “a guardian,” &c. (Consult remarks on preceding word.)—From μέδομαι, “to provide for.”

LINE 80. Ἐνισπεν, 3 sing. 2 aor. indic. act. of ἐνέπω, “to tell,” “to declare,” a strengthened form of the root or stem of εἶπεῖ. (ENΠ–, ἐνέπω, like ΑΛΚ–, ΑΛΕΚ–, and ΟΠΓ–, ὀρέγω). The imperfect (according to form) is ἔνεπον : the 2 aor. ἔνισπον, ἐνισπεῖν ἐνίσπω, ἐνίσποιμι : fut. ἐνίψω and ἐνισπήσω. Observe that the aoris here, as compared with the present, is, by its long syllable, at variance with general analogy, but still not without example ; as in ἐσπόμην, from ἔπομαι.

LINE 81. Φαῖμεν, Epic for φαίημεν, 1 plur. pres. optative of φημί, “to say,” “to pronounce.”

Νοσφιζοίμεθα, 1 plur. pres. optative middle of νοσφίζω, “to put away,” “to remove ;” fut. νοσφίσω.—In the middle, νοσφίζομαι, “to turn away from,” “to become estranged.”—From νόσφι, “away,” “apart.”

LINE 82. Εὔχεται. Consult book i., line 91.

LINE 84. Νέεσθαι, Epic and Ionic for νεῖσθαι, pres. infin. of the middle deponent νέομαι, “to go,” “to depart,” “to come.” Only used in the present and imperfect. In the present usually, like εἶμι, with future signification : to which, however, the infinitive forms the most frequent exception.—The Sanscrit root is *nê*, “to lead,” with which compare the lengthened forms νεῖσομαι, νείσσομαι, νίσσομαι.

LINE 86. Σκηπτοῦχοι, nom. plur. of σκηπτοῦχος, ον, “sceptre-bearing.” Consult book i., line 279.

Βασιλῆες, nom. plur. of βασιλεύς, ἑως, Ionic ἦος, ὁ, “a king.”

Ἐπεσσεύοντο, 3 plur. imperf. indic. mid. of ἐπισεύω, “to put in motion against one.”—In the middle, ἐπισεύομαι, “to advance hastily ;” Epic ἐπισσεύομαι : imperf. indic. ἐπέσσευόμην.

LINE 87. Ἐθνεα, Epic and Ionic for ἔθνη, from ἔθνος, εος, τό, “a nation.”

Μελισσάων, Epic and Ionic for μελισσῶν, gen. plur. of μέλισσα or μέλιττα, ης, ἡ, “a bee.”—From μέλι, “honey.”

Ἀδινάων, Epic and Ionic for ἀδινῶν, gen. plur. of ἀδινός, ἡ, ὄν, radical signification, “close,” “thick.” Hence, in Homer, “crowded,” “thronged,” “closely-thronging.”—From ἄδην, “enough,” “to one’s fill.”

LINE 88. Πέτρης, gen. sing. of πέτρη, ης, ἡ, Epic and Ionic for πέτρα, ας, ἡ, “a rock.”

Γλαφυρῆς, gen. sing. fem. of γλαφυρός, ἡ, ὄν, Epic and Ionic for

Book 2. Line 88-94.

γλαφυρός, ἄ, ὄν, "hollow," "hollowed."—From γλάφω, "to dig out," "to hollow out," &c.

LINE 89. Βοτρυδόν, adverb, "in clusters," "cluster-like."—From βότρυς, "a cluster."

Πέτονται, 3 plur. pres. indic. of the middle deponent πέτομαι, "to fly." Original meaning, "to spread the wings to fly;" fut. πετήσομαι, in Attic prose usually shortened πτήσομαι, &c.

Εἰαρινοῖσιν, Epic and Ionic for εἰαρινοῖς, dat. plur. neut. of εἰαρινός, ἦ, ὄν, Epic and Ionic for εἰαρινός, ἦ, ὄν, "vernal," "of spring."—From εἶαρ, "spring."

LINE 90. Ἄλῃς, adverb, "in crowds," "in great numbers," &c. Akin to ἀλής, "thronged."

Πεποτήγεται, Epic and Ionic for πεπότηνται, 3 plur. perf. indic. pass. of the deponent ποτάομαι, Epic and Attic poetic form for πέτομαι, "to fly," "to wing one's way;" fut. ποτήσομαι: perf. πεπότημαι, with present signification.—In Epic we find also ποτέομαι.

LINE 91. Νεῶν. Consult book i., line 48.

LINE 92. Ἠϊόνος, gen. sing. of ἠϊών, ὄνος, ἦ, "the shore," "a sea-bank," "a river-bank."

Βαθείης, Epic and Ionic for βαθείας, gen. sing. fem. of βαθύς, εἶα. ύ, &c.

Ἑστιχόωντο, Epic and Ionic lengthened form for ἐστιχῶντο, 3 plur. imperf. indic. middle of στιχάω, "to march," usually in the middle.—From στείχω, στίχες, στίχος, the literal meaning of the verb being, "to set or place in rows or ranks."

LINE 93. Ἰλαδόν, adverb, "in squadrons," "in troops." Analogous to the Latin *turmatim*.—From ἴλη, "a squadron," "a troop."

Ὅσσα, ης, ἦ, "rumor."—Properly, "a voice," "report," or "rumor," which, its origin being unknown, is therefore held divine; *a word noised abroad*, one knows not how; hence Ὅσσα, Διὸς ἄγγελος, in the present passage.—Akin to ὄψ, and from it ὀσσεύομαι. But observe, that ὀσσομαι has nothing in common with ὄσσα.

Δεδήει, Epic and Ionic for ἐδέδηει, 3 sing. 2 pluperf. act. of δαίω, "to light up," "to kindle," and then "to blaze."—The Sanscrit root is *dah*, "to burn," whence, probably, δαῖς, δαῖδος, "a torch," &c.

LINE 94. Ὀτρύνουσα, nom. sing. pres. part. act. of ὀτρύνω, "to urge on," "to encourage;" fut. ὀτρύνω: 1 aor. ὤτρυνα. Always with collateral notion of zeal and activity.

Ἀγγελος, ου, ὁ, "a messenger." In general, "one that announces or tells."—The preposition ἀνά appears to enter into the first part of this compound (for such it evidently is), while the latter part is

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compared, by Pott, with the root of *gallus*, the Latin term for the domestic fowl, the reference in either case being to *proclaiming* or *announcing*. (*Etymol. Forsch.*, i., 184.)

Ἀγέροντο, Epic and Ionic for ἡγέροντο, 3 plur. 2 aor. indic. mid. of ἀγείρω, “to gather together;” fut. ἀγερῶ: in the middle, “to gather themselves together,” “to assemble:” 2 aor. ἡγερόμην.—From ἄγω.

LINE 95. Τετρήχει, Epic and Ionic for ἐτετρήχει, 3 sing. 2 pluperfect of τάρασσω, “to disturb,” “to stir up,” &c.; fut. ταραξῶ: 1 perf. τετάραχα, “I have disturbed:” 2 perf. (intransitive) τέτρηχά, “I am disturbed,” “I am in confusion,” &c. The common opinion, that τέτρηχα is perfect of a verb τρήχω (from τρηχύς, “rough”), is refuted by Buttmann (*Lexil.*, s. v.), after the old grammarians. Later poets, indeed, acted on this opinion, so far as to form a present τρήχω, “to be rough or stiff;” as *Nicand.*, *Ther.*, 521; and Apollonius Rhodius (iii., 1393) uses τέτρηχα in this signification.—The process of formation in τέτρηχα appears to be as follows: ταραάσω, by transposition τραάσω, contracted, with τ absorbing the latent aspirate of the ρ, into θραάσω (Attic); fut. θράξω: perf. τέτράχα: Epic and Ionic τέτρηχα. (*Carmichael's Greek Verbs*, p. 278.)

Στεναχίζετο, Epic and Ionic for ἐστεναχίζετο, 3 sing. imperf. indic. mid. of στεναχίζω, “to groan,” “to resound.”—From στενάχω, and with a species of frequentative meaning.

LINE 96. Ὀμαδος, ον, ό, “a loud din,” “an uproar,” &c., said especially of the confused voices of a large crowd.—From όμός, όμάς, “the whole,” “together,” &c.

LINE 97. Βοόωντες, enlarged Epic form for βόωντες, nom. plur. masc. pres. part. of βοάω, “to cry aloud;” fut. βοήσω.—From βοή, “a cry,” “a shout.”

Ἐρήτνον, 3 plur. imperf. indic. act. of ἐρητύω, “to restrain,” “to hold back;” fut. ἐρητύσω.—Akin to ἐρύω, ἐρύκω, “to draw,” “to keep in,” “to check.”

Αὔτης, gen. sing. of αὔτή, ἥς, ἥ, “a clamor,” “a cry,” “a shout.”

LINE 98. Σχοίατο, Epic and Ionic for σχοῖντο, 3 plur. 2 aor. opt. mid. of ἔχω, “to hold,” “to restrain.”—In the middle, “to restrain one's self,” “to refrain:” 2 aor. mid. ἐσχόμην.

Διοτρεφέων. Consult book i., line 176.

LINE 99. Σπουδῇ, dat. sing. of σπουδή, ἥς, ἥ, “pains,” “trouble,” “difficulty,” taken adverbially. (Consult note.)

Ἐρητυθεν, Epic contracted form for ἡρητύθησαν, 3 plur. 1 aor. indic. pass. of ἐρητύω, “to restrain.” Consult line 97.

Ἐδρας, accus. plur. of ἔδρα, ας, ἥ, Epic and Ionic ἔδρη, ης, ἥ, “a seat,” “a division or row of seats.” (Consult note.)

Book 2: Line 100–104.

LINE 100. Κρέλων. Consult book i., line 130.

LINE 101. Ἡφαιστος. Consult book i., line 571.

Κάμε, Epic and Ionic for ἔκαμε, 3 sing. 2 aor. indic. act. of κάμνω, “to bestow labor upon,” “to labor;” fut. καμοῦμαι: 2 aor. ἔκαμον.—Lengthened from a root καμ- in the present, this same root appearing unlengthened in the other tenses.—Bopp compares the Sanscrit root *ksham*, “to endure,” &c.

Τεύχων, nom. sing. masc. pres. part. of τεύχω, “to fabricate,” “to prepare,” “to get ready,” “to make,” &c.; fut. τεύξω: 1 aor. ἔτευξα.—Nearly akin to τυγχάνω, the notion implied in which has grown out of the perf. pass. of τεύχω, which represents that which has been made, and so is existing. Hence, in Epic, the forms τέτυγμαι, ἔτε-τύγμην, ἐτύχθην, are substantially the same with τύγχανω, ἔτυχον: and the active perfect τέτευχα, when used intransitively, is used exactly like τυγχάνω. Farther, τεύχειν is manifestly akin to τίκτω, and the German *zeugen*.

Διακτόρω, dat. sing. of διάκτορος, ου, ό, “a messenger.”
LINE 103. The meaning of this word is disputed. The usual derivation is from διάγω, according to which it would signify “the conductor,” “the guide,” which would suit *Il.* v., 390, where Mercury releases Mars; and *Il.* xxiv., 339, where he conducts Priam to Achilles. Most commonly, however, the term is interpreted “the messenger,” as if ό διάγων τὰς ἀγγελίας. Later writers certainly used it in this sense; as, for example, Callimachus (*Fr.*, 164), of the owl, as Minerva’s attendant. Buttmann (*Lexil.*, s. v.) derives it from διάκω, as a collateral form of διώκω, and makes it simply equivalent to διάκονος.

Ἀργειφόντη, dat. sing. of Ἀργειφόντης, ου, ό, for Ἀργοφονευτής, ου, “the slayer of Argus.” (Consult note.)—From ἄργος, and φονέω or φονεύω, “to slay.”

Ἑρμείας, ου, ό, Epic for Ἑρμῆς, ου, ό, “Mercury.”—As a
LINE 104. technical term, any four-cornered *post* ending in a head or bust was called Ἑρμῆς, such as were frequent in the public places of Athens; in which signification Winckelmann, Lessing, and others, derive the word from ἔρμα, “a prop,” “post,” “support,” &c.

Πέλοπι, dat. sing. of Πέλοψ, οπος, ό, “Pelops,” son of Tantalus, said to have migrated from Lydia, and to have given his name to the Peloponnesus.—From πέλος, “dark,” and ὤψ, “visage;” and hence *Pelops* means “the dark-faced,” or “swarthy” one, as indicative of an Asiatic. (*Donaldson, Varroonianus*, p. 25.)

Πληξίπρω, dat. sing. masc. of πλήξιπρος, ου, “the urger-on.

Book 2. Line 104–110.

steeds;" more literally, "*steed-smiting*," i. e., with the lash. An Homeric and Hesiodic epithet of heroes, like *ἵπποδαμος*.—From *πλήσσω*, "*to smite*," and *ἵππος*, "*a courser*."

LINE 105. Ἀτρεΐ, dat. sing. of Ἀτρεΰς, *έος, ό*, "*Atreus*."—Probably from *ά*, *priv.*, and *τρέω*, "*to tremble*," "*to fear*." Hence *Atreus* may mean, "*the unfearing*."

Ποιμένι, dat. sing. of ποιμήν, *ένος, ό*, "*a shepherd*."—In general, *one who keeps or tends*, and hence a king is called *the shepherd* (i. e., the keeper or guardian) of his people.—Probably akin to *πέπαμαι*, perf. of *πάομαι*, "*to acquire*," "*to possess*," *πάμα*, "*possession*," *πῶν*, "*a flock*," &c.

LINE 106. Πολύαρνι, dat. sing. of πολύαρνος, *ον*, "*rich in lambs or sheep*," "*with many lambs or sheep*." Observe that *πολύαρνι* is here a metaplastic dative. (Consult, on Metaplastic Nouns, *Anthon's enlarged Greek Grammar*, p. 120.)—From *πολύς* and *άρνός*, genitive assigned to *άμνός*, "*a lamb*."

Θυέστη, dat. sing. of Θυέστης, *ον, ό*, "*Thyestes*," son of Pelops grandson of Tantalus, and brother of Atreus, whom he succeeded according to the present passage, in the government of Mycenæ.

LINE 107. Θυέστα, Æolic nominative, gen. Θυέστας, for Θυέστης, *ον, ό*. (Consult note.)

Φορηναι, Epic pres. infin. of φορέω, "*to wield*," "*to bear*." Another Epic form of the pres. infin. is *φορήμεναι*. Compare *γοήμεναι*, *κολήμεναι*, *ποθήμεναι*.

LINE 108. Πολλῆσιν, Epic and Ionic for *πολλαῖς*.

Ἀργεῖ, dat. sing. of Ἀργος, *εος, τό*, "*Argos*." (Consult note.)

LINE 109. Ἐρεισάμενος, 1 aor. part. mid. of *ἐρείδω*, "*to make one thing lean against another*;" fut. *ἐρείδω*.—In the middle, "*to prop one's self*," "*to lean upon*."

Μετηύδα, 3 sing. imperf. indic. act. of *μετανδάω*, "*to speak among*," and hence, "*to address*."—From *μετά* and *αὐδάω*.

LINE 110. Ἥρωες. Consult book i., line 4.

Θεράποντες, nom. plur. of *θεράπων*, *οντος, ό*, "*a servant*," "*an attendant*," &c. In Homer and old authors it always differs from *δοῦλος*, as implying free and honorable service. In Chios, however, *θεράποντες* was the name for their slaves. (*Arnold, Thucyd.* viii., 40.)

Ἄρῃος, gen. sing. of Ἄρης, *ης, ό*, Epic and Ionic for Ἀρης, *εος, ό*, "*Mars*," son of Jupiter and Juno, god of war and slaughter, represented by Homer as a gigantic warrior. Hence, taken as an appellative for "*war*," "*slaughter*," "*murder*," &c.—Akin to *αἰόνην*

Book 2. Line 110–117.

ἄρσιν, as *Mars to mas*; perhaps, also, to ἀνήρ, ἥρως, and German *herr*; perhaps, also, to αἶρων, ἐναίρω, Latin *arma*, and to the prefix αἰοι From the same root come ἀρετή, ἀρείω, ἄριστος, the first notion of *goodness* being that of *manhood, bravery in war*. (Donaldson's *New Cratylus*, p. 365.)

LINE 111. Ἄτη. Consult book i., line 412.

Ἐνέδησε, 3 sing. 1 aor. indic. act. of ἐνδέω, “to bind in,” “to entangle;” fut. ἐνδήσω: 1 aor. ἐνέδησα.—From ἐν and δέω, “to bind.”

LINE 112. Σχέτλιος, α, ον, Epic and Ionic η, ον, “cruel,” said properly of persons *doing and enduring, daring, obstinate, rash, reckless, &c.*—From ἔχω, σχεῖν, in the sense of *holding on, enduring*.

Ὑπέσχετο καὶ κατένευσεν. Consult book i., line 514.

LINE 113. Ἴλιον. Consult book i., line 71.

Ἐκπέρσαντα. Consult book i., line 19.

Εὐτείχεον. Consult book i., line 129.

Ἀπονέεσθαι, Epic and Ionic for ἀπονεῖσθαι, pres. infin. of the middle deponent ἀπονέομαι, “to depart,” “to return home.”—From ἀπό and νέομαι, “to go.”

LINE 114. Ἀπάτην, accus. sing. of ἀπάτη, ης, ἥ, “deceit,” “fraud,” &c.—From ἄπτω, ἀφάω, “to touch,” i. e., “to cheat,” answering to the Latin *palpare*. (Buttmann, *Lexil.*, ed. Fishlake, p. 118.)

Βουλεύσατο, Epic and Ionic for ἐβουλεύσατο, 3 sing. 1 aor. indic. mid. of βουλεύω, “to deliberate with another;” fut. βουλεύσω: 1 aor. ἐβούλευσα: in the middle, βουλεύομαι, “to deliberate with one’s self,” “to resolve upon,” &c.; fut. βουλεύσομαι: 1 aor. ἐβουλευσάμην.—From βουλή, “counsel,” “advice,” &c.

LINE 115. Δυσκλέᾱ, Epic and Ionic for δυσκλεᾶ, accus. sing. masc. of δυσκλεής, ἐς, “inglorious.”—From δυσ- and κλέος, “glory,” “fame.”

Ἄργος, accus. sing. neut. of Ἄργος, εος, τό, “Argos.” Consult book i., line 30.

Ἰκέσθαι. Consult book i., line 19.

Ὀλεσα, 1 sing. 1 aor. indic. act. of ὀλλυμι, “to lose,” “to destroy;” fut. ὀλέσω: 1 aor. ὤλεσα.

LINE 116. Μέλλει. Consult book i., line 564.

Ὑπερμενέϊ, dat. sing. masc. of ὑπερμενής, ἐς, “superior in might,” “exceeding mighty,” a frequent epithet, in Homer and Hesiod, of Jupiter and of kings. In later writers, in a bad sense also, “overweening,” “insolent.”—Poetic word, from ὑπέρ and μένος, “might,” “strength,” &c.

LINE 117. Πολλάων, Epic for πολλῶν

Book 2. Line 117-125.

Κατέλυσε, 3 sing. 1 aor. indic. act. of καταλύω, ' *to destroy*,' " *to lay low*."—From κατά and λύω, " *to loosen*," " *to relax*," &c.

Κάρηνα, accus. plur. of κάρηνον, ον, τό, " *a head*," " *a summit*." By the " *summits of cities*" are meant, properly, the *fortresses* or *citadels* of places, that is, their loftiest and strongest parts.

LINE 119. Αἰσχρόν, nom. sing. neut. of αἰσχρός, á, όν, " *disgraceful*," " *causing shame*," and hence derived from αἰσχος, " *shame*," &c.

Ἔσσομένοισι, Epic and Ionic for ἔσομένοισι, fut. part. mid. of εἰμί, " *to be*."

LINE 120. Μάψ, adverb, " *to no purpose*," " *in vain*." This word, with all its compounds, is solely poetic, and mostly Epic.—According to some, from αἰψα, " *quick*," " *on a sudden*:" better, perhaps, from μάρπτω, " *to grasp*," 2 aor. infin. Epic μαπέειν, and equivalent to ἔμμαπέως, " *hastily*," " *hand over hand*," and so " *rashly*," " *in vain*," &c.

LINE 121. Ἀπρηκτον, Epic and Ionic for ἄπρακτον, accus. sing. masc. of ἄπρακτος, ον, " *fruitless*," " *unavailing*," " *unprofitable*."—From á, priv., and πρήσσω (Epic and Ionic for πράσσω), " *to accomplish*," " *to effect*."

LINE 122. Πανροτέροισι, Epic and Ionic for πανροτέροις, dat. plur. masc. of πανρότερος, α, ον, " *fewer*," comparative of παῦρος, α, ον, " *few*."—Compare φαῦρος, φαῦλος, and the Latin *paulus* and *paucus*.

Πέφανται, 3 sing. perf. indic. pass. of φαίνω, " *to show*;" fut. φανῶ: later perf. πέφαγκα: 2 perf. (intrans.) πέφηνα: in the middle, φαίνομαι, " *to appear*;" perf. pass. (strictly mid.) πέφαμμαι, πέφανσαι, πέφανται, &c.

LINE 124. Ὀρκια, accus. plur. of ὄρκιον, ον, τό, " *a league*." (Consult note.)

Ταμόντες, nom. plur. masc. 2 aor. part. act. of τέμνω, " *to cut*," " *to strike*;" fut. τεμῶ: 2 aor. ἔταμον later ἔτεμον.—Lengthened from a root TEM-, TAM-.

Ἀριθμηθῆμεναι, Epic and Ionic for ἀριθμηθῆναι, 1 aor. infin. pass. of ἀριθμέω, " *to number*," " *to count*," fut. ἀριθμήσω.—From ἀριθμός, " *number*."

LINE 125. Λέξασθαι, 1 aor. infin. mid. of λέγω, " *to select*;" fut. λέξω. (Consult note.)

Ἐφῆστιοι, nom. plur. masc. of ἐφέστιος, ον, " *an inhabitant*." Literally, " *on the hearth*," i. e., at home, by one's own fireside; and hence, " *settled in a place*," " *having a house and home*," " *a house*

Book 2. Line 125–130.

keeper" (in the legal sense), or "householder," "an inhabitant," &c.—From ἐπί, "upon," and ἐστία, "a hearth."

Ἔασιν, Epic for εἰσί, 3 plur. pres. indic. of εἶμι, "to be."

LINE 126. Δεκάδας, accus. plur. of δεκάς, ἄδος, ἥ, "a decad," "a body of ten men." Corresponding to the Latin *decuria*.—From δέκα, "ten," with which compare the Sanscrit *dacan*, our *ten*, and the German *zehn*.

Διακοσμηθεῖμεν, Epic syncopated form for διακοσμηθήμεν, 1 plur. 1 aor. opt. pass. of διακοσμέω, "to distribute in order;" fut. διακοσμήσω.—From διά and κοσμέω, "to arrange in order."

LINE 127. Ἐλοίμεθα, 1 plur. 2 aor. opt. mid. of αἰρέω, "to choose," &c.

Οἰνοχοεύειν, pres. inf. act. of οἰνοχοεύω, "to pour out wine," another form for οἰνοχοέω. Consult book i., line 598.

LINE 128. Δευοίατο, Epic and Ionic for δέουιντο, 3 plur. pres. opt. of the middle deponent δέομαι, poetic form for θέομαι, "to want."

Οἰνοχόοιο, Epic and Ionic for οἰνοχόου, gen. of οἰνοχόος, ου, ὁ, "a cup-bearer."—From οἶνος, "wine," and χέω, "to pour."

LINE 129. Πλέας, accus. plur. of πλέες, Epic comparative of πολύς, only found in the nom. and accus. plur. masc.; and hence the Doric contracted form πλεῖς.

Υἱας, accus. plur., as from a stem υῖς. Consult line 20, and also book i., line 162.

LINE 130. Ναίουσι, 3 plur. pres. indic. act. of ναίω, "to dwell;" fut. mid. νάσσομαι: 1 aor. ἐνασάμην: perf. νένασμαι. The 1 aor. act. ἐνασσα (for ἐνασα) is used in a transitive sense, especially in poetry, "to make to dwell in or inhabit," "to give one to dwell in," but this occurs also in the 1st aor. pass. and mid.; as, πατήρ ἐμὸς Ἀργεῖ νάσθη, "my father settled at Argos" (*Il.*, xiv., 119); and νάσσαιο ἄγχ' Ἐλικῶνος. (*Hes.*, *Op.*, 637.)

Ἐπίκουροι, nom. plur. of ἐπίκουρος, ου, ὁ, "an ally," always used as a substantive by Homer, and especially of the barbarian allies of Troy. Properly, however, an adjective, "helping," "aiding," "defending." In Attic Greek, especially, οἱ ἐπίκουροι are "mercenary troops," also called ξένοι, opposed to the national army, and literally μισθοφόροι, "hirelings," a less honorable name than σύμμαχοι.—From ἐπί and κοῦρος, "a youth," "one in youthful prime." Some distinguished ἐπίκουροι from σύμμαχοι, by making the former refer to the allies of those attacked or invaded; and σύμμαχοι to the allies of those who attack, invade, or bring the war.

Book 2. Line 131–135.

LINE 131. Πολλέων, Epic for πολλῶν. Homer takes -ὼν, arising by contraction from the old form in -άων, and opens it again by the insertion of ε, producing thus an ending in -έων, which, regularly, must be pronounced as one syllable by synizesis. (*Kühner*, *G. G.*, § 261, 3.)

Ἐγχέσπαλοι, nom. plur. masc. of ἐγχέσπαλος, ον, “spear-brandishing,” “wielding the spear or lance.”—From ἔγχος, “a spear,” and πάλλω, “to brandish,” “to wield.”

LINE 132. Πλάζουσι, 3 plur. pres. indic. act. of πλάζω, “to cause to wander;” fut. πλάγξω: 1 aor. ἔπλαγξα.—In the middle, “to cause one’s self to wander,” i. e., “to wander.”—As if from a root ΠΛΑΓX—.

Εἰῶσι, 3 plur. pres. indic. act. of εἰάω, εἰῶ, Epic and Ionic for ἔαω, εἶῶ, “to permit,” “to allow.” Hence εἰῶσι is for ἔωσι.

LINE 134. Βεβάασι, Epic and syncopated form for βεβήκασι (another syncopated, and, at the same time, contracted form for which is βεβᾶσι), 3 plur. perf. indic. act. of βαίνω, “to go.” Homer has βεβάασι, part. βεβᾶς, βεβάνῃα, and infin. βεβᾶμεν. Later writers have also βεβῶς, βεβῶσα, βεβῶς.—All these forms, however, are rare, except in poetry.

Ἐνιαυτοί, nom. plur. of ἐνιαυτός, οὔ, ό, “a year.” This word, though common in all Greek, is most frequent in the poets. It meant *any complete space, or period of time*; and hence we have (*Od.*, i., 16) ἔτος ἦλθε περιπλομένων ἐνιαυτῶν, “as times rolled on the year came round.”—From ἔνος, “a year,” with which compare the Latin *annus*. The derivations ἐνὶ αὐτῷ, “self-contained,” and ἐν, *laύω*, are mere subtleties.

LINE 135. Δοῦρα, contracted from δούρατα, and both these Epic and Ionic forms for δόρατα, nom. plur. of δόρυ, ατος, τό, “wood,” and any thing made therefrom, “the timbers” of a ship, “a spear,” &c.—Compare the Sanscrit *daru*, “the stem of a tree.” (*Eichhoff*, *Vergleich.*, p. 205.)

Σέσηπε, 3 sing. 2 perf. indic. act. of σήπω, “to make rotten,” “to corrupt;” fut. σήψω: 2 perf. as a present, with intransitive or passive force, σέσηπα, “I am rotten.”—The root, strictly, is ΣΑΠ—, as it appears in the second aorist passive ἐσάπ-ην, σαπ-ῆναι, and in the adjective σαπ-ρός. The adjective σαθ-ρός is akin.

Σπέρτα, nom. plur. of σπάρτον, ον, τό, “a rope,” “a cable.”—From σπείρω, “to twist,” according to some, although this same σπείρω is found only in the grammarians. Not, certainly, from σπάρτος, “Spanish broom,” which was unknown to the Greeks in Homer’s time. (Consult note.)

Book 2. Line 135-144.

Λέλννται, 3 plur. perf. indic. pass. of λύω, "to loosen," "to untwist;" fut. λύσω: perf. λέλνκα: perf. pass. λέλνμαι, &c.

LINE 136. Ἄλοχοι, nom. plur. of ἄλοχος, ου, ἡ. Consult book i., line 546.

Νήπια. Consult line 38.

LINE 137. Εἴταται, Epic and Ionic for ἦνται, 3 plur. of ἦμαι, "I sit." Consult book i., line 565.

Μεγάροις, dat. plur. of μέγαρον, ου, τό, "a hall;" properly, any large room or chamber. Mostly used in the plural, like *ædes* in Latin, because the house consisted of many rooms; hence ἐν μεγάροις often gets the general meaning of "at home," with the notion of peace and quiet, as opposed to war and traveling.—From μέγας.

Ποτιδέγμεναι, nom. plur. fem. Epic and Doric for προσδέγμεναι, syncopated 2 aor. part. of προσδέχομαι, "to wait for," "to expect." According to some, προσδέγμεναι is for προσδεδεγμέναι, perf. part. of προσδέχομαι; but consult *Buttmann, Irreg. Verbs*, p. 63, ed. *Fishlake*, and compare book i., line 22, remarks upon δέχθαι.—The participle, it must be observed, has here the force, not of the aorist properly, but merely of *waiting for, expecting*. (*Buttmann, l. c.*)

Ἄρμυι, Epic and Æolic for ἡμῖν.

LINE 138. Αὐτως. Consult book i., line 133.

Ἀκράαντον, nom. sing. neut. of ἀκράαντος, ου, "unfinished," "without result."—From ἀ, priv., and κραιαίνω, "to accomplish;" Epic engthened form for κραίνω: fut. κρᾶνῶ: so that ἀκράαντον is itself a lengthened form for ἄκραντον. Consult book i., line 41.

Εἵνεκα, Epic and Ionic for ἔνεκα.

LINE 140. Φεύγωμεν, 1 plur. pres. subj. act. of φεύγω, "to flee." Consult book i., line 173.

Πατρίδα, accus. sing. of πατρίς, ἰδος; strictly, poetic feminine of πάτριος, "native," "of one's fathers." Used especially in conjunction with γαῖα, αἶα, &c., "one's native land," "one's fatherland."—From πατήρ, "a father."

LINE 142. Στήθεσσι. Consult book i., line 83.

Ὅρινεν, Epic and Ionic for ὄρινεν, 3 sing. 1 aor. indic. act. of ὀρίνω, "to arouse."—From ὄρω, ὀρννμι, "to arouse," "to excite."

LINE 143 Πληθύν, accus. sing. of πληθύς, ὕος, ἡ, "a throng," Ionic and Epic form for πληθος, εος, τό.—From πλήθω, "to fill."

LINE 144 Κινῆθη, Epic and Ionic for ἐκινήθη, 3 sing. 1 aor. indic. pass. of κινέω, "to move," "to agitate," "to excite;" fut. κινήσω: 1 aor. ἐκίνησα, &c.—From κίω, "to go," the literal meaning of κινέω being "to set a going."

Book 2. Line 145-148.

LINE 145. Πόντου, gen. sing. of πόντος, ου, ό, "the deep," "the open sea."—Akin to βένθος, "depth," βάθος, βυθός, and Latin *fundus*.

Ίκαρίοιο, Epic and Ionic for Ίκαρίου, gen. sing. masc. of Ίκάριος, η, ου, Epic and Ionic for Ίκάριος, α, ου, "Icarian," "of or belonging to the island of Icaria."—From Ίκαρία, Epic and Ionic Ίκαρίη, "Icaria." (Consult note.)

Εὐρος, ου, ό, "the southeast wind," the Latin *Eurus* or *Vulturnus*.—According to some, from αὔρα, "the fresh air of morning;" according to others, from ἡώς, ἔως, "morning," as indicating the morning wind.

Νότος, ου, ό, "the south wind," or, strictly, "the southwest wind," the Latin *Notus*. It brought fogs, damp, and rain. That there was an original notion of moisture in the word is clear from its derivatives, νότιος, "wet," "damp;" νότις, "moisture;" νοτίζω, "to moisten," &c.

LINE 146. Ὠροε, 3 sing. 2 aor. of ὀρνυμι, "to raise," "to excite," reduplicated form for ὤρε, according to the analogy of ἤραρε, ἤκαχε, &c. Consult the remarks of Buttmann (*Irreg. Verbs*, p. 193, ed. *Fishlake*), who controverts the earlier opinion, that ὤρορε is a perfect with the quantities transposed.

Ἐπαΐξας, nom. sing. masc. 1 aor. part. act. of ἐπαΐσσω, "to rush," "to burst forth;" fut. ἐπαΐξω.—Attic form, ἐπάσσω or ἐπάπτω; fut. ἐπάξω.—From ἐπί and αἶσσω, "to rush."

LINE 147. Κινήσῃ, 3 sing. 1 aor. subj. act. of κινέω. Consult line 144.

Ζέφυρος, ου, ό, "the northwest wind;" strictly, "the north-northwest." (Consult note.)—Commonly derived from ζόφος, "darkness," "gloom," which etymology, if correct, will allude to the dark clouds it often brought with it; clouds, however, not accompanied by rain, but by cold weather. Many, however, make Ζέφυρος "the west wind," and, deriving it likewise from ζόφος, consider it equivalent to "the evening wind;" but consult note as above.

Ἀΐιον, ου, τό, "standing corn," "the crop standing on the land."—Commonly, but not very correctly, it would seem, derived from λήϊα, for λεία, "booty," "spoil," such a crop being an attractive object of plunder. The reference, probably, is to its being now ready to be borne away by the husbandman.

LINE 148. Λάβρος, ου, "impetuous," "blustering."—Probably from a root ΛΑΒ- (compare λαμβάνω), as referring to that which seizes and bears forcibly away.

Book 2: Line 148-154.

Ἐπαιγίζων, nom. sing. masc. pres. part. act. of ἐπαιγίζω, "to rush upon."—From ἐπί and αἰγίς, "a rushing storm," "a hurricane."

Ἡμύει, 3 sing. pres. indic. act. of ἡμύω, "to bend," "to bow down," "to sink," &c.; fut. ἡμύσω: 1 aor. ἡμυσα: perf., with reduplication, ἐμῆμυκα; without it, ἡμῦκα.—Akin to μύω, "to close," &c.

Ἀσταχύεσσιν, Epic and Ionic for ἀστάχυσιν, dat. plur. of ἄσταχυς, υος, ὅ, "an ear of corn."—From ἀ, euphonic, and στάχυς, "an ear of corn;" and this last akin to the German *achel*, *stachel*.

LINE 149. Ἀλαλητῷ, dat. sing. of ἀλαλητός, οὔ, ὅ, "a shouting;" strictly, "a war-cry."—From ἀλαλά, "a war-cry."

LINE 150. Ἑσσεύοντο, 3 plur. imperf. indic. mid. of σεύω, "to put in quick motion," "to drive," "to urge on:" in the middle, "to rush," "to urge one's self on."—Akin to θέω, θεύσομαι, "to run:" just as the Laconian dialect changed ϑ into σ.

Ὑπένερθε, adverb, "from beneath," "beneath."

Κονίη, Epic and Ionic for κονία, ας, ἡ, "dust," especially as stirred up by men's feet.—From κόνις, "dust."

LINE 151. Ἰστατο, 3 sing. imperf. indic. mid. of ἵστημι, "to place:" in the middle, "to place one's self," "to stand."

Ἀειρομένη, nom. sing. fem. pres. part. pass. of αἰίρω, "to raise," "to excite," Epic and Ionic for the Attic αἶρω: fut. ἀερῶ (Attic ἀρῶ): 1 aor. ἤειρα and ἄειρα (Attic ἤρα).

LINE 152. Ἐλκόμεν, Epic, Doric, and Æolic for ἔλκειν, pres. infin. act. of ἔλκω, "to drag." Consult book i., line 194.

Εἰς ἄλα διαν. Consult book i., line 141.

LINE 153. Ούρους, accus. plur. of οὐρός, οὔ, ὅ, "a trench" or "channel" for hauling up ships and launching them again. When these got choked, they had to be cleared out before the ships could be launched. In Apollonius Rhodius a trench of this kind is called ὀλκός.—Probably from OP—, the root of ὀρνυμι.

Ἐξεκάθαιρον, 3 plur. imperf. indic. act. of ἐκκαθαίρω, "to clean out;" fut. ἐκκαθαρῶ: 1 aor. ἐξεκάθηρα.—From ἐκ and καθαίρω, "to clean."

Ἀϋτῇ. Consult line 97.

Ἴκεν, 3 sing. imperf. indic. act. of ἵκω, "to go," &c., which is the root of ἰκνέομαι. It is used in Epic and in Pindar, never in Herodotus, and very rarely in Attic.

LINE 154. Ἰεμένων, gen. plur. pres. part. mid. of ἵημι, "to send:" in the middle, ἱεμαι, "to send one's self after a thing," "to desire," &c. (Consult note.)

Ἥρεον, i. e., ἥρεον, Epic and Ionic for ἥρουν, 3 plur. imperf. indic. act. of αἰρέω. "to take"

Book 2. Line 154-162.

**Ἔρματα*, accus. plur. of *ἔρμα, ατος, τό*, "*a prop.*" Consult book i., line 486.

LINE 155. *ὑπέρμορα*, accus. plur. neut., taken adverbially, of *ὑπέρμορος, ου*, "*contrary to fate*," "*over, above, or beyond fate*;" said of those who by their own fault add to their destined share of misery. The idea properly involved is that of *addition* to fate; and so far, therefore, as this is effected, men are said to act contrary to fate, bringing upon themselves what fate did not, *to that extent*, decree. (Consult note.)

Νόστος, ου, ό, "*a return*," usually *home* or *homeward*. — Akin to *νόομαι*.

**Ἐτύχθη*, 3 sing. 1 aor. indic. pass. of *τεύχω*, "*to effect*," "*to make*," &c. Consult line 101.

LINE 157. *Πόποι*. Consult book i., line 254.

Αἰγίοχοιο. Consult book i., line 202. *Miner's bearing*

**Ἀτρυτώνη*, voc. sing. fem. of *ἀτρύτωνος, η, ου*, "*unwearied*," "*tameless*," an epithet of Minerva. (Consult note.)—From *ἀ, priv.*, and *τρύω*, "*to weary*."

LINE 159. *Φεύξονται*, 3 plur. fut. indic. of *φεύγω*, "*to flee*." Observe that *φεύξομαι*, though middle in form, is active in meaning; and that *φευξοῦμαι* (Doric) is also occasionally employed in Attic, along with *φεύξομαι*.

Εὐρέα, accus. plur. neut. of *εὐρύς, εἶα, ύ*, "*broad*."

Νῶτα, accus. plur. of *νότος, ου, ό*, "*the back*." Homer uses only the masculine in the singular, and, like Hesiod, only the neuter in the plural. Consult, as regards the force of the plural here, *Anthon's enlarged Greek Grammar*, p. 59.

LINE 160. *Κάδ*. Consult note.

Εὐχωλήν, accus. sing. of *εὐχωλή, ῆς, ῆ*, "*a boast*."—From *εὔχομαι*.

LINE 161. *Ἑλένην*, accus. sing. of *Ἑλένη, ης, ῆ*, "*Helen*," daughter of Jupiter and Leda, and sister of Castor, Pollux, and Clytemnestra. She married Menelaus, and became by him the mother of Hermione. She was famed for her beauty, and her abduction by Paris gave rise to the Trojan war. After this contest was ended, she returned to Sparta with Menelaus.—They who regard the proper names of the principal personages in the Iliad as merely descriptive appellations to suit the characters of the parties, deduce *Ἑλένη* from *έλένη*, "*a fire-brand*," "*a torch*," as indicative of the cause of the war.

LINE 162. *Τροίη*, Epic and Ionic for *Τροία*, dat. sing. of *Τροίη, ης*

Book 2. Line 162-169.

ἡ, Epic and Ionic for Τροία, ας, ἡ, "Troy," "the plain of Troy," which latter is its meaning in the present passage.

Ἀπόλοντο, Epic and Ionic for ἀπώλοντο, 3 plur. 2 aor. mid. of ἀπόλλυμι, &c.

Αἴης, Epic and Ionic for αἶας, gen. sing. of αἶα, "land," "earth," collateral form for γαῖα.—Döderlein well compares with αἶα, γαῖα, the German *Au*, *Gau*.

LINE 163. Χαλκοχιτώνων, gen. plur. of χαλκοχίτων, ωνος. Consult book i., line 371. *brass-armoured*

LINE 164. Ἀγανοῖς, dat. plur. neut. of ἀγανός, ἡ, ὄν, "mild," "bland." —From γάνος, "brightness," "beauty," &c., the *α* being merely euphonic.

Ἐρήνυε, 2 sing. pres. imper. act. of ἐρητύω, "to restrain," "to detain."

Φῶτα, accus. sing. of φώς, φωτός, ὁ, "a man," i. e., a brave and good one; much like ἀνὴρ.—Probably from φάω, φημί, "one who has the gift of speech," like μέροψ.

LINE 165. Εἶα, 2 sing. pres. imper. act. of εἶάω, "to suffer," "to permit," Epic and Ionic for εἰάω, imperative εἶα. Consult line 132.

Ἀμφιελίσσας, accus. plur. fem. An Epic adjective used only in this feminine form in Homer, and always said of ships; usually rendered, "impelled on both sides by oars," "rowed on both sides." But, as Rost remarks, the signification of ἐλίσσω (the word coming from ἀμφί and ἐλίσσω, "to roll," &c.), and the usage of the later Epic writers, may lead to another interpretation; for they use it in the signification of "twisting in all ways," "wavering," "doubtful;" and so in Homer, probably, ναῦς ἀμφιέλισσα may mean the ship "swaying to and fro," the "rocking ship."

LINE 166. Ἀπίθησε. Consult book i., line 220.

Γλανκῶπις. Consult book i., line 206.

LINE 167. Ἀΐξασα, nom. sing. fem. 1 aor. part. act. of αἶσσω, "to rush;" fut. αἶξω. Consult line 146.

LINE 168. Καρπαλίμως. Consult book i., line 359.

Ἴκανε. Consult book i., line 431.

LINE 169. Μῆτιν, accus. sing. of μῆτις, ιος, ἡ, "counsel," "the faculty of advising."—Compare the Sanscrit *mati*, "thought," "counsel:" from *men*, "to think;" and also the German *muth*, and Latin *mens*.

Ἀτάλαντον, accus. sing. masc. of ἀτάλαντος, ον, "equal to," "equivalent to." Strictly, "equal in weight."—From *ά*, copulative. and *τάλαντον*, "weight"

Book 2. Line 170-183.

LINE 170. Ἔσταότα, Epic syncopated form for ἐστήκοτα, accus. sing. perf. part. act. of ἵστημι, "to place;" fut. σιήσω: perf. ἔστηκα, "I stand," &c.

Ἐϋσέλμοιο, Epic and Ionic for εὐσέλμου, gen. sing. fem. of εὐσελμος, ον, "well-benched," "with good banks of oars."—From εὖ and ἔλμα, "a rowing-bench."

LINE 171. Ἄχος. Consult book i., line 188.

LINE 172. Ἀγχοῦ, adverb, "near," equivalent to ἄγχι.—The form ἄγχος, which is found in Hesychius, comes nearest the root: hence ἐναγχος, ἐγγύς, as also ἄγγω, and Latin *ango*. Compare the German *eng*, *engen*.

Ἰσταμένη, nom. sing. fem. pres. part. mid. of ἵστημι, "to place."—In the middle, ἵσταμαι, "to place one's self," "to stand," &c.

LINE 173. Διογενές. Consult book i., line 337.

Πολυμήχανε, voc. sing. masc. of πολυμήχανος, ον, "of many expedients," "abounding in resources," "inventive," "ever ready," frequently occurring in Homer as an epithet of Ulysses.—From πολίς, and μηχανή, "a contrivance," "a scheme," &c.

LINE 175. Πολυκλήϊσι. Consult line 74.

LINE 179. Ἐρώει, 2 sing. pres. imper. act. of ἐρωέω, "to retreat," "withdraw," "delay." Strictly, "to flow," "stream," "burst out;" hence the substantive ἐρωή, of any quick motion, but the verb has this signification only of sudden checks; whence the meanings first given, namely, "to retreat," &c.

LINE 182. Ἐυνέηκε, Epic for συνῆκε, 3 sing. 1 aor. indic. act. of συνίημι "to understand," "to recognise." Literally, "to send bring, or set together," &c. Consult book i., line 8.

Ὅπα, accus. sing. of ὄψ, ὀπός, ἡ, "the voice," whether speaking, calling, or singing.—From ἔπω (radical form), ἔπος, εἶπεῖν.

LINE 183. Θέειν, Epic and Ionic for θεῖν, pres. infin. act. of θέω, "to run;" fut. θεύσομαι.—Hence θεός, "swift."—Akin to σεύω, where the *v* or *F* appears as in the future θεύσομαι. Compare Sanscrit *dhâv*.

Χλαῖναν, accus. sing. of χλαῖνα, ης, ἡ, "a woollen cloak." (Consult note.)—No doubt the root was the same as that of the Latin *lana*, "wool;" *læna*, with *χ* prefixed; whence also λῆνος, λάχνη, λάχνος, λάσιος: hence, likewise, χλανίς and χλαμύς.

Ἐκόμισσεν, Epic for ἐκόμισεν, 3 sing. 1 aor. indic. act. of κομίζω, "to take care of," "to take up and carry away," especially in order to keep or save, &c.; fut. κομίσω, Attic form κομιῶ: 1 aor. ἐκόμισα.—From κομέω, "to take care of," &c.

Book 2. Line 184–191.

LINE 184. Ἰθακήσιος, α, ον, Epic and Ionic η, ον, “*the Ithacensian*,” i. e., native of Ithaca, a small island of the Ionian Sea, between the coast of Epirus and the island of Cephallenia. It was the home of Ulysses. On the question whether the modern *Thiaki* is Homer’s Ithaca, consult *Nitzsch, Præf. ad Od.*, xviii.

Ὀπήδει, 3 sing. imperf. indic. act. of ὀπηδέω, “*to accompany*,” “*to follow after*,” Epic and Ionic for ὀπαδέω.—From ὀπαδός (Epic and Ionic ὀπηδός), “*an attendant*.”—Homer uses only the 3 sing. pres. ὀπηδεῖ, and the 3 sing. imperf. ὀπήδει, as in the present passage; the latter always without the augment

LINE 185. Ἀτρείδιω, Epic for Ἀτρείδου, gen. of Ἀτρείδης, ου, “*Atrideis*.” The old genitive form Ἀτρείδαο is contracted into Ἀτρείδω, and then the final syllable is opened again by the insertion of ε. (*Kühner*, § 261, 2.)

Ἀντίος. Consult book i., line 535.

LINE 186. Πατρώϊον. Consult note on line 46.

LINE 187. Χαλκοχιτώνων. Consult book i., line 371.

LINE 188. Ἐξοχον, accus. sing. masc. of ἔξοχος, ον, “*distinguished*,” “*prominent* ;” more literally, “*standing out*,” “*having one’s self standing forth to view*.”—From ἔξ and ἔχω.

Κιχείη, 3 sing. pres. opt. of κίχημι, a collateral and unused form of κιχάνω, “*to meet with*,” “*to light upon*,” “*to find*,” &c. Observe, however, that κιχάνω itself is a present used in the indicative only, the other moods following κίχημι. The Attic form is κιγχάνω. Consult book i., line 26.

LINE 189. Ἐρητύσασκε, 3 sing. of the iterative form (Epic and Ionic) of the 1 aor. indic. act. of ἐρητύω, “*to check*,” “*to restrain*,” and, consequently, for ἡρήτυσε. This iterative form, which occurs in the imperfect and two aorists, is an Epic and Ionic peculiarity, and is employed to denote a repeated action. (*Anthon’s enlarged Greek Grammar*, p. 379.)—Consult, as regards ἐρητύω, line 97.

LINE 190. Δαιμόνις, voc. sing. masc. of δαιμόνιος. Consult note, and also book i., line 561.

Δειδίσσεσθαι, pres. inf. of the middle deponent δειδίσσομαι, used only in this passage in a passive sense, “*to be terrified* ;” every where else as an active transitive, i. e., deponent verb, “*to terrify* ;” fut. δειδίξομαι.—From δείδω.

LINE 191. Κάθησο. Consult book i., line 565.

Ἴδρνε, 2 sing. pres. imper. of ἰδρύω, “*to cause to sit down* ;” fut. ἰδρύσω.—In the passive, “*to be seated*,” “*to be still*.”—From ἴζω, “*to cause to sit*.”

Book 2. Line 192-199.

LINE 192. Πω, adverb, "as yet." With the circumflex, (πῶ,) it signifies *where?* and is then said to be Sicilian Doric for ποῦ; —This πω appears to be a Doric genitive from the old radical ΠΟΣ, for πον or πόθεν.

Σάφα, poetic adverb, "clearly," from the adjective σαφής, "clear," &c. The common form is σαφῶς.

Οἶσθα. Consult book i., line 85.

Ἀτρεΐωνος, gen. sing. of Ἀτρεΐων, ωνος, "the son of Atreus." A patronymic, the same in force as Ἀτρεΐδης.

LINE 193. Πειρᾶται, 3 sing. pres. indic. mid. of πειράω, "to make trial of;" fut. πειράσω, &c.: in the middle, πειράομαι, "to make trial for one's self," i. e., for purposes best known to one's self, or for one's own private advantage.—From πείρα, "trial."

Ἰψεται, 3 sing. fut. of the middle deponent ἵπτομαι; strictly, "to press hard upon," "to press down," and then figuratively, "to afflict," "to harm," "to hurt," "to smite;" fut. ἵψομαι.—From the root ἵπος, "a burden," "a heavy pressure."

LINE 195. Χολωσύμενος, 1 aor. part. mid. of χολόω. Consult book i., line 9.

Ῥέξῃ, 3 sing. 1 aor. subj. act. of ῥέζω, "to do;" fut. ῥέξω.—Observe that ῥέζω is merely a transposed form of ἔρδω, and consult book i., line 315.

LINE 196. Διοτρεφέος, Epic and Ionic for διοτρεφοῦς, gen. sing. masc. of διοτρεφής, ἑς, "Jove-nurtured."—Consult book i., line 176.

LINE 197. Μητίετα, nom. sing. Epic and Æolic for μητιέτης. Consult book i., line 508. *counsellor*

LINE 198. Δήμου, gen. sing. of δῆμος, ου, ό, "the common people." Probably, at first, this word meant "a country district," "a tract of enclosed or cultivated land," and hence was opposed to πόλις: and, therefore, as in early times the common people were scattered through the country, while the chiefs held the city, it came to signify the lower orders, the commons, &c.—According to some, from δέμω, "to build," "to settle;" but better, perhaps, from δέω, "to bind," "to connect." (Consult Arnold, *Thucyd.*, vol. i., *Append.* 3.)

Βοόωντα, Epic and Ionic lengthened form for βόωντα, accus. sing. masc. pres. part. of βοάω. Consult line 97.

LINE 199. Ἐλάσασκεν, 3 sing. Epic and Ionic iterative form of 1 aor. indic. act. of ἐλαύνω, "to strike;" strictly, "to drive or urge on," and hence "to strike," as the most effectual mode of driving on; fut. ἐλάσω: 1 aor. ἤλασα: and hence ἐλάσασκεν is for ἤλασεν. Consult remarks εν ἐρητύσασκε, line 189.

Book 2. Line 199–205.

Ὀμοκλήσασκε, 3 sing. Epic and Ionic iterative form of 1 aor. indic. act. of ὀμοκλέω, “to reprove;” strictly, “to call out, shout to,” whether to encourage or upbraid, but mostly in the latter sense. Properly speaking, it refers to a number calling out, and so, in the plural, “to call out together;” though this signification, even in Homer, gave way to the other, where the verb is in the singular: fut. ὀμοκλήσω: 1 aor. ὠμόκλησα: and hence ὀμοκλήσασκε is for ὠμόκλησε. Homer however, never uses the augment. A rarer form of the verb is ὀμοκλάω.—From ὀμός, ὀμοῦ, and καλέω.

LINE 200. Ἀτρέμας, adverb, “quietly;” literally, “without trembling,” and so *moveless, fixed, &c.* Before a consonant it is written ἀτρέμα, and before a vowel ἀτρέμας.—From ἄ, priv., and τρέμω, “to tremble.”

Ἦσο, 2 sing. imperative of ἥμαι.

LINE 201. Ἀπτόλεμος, ον, “unwarlike,” poetic form for ἀπόλεμος.—From ἄ, priv., and πτόλεμος, Epic for πόλεμος.

Ἀναλκις, ιδος, ὁ, ἡ, “weak,” “cowardly.”—From ἄ, priv., and ἀλκή, “strength.”

LINE 202. Ἐναρίθμιος, ον, “counted in,” “reckoned in,” “taken into account,” “valued.”—From ἐν and ἀριθμός, “number.”

Ἐνί, poetic form for ἐν, both Epic and Attic, and occurring also in Ionic prose.

LINE 203. Πως, adverb, “by any means,” “at all.” With the circumflex it is interrogative, “how?” “in what way?”—Strictly speaking, πῶς is the adverb of πός, whence ποῦ, πῶ, ποῖ, &c.

Βασιλεύσομεν, 1 plur. fut. indic. act. of βασιλεύω, “to be king,” “to rule;” fut. βασιλεύσω.—From βασιλεύς.

LINE 204. Πολυκοιρανίη, ης, ἡ, Epic and Ionic for πολυκοιρανία, ας, ἡ, “the government of many.”—From πολὺς and κοίρανος, “a ruler.”

Κοίρανος, ον, ὁ, “a ruler,” “a leader,” “a commander.”—From κύρος, “supreme power,” “authority,” &c., like κοινός, from ξυνός. Akin to κᾶρα, κᾶρανος, as also to τύραννος.

LINE 205. Κρόνου, gen. sing. of Κρόνος, ον, ὁ, “Saturn,” son of Uranus and Gaia, husband of Rhea, and father of Jupiter, before whom he ruled in heaven until his son dethroned him. He reigned after this in Latium, and his time was the golden age. Later writers interpreted his name as equivalent to χρόνος, “time.”

Ἀγκυλομήτεω, Epic and Ionic for ἀγκυλομήτου, gen. sing. of ἀγκυλομήτης, ον, ὁ, ἡ, “crafty,” “wily.” more literally, “crooked of counsel.”—From ἀγκύλος, “crooked,” and αἵτις “counsel” (Consult note.)

Book 2. Line 206-213.

LINE 206. *Θέμιστας*, accus. plur. of *θέμις*, *ιστος*, *ῆ*, “a privilege,” &c. Consult book i., line 238, and book ii., line 73.

LINE 207. *Κοιρανέων*, pres. part. of *κοιρανέω*, “to act as chief,” “to be the leader,” &c.—From *κοίρανος*, “a leader,” “a chief,” &c.

Δίεπε, Epic and Ionic for *δίειπε*, 3 sing. imperf. indic. act. of *διέπω*, “to arrange,” “to manage an affair;” fut. *διέψω*.—From *διά* and *ἔπω*, “to be about or with,” “to be busied with,” &c.

LINE 208. *Ἐπεσσεύοντο*. Consult line 86.

LINE 209. *Ἥχη*, dat. sing. of *ῆχη*, *ῆς*, *ῆ*, “a tumult,” “a noise” of any sort, in Homer especially of the confused noise of a crowd, the roar of the sea, of trees in a wind, &c. It is mostly poetic; whereas *ἦχος* is more frequently in prose.

Πολυφλοίσβοιο. Consult book i., line 34, and also note on the same.

LINE 210. *Αἰγιαλῷ*, dat. sing. of *αἰγιαλός*, *οὔ*, *ό*, “the shore,” “the seashore.” According to some, from *ἄγνυμι*, “to break,” and *ἄλς*, “the sea,” and so, like *ἄκτῆ*, that on which the sea breaks; better, according to others, from *ἄτσω*, and *ἄλς*, like *αἰγίς*, that over which the sea rushes.

Βρέμεται, 3 sing. pres. indic. mid. of *βρέμω*, “to roar,” said of the waves, and corresponding in both form and meaning to the Latin *fremo*: in the middle *βρέμομαι*, with same signification as the active.—Akin to *βροντή*. Compare the Latin *fremo*, as above.

Σμαραγεῖ, 3 sing. pres. indic. act. of *σμαραγέω*, “to crash,” said of various loud noises, as of thunder, of the sea, of the battle of the Titans, &c., hence “to echo again,” “to re-echo.”—The word appears to be an onomatopœia, that is, formed in imitation of the sound to which it refers.

LINE 211. *Ἐζοντο*, 3 plur. imperf. indic. of *ἔζομαι*, “to seat one’s self;” fut. *ἐδοῦμαι*. Consult book i., line 48.

Ἐρήτυθεν. Consult line 99.

LINE 212. *Μοῦνος*, Epic and Ionic for *μόνος*, *η*, *ον*, “alone”

Ἀμετροεπής, *ές*, “intemperate of speech,” “immoderate in words;” or, according to Döderlein, “not measuring his words.”—From *ἀ* priv., *μέτρον*, “a measure,” and *ἔπος*.

Ἐκλάω, 3 sing. imperf. indic. act. of *κολαράω*, “to be loudly clamorous,” “to cry,” “shout,” “bawl,” &c.—Akin to *κολοιάω*, “to scream like a jackdaw,” and this from *κολοιός*, “a jackdaw.”

LINE 213. *Ἥσιν*, i. e., *ῆσιν*, Epic and Ionic for *αἷς*, dat. plur. fem. of *ῶς*, *ῆ*, *ὄν*, “his,” “her,” “i.e.”

Book 2. Line 213-219.

Ἄκοσμα, accus. plur. of ἄκοσμος, *ον*, "indecorous." Strictly, "without order," "disorderly," "confused." In Homer, however, it only occurs in a moral signification, "indecorous," "unseemly," "indecent," &c.—From ἄ, *priv.*, and κόσμος, "order."

Ἥδη, *i. e.*, ἤδη. Consult book i., line 70.

LINE 214. Μάψ. Consult line 120. *admit. shovaine*

Ἐριζέμεναι, Epic, Æolic, and Doric for ἐρίζειν, pres. infin. act. of ἐρίζω, "to contend;" fut. ἐρίσω.—From ἐρίς, "strife."

LINE 215. Εἴσαιτο, 3 sing. 1 aor. opt. mid. of the radical εἶδω, "to see."—Epic and Ionic, passive and middle, εἶδομαι, "to be seen," "to appear," "to seem;" 1 aor. εἰσάμην, &c.

Γελοῖτον, Epic and Ionic for γέλοιον, nom. sing. neut. of γέλοιος, *α, ον*, "laughable," "absurd," "a subject or cause for laughter."—From γέλως, "laughter."

LINE 217. Φολκός, *όν*, "bandy-legged." (Consult note.) A verbal form, which may be referred to ἔλκω, ὀλκός, as φοξός to ὀξύς, φοῖτος to οἶτος, &c. Compare the Latin *valgus*. The old derivation of the term, in its supposed sense of "squint-eyed," was from φάος, "the eye," and ἔλκω, "to twist," "to distort."

Χωλός, ἡ, *όν*, "lame," "halting," "limping."—From the same root as the Sanscrit *hval*, "titubare," "vacillare;" our "halt," "halting;" Latin *clodus*, *claudus*. (Pott, *Etymol. Forsch.*, p. 265.)

ὤμω, nom. dual of ὤμος, *ον, ό*, "the shoulder."

LINE 218. Κυρτώ, nom. dual masc. of κυρτός, ἡ, *όν*, "crooked," "curved," "bent."—Akin to the Latin *curvus*, English *curb*, &c.

Συνοχωκότε, nom. dual masc. of the part. of the old Epic and Ionic 2 perf. (with intransitive force) of συνέχω, "to hold together;" 2 perf. *συνόκωχα*: and hence *συνοχωκότε* is, by transposition, for *συνοκωχότε*. The 2 perf. is supposed to have been originally *σύνωχα*, whence, by reduplication, came *συνόκωχα*, and by transposition *συνόχωχα*.—From σύν and ἔχω, 2 perf. ὦχα, by reduplication ὄκωχα, by transposition ὄχωκα.

LINE 219. Φοξός, ἡ, *όν*, "pointed," "tapering to a point," applied to Thersites, and indicating, according to some, a species of sugar-loaf head.—From ὀξύς. Compare the remarks on *φολκός*, line 217.

Ἐην, Epic and Ionic for ἦν, 3 sing. imperf. indic. of εἶμι.

Ψεδνή, nom. sing. fem. of ψεδνός, ἡ, *όν*, "rubbed off," and so "spare," "thin," "scanty."—From ψέω, "to rub off."

Ἐπενήνοθε, 3 sing. perf. indic. of ἐπένθω or ἐπενέθω, "to lie upon." Consult Buttmann, *Irreg. Verbs*, p. 95, ed. Fishlake: *Lexil.*, p. 110, seqq.

Book 2. Line 219-228.

Λαχνη, ης, ἡ, "soft woolly hair."—The same as ἄχνη, akin to χλαῖνα, χλανίς, Latin *læna*, *lanā*.

LINE 221. Νεικεῖσσκε, 3 sing. imperf. indic. act. iterative form for ἐνελκει, from νεικέω, "to revile;" fut. νεικέσω.—From νεῖκος, "railing," "reproach," &c.

LINE 222. Ὀξέα, accus. plur. neut. of ὀξύς, εἶα, ὕ, taken adverbially.

Κεκληγώς, nom. sing. masc. 2 perf. part. of κλάζω, "to cry out," "to make a loud clamor," &c.; fut. κλάγξω: 1 perf. κέκλαγγα: 2 perf. κέκληγα, but only Epic. Consult book i., line 46.

Λέγε, Epic and Ionic for ἔλεγε, 3 sing. imperf. indic. act. of λέγω, "to utter."

Ὀνειδέα. Consult book i., line 291.

LINE 223. Ἐκπάγλως. Consult book i., line 268.

Κοτέοντο, Epic and Ionic for ἐκοτέοντο, 3 plur. imperf. indic. pass. of κοτέω, "to be incensed." Consult book i., line 181.

Νεμέσσηθεν, Epic and Doric for ἐνεμεσήθησαν, 3 plur. 1 aor. indic. pass. of νεμεσάω, Epic and Ionic for νεμεσάω, "to be indignant," "to be wroth." Strictly, to be indignant, &c., at undeserved good or bad fortune; and so, properly, of the gods: fut. νεμεσήσω.—From νέμεσις, "anger at any thing unjust or unfitting," &c.

LINE 224. Νείκεε, Epic and Ionic for ἐνείκει, 3 sing. imperf. indic. act. of νεικέω, "to revile," "to abuse." Consult line 221

LINE 225. Τέο, Epic, Doric, and Ionic for τίνος, gen. of interrogative τίς.

Ἐπιμέμφει, Epic and Ionic for ἐπιμέμφει, 2 sing. pres. indic. of the middle deponent ἐπιμέμφομαι, "to complain;" fut. ἐπιμέμψομαι.—From ἐπί and μέμφομαι, "to blame."

Χατίζεις, 2 sing. pres. indic. act. of χατίζω, "to want," "to have need of."—From χατέω, "to want."

LINE 226. Πλεῖαι, Epic and Ionic for πλέαι, from πλεῖος, for πλέος, "full."

Χαλκοῦ, gen. sing. of χαλκός, οὔ, ὄ. Consult book i., line 236.

LINE 227. Κλισίης, Epic and Ionic for κλισίαις, dat. plur. of κλισία, ας, ἡ, "a tent." Consult book i., line 306.

Ἐξαίρετοι, nom. plur. fem. of ἐξαίρετος, ον, "selected from."—From ἐξ and αἰρέω, "to take," "to choose."

LINE 228. Πρωτίστῳ, dat. sing. masc. of πρώτιστος, η, ον, poetic superlative of πρῶτος, "first of all," "first of the firsts." (Consult note.)

Πιολίεθρον, ον, τό, "a city." In form a diminutive from πόλις

Book 2. Line 228-237.

poetic for πόλις; but in usage just equal to πέλις. Frequent in Homer and Hesiod, never found, however, in the form πολίεθρον.

LINE 229. Ἐπιδεύει, Epic and Ionic for ἐπιδεύει, 2 sing. pres. indic. of the middle deponent ἐπιδεσθαι; fut. ἐπιδενήσομαι, "to be in want of," Epic and Ionic for ἐπιδέσθαι; fut. ἐπιδεήσομαι.

LINE 230. Ἴπποδάμων. Consult line 23.

Ἄποινα. Consult book i., line 13. *Λανθάνει*

LINE 231. Ἀγάγω, 1 sing. 2 aor. subj. act. of ἄγω, "to lead away."

LINE 232. Ἡέ, poetic, and especially Epic, for ἦ, "or."

Μίσγει, Epic and Ionic, with the shortened mood-vowel, for μίσγη, 2 sing. pres. subj. mid. of μίσγω, "to unite." Old form μίσγησαι: Epic and Ionic μίσγηαι (μίσγειαι): Attic μίσγη.—Akin to Latin misceo, German mischen, English mix, Sanscrit mischta.

LINE 233. Ἀπονόσφι, adverb, "apart."—From ἀπό and νόσφι, "apart," "aloof."

Κατίσχει, Epic and Ionic for κατισχῆ, 2 sing. pres. subj. mid. of κατίσχω, "to hold back," "to retain;" collateral form of κατέχω, the mood-vowel being shortened; consult note.

LINE 234. Ἀρχόν, accus. sing. of ἀρχός, οὔ, ό, "a leader," "a ruler."

Ἐπιθασκέμεν, Epic, Doric, and Æolic for ἐπιθάσκειν, pres. inf. act. of ἐπιθάσκειν, "to lead on," &c. (Consult note.)

LINE 235. Πέπωνες, voc. plur. of πέπων, ον, gen. ονος, "faint-hearted." Strictly, said of fruit, "cooked by the sun," i. e., ripe hence, in general, "mellow," "soft," and so, figuratively of persons "faint-hearted," "effeminate," &c.—The root is the same as πέσσω "to soften," of which πέπτω, "to cook," is another form.

Ἐλέγχεα, voc. plur. of ἔλεγχος, εος, τό, "a reproach," "a disgrace." In Homer especially, "shameful cowardice," the bitterest reproach in the heroic age. Not to be confounded with ἔλεγχος, ου, ό, "proof," "trial," &c.

Ἀχαιῖδες, Epic and Ionic for Ἀχαιῖδες, voc. plur. of Ἀχαιῖς, ἰδος, ἦ (Attic Ἀχαιῖς, ἰδος, ἦ), "a Grecian woman." The term is properly an adjective, γυνή being understood. So, Ἀχαιῖς, "the Achaian land:" supply γαῖα or γῆ.

LINE 236. Νεώμεθα, 1 plur. pres. subj. of νέμμαι, "to go back," "to return."

Ἐῶμεν, 1 plur. pres. subj. act. of ἐάω, ω, "to permit," &c.

LINE 237. Γέρα, accus. plur. of γέρας, "a prize," &c. Consult book i., line 118.

Πεσσέμεν, Epic, Doric, and Æolic for πέσσειν, pres. infin. of πέσσω

Book 2. Line 237-247.

to enjoy. Original meaning, "*to soften*," "*to make soft*;" hence, of the sun "*to ripen*;" and of artificial means, "*to boil*," "*to cook*," "*to dress*." then, of the action of the stomach, "*to digest*;" and hence, "*to feed on*," "*to brood over*," "*to enjoy*;" fut. πέψω: perf. pass. πέπεμμαι. Homer only uses the present.—The root, no doubt, is ΠΕΠ-, as appears from the collateral form πέπ-τω, and the derivative πότ-ανον, "*any thing baked*." It occurs, also, in the Sanscrit *bach*, with which compare the German *bach*en, and the Phrygian βέκ-ος.

LINE 238. Προσαμύνομεν, 1 plur. pres. indic. act. of προσαμύνω, "*to aid*," "*to come to the aid of one*;" fut. προσαμύνῶ, &c.—From πρόσ and ἀμύνω.

LINE 239. Ἦο, Epic and Ionic for οὗ, pronoun of the third person in a reflexive sense.

Φῶτα. Consult line 164.

LINE 240. Ἡτίμησεν, κ. τ. λ. Consult book i., line 11.

LINE 241. Χόλος, ου, ό. Consult book i., line 81.

Μεθήμων, ου, gen. ονος, "*careless*," "*remiss*."—From μεθίημι, "*to be remiss*."

LINE 242. Ἡ γὰρ ἄν, κ. τ. λ. Consult book i., line 232.

LINE 244. Ὡκα. Consult book i., line 402.

Παρίστατο, 3 sing. imperf. indic. mid. of παρίστημι, &c.

LINE 245. Ὑπόδρα. Consult book i., line 148.

Ἡνίπαπε, 3 sing. lengthened form of 2 aor. indic. act. of ἐνίπτω, "*to rebuke*;" fut. ἐνίψω: 2 aor. ἥνιπον, lengthened by the Epic writers into ἥνιπαπον.—Homer has also another 2d aorist, ἐνένιπτε, for which Buttmann, with Wernicke (*ad Tryphiod.*, p. 355), proposes every where to follow several MSS. in reading ἐνένιπε. (*Lexil.*, s. v. ἀνήνοθεν.)

LINE 246. Θερσίτῃ, voc. sing. of Θερσίτης, ου, ό, "*Thersites*."

Ἀκριτόμυθε, voc. sing. of ἀκριτόμυθος, ου, "*recklessly or confusedly talking*," "*a random babbler*." (Consult note.)—From ἀκριτος, "*un-arranged*," "*confused*," and μῦθος, "*any thing delivered by word of mouth*."

Λιγύς. Consult note, and also book i., line 248.

Ἀγορητής, οὔ, ό, "*a declaimer*;" generally, "*a speaker*," "*an haranguer*," before an ἀγορά, or public assembly.

LINE 247. Ἴσχεο, Epic and Ionic for ἴσχω, 2 sing. pres. imper. mid. of ἴσχω, "*to hold*," "*to check*," &c. Consult book i., line 214.

Οἶος. Consult book i., line 118

Book 2. Line 248–260.

LINE 248. Χερείοτερον, accus. sing. masc. of χερείοτερος, α, ον. Epic and Ionic η, ον, “*baser*,” poetic, and especially Epic comparative for χερείων, itself also an Epic form for χείρων, irregular comparative of κακός, but formed from the old positive χέρης.

Βροτόν, accus. sing. of βροτός, οὔ, ό, “*a mortal*.”—Akin to μορος, μορτός, Latin *mori*, *mors*, Sanscrit *mri*.

LINE 249. Ἀτρείδης, Epic and Ionic for Ἀτρείδαις, dat. plur. of Ἀτρείδης, ου, ό, “*Atrides*,” “*son of Atreus*.”—In the plural, Ἀτρείδαι, “*the Atridæ*,” “*the sons of Atreus*.”

LINE 251. Σφιν. Consult book i., line 73.

Φυλάσσοις, 2 sing. pres. opt. act. of φυλάσσω, “*to be on the watch for*.” More literally and commonly, “*to guard* ;” fut. φυλάξω.

LINE 252. Ἴδμεν, Epic, Doric, and Ionic for ἴσμεν, 1 plur. of οἶδα, “*I know*,” &c.—The regular forms, οἶδαμεν, οἶδατε, οἶδασι, appear only seldom in the Ionic and later writers. (Kühner, § 240, 1.)

LINE 253. Νοστήσομεν, 1 plur. fut. indic. act. of νοστέω, “*to return home* ;” fut. νοστήσω.—From νόστος, “*a return*.”

LINE 255. Ὀνειδίζων, nom. sing. masc. pres. part. of όνειδίζω, “*to heap abuse upon* ;” fut. όνειδίσω.—From όνειδος, “*abuse*,” “*reproach*.”

LINE 256. Κερτομέων, nom. sing. masc. pres. part. act. of κερτομέω, “*to taunt, mock, or sneer at*,” “*to scoff*,” &c. ; fut. κερτομήσω.—From κέρτομος, ον, strictly, “*heart-cutting*,” hence “*stinging*,” “*taunting*.”

LINE 257. Ἀλλ' ἔκ τοι, κ. τ. λ. Consult book i., line 212.

LINE 258. Ἀφραίνοντα, accus. sing. masc. pres. part. of άφραίνω, “*to play the fool*,” “*to be silly* ;” άφρανῶ.—From άφρων, “*silly*,” “*foolish*.”

Κιχησομαι, 1 sing. fut. indic. mid. of κιχανω, “*to catch*,” “*to find*.” Consult note, and also line 188.

LINE 259. Κάρη, Epic and Ionic for κάρα, τό, “*the head*.” Indeclinable in Homer, or, rather, used by him only in the nominative and accusative singular. Later writers, however, supplied the defective cases, as if κάρη were of the 1st declension, namely, κάρης, κάρη, κάρην.—Sanskrit *ciras*, *cirsha* (compare κόρη, “*the side of the head*,” “*the temple*”), with which compare Latin *cere-brum*, German *gehirn*, &c.

LINE 260. Τηλεμάχοιο, Epic and Ionic for Τηλεμάχου, gen. of Τηλεμαχος, ου, ό, “*Telemachus*,” son of Ulysses and Penelope ; so called, according to Eustathius (*ad Od.*, iv., 11), because rear-

Book 2. Line 260-266.

ed when his father was fighting afar; from *τῆλε*, “afar,” and *μαίχομαι*, “to fight.” When grown up, he sought his father, and was accompanied by Minerva, in the guise of Mentor. On his return to Ithaca he found his parent already there, and aided him in destroying the suitors.

Κεκλημένος *εἶην*, 1 sing. perf. opt. pass. of *καλέω*, “to call;” fut. *καλέσω*.

LINE 261. *Εἵματα*, accus. plur. of *εἶμα*, *ατος*, *τό*, “a vestment,” “a garment.”—From *ἐννυμι*, “to attire.”

Δύσω, 1 sing. fut. indic. act. of *δύω*, “to enter;” fut. *δύσω*: 1 aor. *ἔδυσα*. Observe that *δύω* has in the present, as also in the future and first aorist active, the transitive meaning, likewise, of “to wrap up,” and hence in the present passage, when united in translation with *ἀπό*, we have the signification “to strip.”

LINE 262. *Χλαῖναν*. Consult line 183.

Χιτῶνα, accus. sing. of *χιτῶν*, *ῶνος*, *ὁ*, “a tunic,” “an under-garment or frock,” answering in some measure to the Latin *tunica*, and said both of men and women. Consult note on line 42.

Αἰδῶ, accus. sing. of *αἰδώς*, *ός*, contracted *οὔς*, *ῆ*, “nakedness.”

Ἀμφικαλύπτει, 3 sing. pres. indic. act. of *ἀμφικαλύπτω*, “to cover,” “to cover all around.”—From *ἀμφί* and *καλύπτω*.

LINE 263. *Ἀφήσω*, 1 sing. fut. indic. act. of *ἀφίημι*, “to send away;” fut. *ἀφήσω*, &c.

LINE 264. *Πεπληγώς*, nom. sing. masc. part. 2 perf. of *πλήσσω*, “to strike,” “to whip,” “to chastise;” fut. *πλήξω*: 2 perf. *πέπληγα*.

Ἀεικέσσι, Epic for *ἀεικέσι*, dat. plur. fem. of *ἀεικής*, *ές*, “disgraceful,” “unseemly.” Consult book i., line 341.

Πληγῆσιν, Epic and Ionic for *πληγαῖς*, dat. plur. of *πληγή*, *ῆς*, *ῆ*, “a blow,” “a stripe.”—From *πλήσσω*, “to strike,” &c.

LINE 265. *Μετάφρενον*, *ον*, *τό*, “the back;” strictly, “the part behind the midriff” (from *μετά*, “after,” and *φρένες*, “the midriff”); hence “the part between the shoulder blades,” and, in general, “the back.”

Ὀμω, accus. dual of *ὤμος*, *ον*, *ὁ*, “the shoulder.”

LINE 266. *Πληξεν*, 3 sing. 1 aor. indic. act. of *πλήσσω*, “to strike;” fut. *πλήξω*: 1 aor. *ἔπληξα*: Epic and Ionic *πληξα*, with out augment.

Ἰδνώθη, 3 sing. 1 aor. indic. pass. of *ιδνῶω*, “to bend,” “to crouch,” “to bow.”—Observe that the passive aorist has here a middle force. “to bend one’s self,” “to double one’s self up.”

Book 2. Line 266-273

Θαλερόν, nom. sing. neut. of θαλερός, ἄ, ὄν Epic and Ionic ἦ, ὄν. Consult note.)—From θάλλω, “to bloom,” “to be luxuriant,” &c.

Ἐκπεσε, Epic and Ionic for ἐξέπεσε, 3 sing. 2 aor. indic. act. of ἐπίπτω, “to fall from,” &c.; fut. ἐκπτώσω: 2 aor. ἐξέπεσον.

LINE 267. Σμῶδιξ, ιγγος, ἦ, “a weal,” “a swollen bruise,” especially from a blow, answering to the Latin *vibex*.

Αἱματόεσσα, Epic and Ionic for αἱματοῦσσα, nom. sing. fem. of αἱματόεις, ὅεσσα, ὅεν, Epic and Ionic for αἱματοῦς, αἱματοῦσσα, αἱματοῦν “bloody.”—From αἷμα.

LINE 268. Τάρβησεν, Epic and Ionic for ἐτάρβησεν, 3 sing. 1 aor. indic. act. of ταρβέω, “to be terrified,” “to be alarmed,” “to fear;” fut. ταρβήσω. An intransitive verb.—From τάρβος, “fright,” “alarm,” “terror.”

LINE 269. Ἀλγῆσας, nom. sing. 1 aor. part. act. of ἀλγέω, “to suffer pain.”—From ἄλγος, any pain, whether of body or of mind.

Ἀχρεῖον, accus. sing. neut. of ἀχρεῖος, ὄν, rarely α, ὄν, “useless,” “unprofitable,” “good for nothing.” Homer uses the word twice: viz., of Thersites, in the present passage, after being beaten by Ulysses, “having looked foolishly,” or, more closely, “having given a helpless or puzzled look” (consult note); and of Penelope, trying to disguise her feelings, ἀχρεῖον ἐγέλασσε, “she laughed without use or cause,” i. e., made a forced laugh. (Od., xviii., 163.)—From ἀ, priv., and χρεία, “use.”

Ἀπομόρξατο, Epic and Ionic for ἀπεμόρξατο, 3 sing. 1 aor. indic. mid. of ἀπομόργνυμι, “to wipe away;” fut. ἀπομόρξω.—In the middle, ἀπομόργνυμαι, “to wipe away from one’s self;” fut. ἀπομόρξομαι: 1 aor. ἀπεμορξάμην.—From ἀπό and ὁμόργνυμι, “to wipe.”

LINE 270. Ἀχνύμενοι, nom. plur. masc. pres. part. mid. of ἄχνυμαι, “to grieve,” “to trouble one’s self.” Only used in present and imperfect.—From ἄχος, “grief,” &c.

Γέλασαν, Epic and Ionic for ἐγέλασαν, 3 plur. 1 aor. indic. act. of γελάω, “to laugh;” fut. γελάσω: 1 aor. ἐγέλασα.

LINE 271. Εἶπεσκεν, 3 sing. iterative form of the 2 aor. of the radical ἔπω, “to say,” “to speak;” 2 aor. εἶπον, iterative εἶπεσκον. Consult remarks on ἐρητύσασκε, line 189.

LINE 272. Μυρία. Consult book i., line 2.

Ἑσθλά. Consult book i., line 108.

Ἐοργεν, 3 sing. 2 perfect of ἔρδω, “to do,” “to perform;” fut. ἔρξω: 2 perf. ἔοργα.

LINE 273. Ἐξάρχων, nom. sing. masc. pres. part. act. of ἐξάρχω, “to originate,” “to begin,” &c.; fut. ἐξάρξω.—From ἔξ and ἄρχω, “to begin.”

Book 2. Line 273-282.

Κορύσσω, nom. sing. masc. pres. part. act. of κορύσσω, "to arouse" Strictly, "to arm with helm," "to helm" (consult note); fut. κορύξω —From κόρυς, "a helmet."

LINE 274. Ἐρεξεν, 3 sing. 1 aor. indic. act. of ῥέζω, "to do," &c.; fut. ῥέξω: 1 aor. ἔρεξα. Consult book i., line 444.

LINE 275. Λωβητῆρα, accus. sing. of λωβητήρ, ἦρος, ὁ, "a slanderer," "a reviler."—From λωβάομαι, "to insult," "to revile," "to outrage;" and this from λώβη, "outrage," "insult," &c.

Ἐπεσβόλον, accus. sing. masc. of ἐπεσβόλος, ον, "of unbridled tongue," "abusive." Strictly, "throwing words about."—From ἔπος and βάλλω.

Ἐσχε, 3 sing. 2 aor. indic. act. of ἔχω, "to restrain," &c. More literally, "to hold in," i. e., "to check."

Ἀγοράων, Epic and Ionic for ἀγορῶν, gen. plur. of ἀγορά, ᾱς, ἡ, "an harangue," &c.

LINE 276. Θῆν, enclitic particle, used chiefly in Epic, rarely in Attic poetry: akin to δῆ, and expressing strong conviction; "assuredly." (Consult note.)

Ἀνησει, 3 sing. fut. indic. act. of ἀνίημι, "to excite." Literally, "to send up or forth," hence, "to let go," "to let loose" (as a dog); "to set upon," "to excite," &c.; fut. ἀνήσω, &c.—From ἀνά and ἵημι.

Ἀγῆνωρ, ορος, ὁ, ἡ, "insolent." Literally, "manly" (from ἄγα and ἀνήρ); but, in Homer, frequently with the collateral notion of "headstrong, haughty, insolent," &c.

LINE 277. Ὀνειδείους, dat. plur. masc. of ὀνειδείος, ον, "abusive," &c. —From ὀνειδος, "abuse," "reproach," &c.

LINE 278. Φάσαν, Epic and Ionic for ἔφασαν, 3 plur. imperf. indic. act. of φημί.

Πτολίπορθος, ον, "city-sacking."—From πτόλις, old form for πόλις, and πέρθω, "to sack."

LINE 279. Γλαυκῶπις. Consult book i., line 206.

LINE 280. Εἰδομένη, nom. sing. fem. pres. part. mid. of εἶδω. Consult line 22.

Σιωπᾶν, pres. infin. act. of σιωπάω, "to be silent;" fut. σιωπήσομαι: 1 aor. ἐσιώπησα.

Ἀνώγει, Epic and Ionic for ἡνώγει, 3 sing. pluperf. indic. act. assigned to ἄνωγα, an old Epic perfect with a present signification, "I command," "I order;" hence ἀνώγειν, "I commanded," "I ordered."—Derivation uncertain. Buttmann derives it from an old root ἄγγω, but connecting it with ἀγγέλλω.

LINE 282. Ἐπιφράσσαιτο, Epic and Ionic for ἐπιφράσαιντο, 3 plur

Book 2. Line 282-291.

1 aor. opt. mid. of ἐπιφράζω, "to say besides." But more usually ἐπιφράζομαι, in the middle, "to ponder upon," "to perceive," "to understand."—From ἐπί and φράζω. Consult book i., line 83.

LINE 283. Ὁ σφιν ἐϋφρονέων, κ. τ. λ. Consult book i., line 73.

LINE 285. Ἐλέγχιστον, accus. sing. masc. of ἐλέγχιστος, η, ον, irreg. ular superlative of ἐλεγχής, "most disgraced," "most visited with reproach."—From ἐλεγχος, "reproach," &c.

Θέμεναι, Epic, Æolic, and Doric for θείναι, 2 aor. infin. act. of τίθημι, &c.

Μερόπεσσι, Epic and Ionic for μέροψι, dat. plur. of μέροψ, οπος Consult book i., line 250.

LINE 286. Ἐκτελέονσιν, Epic and Ionic for ἐκτελοῦσιν, 3 plur. pres. indic. act. of ἐκτελέω, "to fulfill," "to perform;" fut. ἐκτελέσω.—From ἐκ and τελέω.

Ὑπόσχεσιν, accus. sing. of ὑπόσχεσις, εως, ἡ, "a promise."—From ὑπισχνέομαι.

Ὑπέσταν, Epic and Æolic for ὑπέστησαν, 3 plur. 2 aor. indic. act. of ὑφίστημι, "to stand under," "to undertake;" fut. ὑποστήσω: perf. ὑφέστηκα.—From ὑπό and ἵστημι.

LINE 287. Στείχοντες, nom. plur. pres. part. act. of στείχω, "to come," "to go," "to proceed;" especially, "to go one after another," "to go in line or order," i. e., to battle, &c.; fut. στείξω: 1 aor. ἔστειξα: 2 aor. ἔστιχον.—The root appears to be found in the Latin *ve-stig-ium*.

Ἴπποβότοιο, Epic and Ionic for ἵπποβότου, gen. sing. of ἵππόβοτος, ον, "steed-nurturing;" more literally, "fed on by horses," i. e., good for their grazing.—From ἵππος and βόσκειν, "to feed."

LINE 288. Ἴλιον ἐκπέρσαντ', κ. τ. λ. Consult line 113.

LINE 289. Νεαροί, nom. plur. masc. of νεαρός, á, óν, "young." Mostly a poetic term, or else occurring in late prose, as in Plutarch.

Χῆραι, nom. plur. fem. of χῆρος, α, ον, also ος, ον, "widowed;" literally, "bereaved," "bereft."—The root XH-, XHP-, occurs in the Sanscrit *hâ, hî*, "to desert," "to abandon," so that χῆρος is strictly "deserted," "left."

LINE 290. Ὀδύρονται 3 plur. pres. indic. of middle deponent ὀδύρωμαι, "to wail," "to mourn," &c. No active ὀδύρω occurs.—From the same root as δύη, "misery," &c., and ὀδύνη, "pain," "distress."

LINE 291. Ἀνιθέντα, Epic and Ionic for ἀνιαθέντα, accus. sing. masc. 1 aor. part. pass. of ἀνιάω, "to distress," "to trouble," "to

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ἄνποι, "to expose to privations," &c.; fut. ἀνιάσω: 1 aor. ἠνίασα: 1 aor. pass. ἠνιάθην: Epic and Ionic ἀνιήσω, ἀνιήσα, ἀνιήθην, &c.

LINE 292. Μῆνα, accus. sing. of μῆν, μηνός, ὁ, "a month."—From μῆν comes μῆνη, and these, with our moon, the German *mond*, and Latin *men-sis*, may all be traced to the Sanscrit *mā*, "to measure." The Persian word for month is also *māh*. (Pott, *Etymol. Forsch.*, i., p. 194.)

Ἡς, gen. sing. fem. of the possessive ὅς, ἥ, ὅν, "his, her, its."

LINE 293. Ἀσχαλάα, Epic and Ionic for ἀσχαλάα, 3 sing. pres. indic. act. of ἀσχαλάω, "to be vexed," "to be grieved," &c. Only used in the present, of which Homer has, besides ἀσχαλάα, the following irregular forms: 3 plur. ἀσχαλόωσι: infin. ἀσχαλάαν: part. ἀσχαλόων. He also once has the form ἀσχάλλω. (*Od.*, ii., 193.) Both forms occur now and then in the tragic writers. The form ἀσχάλλειν is found in Herodotus (iii., 152), and late prose: sometimes even in Attic prose.—According to Dindorf and Grashof, akin to ἄχος, as ἴσχω to ἔχω.

Πολυζύγω, dat. sing. fem. of πολύζυγος, ον, "of many benches," "many-benched;" referring to the rowers' benches.—From πολύς and ζυγόν, "a rowing bench."

Ἀελλαι, nom. plur. of ἄελλα, ης, ἥ, "a blast," "a tempest."—Probably akin to εἶλω, "to drive."

LINE 294. Χειμέριαι, nom. plur. fem. of χειμέριος, α, ον, "wintry," "stormy."—From χεῖμα, "winter," the root of which is XI-, or hi-, which appears in χιών, "snow." Compare the Sanscrit *himan*, "snow," whence the *Himalaya* mountains, i. e., the house of snow; also Mount *Imäus*, and likewise *Emodus*. The Latin *hiems* is related to χεῖμα, as *hir* to χεῖρ, *heres herinaceus* to χήρ.

Εἰλέωσιν, Epic and Ionic for εἰλῶσιν, 3 plur. pres. subj. act. of εἰλέω, ὦ, "to hem, shut, or coop in" (consult note); fut. εἰλήσω.

Ὅρινομένη, nom. sing. fem. pres. part. pass. of ὀρίνω, "to agitate;" fut. ὀρίνω.—In passive, ὀρίνομαι, "to be agitated," "to be troubled."—Akin to ὄρω; ὄρνυμι.

LINE 295. Εἵνατος, Epic and Ionic for ἐννατος, "the ninth."

Περιτροπέων, nom. sing. masc. pres. part. of περιτροπέω, "to revolve," Epic and Ionic collateral form of περιτρέπω.

Ἐνιαυτός. Consult line 134.

LINE 296. Μιμνόντεσσι, Epic and Ionic for μίμνουσι, dat. plur. pres. part. of μίμνω, "to remain," lengthened by reduplication from μένω, and, therefore, shortened from μιμένω. It is used for

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μενω, when the first syllable is wanted to be long, and hence is only poetic, and only employed in the present and imperfect.

Νεμεσίζομαι, 1 sing. pres. indic. of middle deponent νεμεσίζομαι (like νεμεσάω), "to be angry with one," "to blame one."—Compare remarks on νεμεσάω, line 223.

Κορωνίσιν, dat. plur. of κορωνίς, ἴδος, ἥ, "of bending stern,"
LINE 297. "curved," "bending," "crooked-beaked;" in Homer an epithet always applied to ships from the outline of their prow and stern, especially the latter.—From κορώνη, the curved stern of a ship, especially the crown, ornamented top of it.

Ἐμπης. Consult book i., line 562.

Δηρόν, accus. sing. neut. of δηρός, ἄ, ὄν, "long," used adverbially, which is commonly the case in Homer.—From δῆν, "long," "for a long time."

Κενεόν, accus. sing. neut. of κενεός, ἥ, ὄν, Epic and Ionic for κενός, ἥ, ὄν, "empty," "empty-handed," used adverbially.

Τλῆτε, 2 plur. 2 aor. imper. act. of τλάω, "to endure," "to
LINE 299. bear;" strictly, "to take upon one's self."—Observe that τλαω is a radical form never found in the present, this being replaced by the perfect τέτληκα, or the verbs τολμάω, ἀνέχομαι, ὑπομένω, &c., fut. τλήσομαι: 2 aor. ἔτλην (as if there were a present τλῆμι, which there is not. *Pors., Phæn.*, 1740): 2 aor. imper. τλῆθι: perf., with present signification, τέτληκα.—Τλ-άω is radically the same as τολ-μάω, Sanscrit *tul*, Latin *tul-isse*, *tol-erare*, (*t*)*latus*, &c.

Μείναρε, 2 plur. 1 aor. imper. act. of μένω, "to remain;" fut. μενω: 1 aor. ἔμεινα..

Δαῶμεν, 1 plur. 2 aor. subj. pass. of δάω, an old root, with the signification of "to teach," "to learn," the latter of which meanings applies here. To this sense of "to learn" belong the future δάησομαι: the perfect forms δεδάηκα, δεδαηκώς, δεδαημένος: the 2 aor. pass. ἐδάην, subj. δαῶ, δαείω, infin. δαῆναι, δαήμεναι, part. δαείς.—Akin to δῆω, Latin *di-sco*. Consult *Pott, Etymol. Forsch.*, i., p. 185.

Ἐτεόν, accus. sing. neut. of ἔτεός, ἄ, ὄν, "true." Homer
LINE 300. only employs the neuter, and usually as an adverb, "in truth," "really," "verily," answering to the Latin *revera*; more rarely, as in the present passage, with the meaning of "truly." Seemingly never found as a masculine or feminine adjective. The Ionians also use the dat. fem. ἔτεῃ as an adverb, "in truth."

Μαντεύεται, 3 sing. pres. indic. of the middle deponent μαντεύομαι "to divine," "to predict;" fut. μαντεύσομαι —From μάντις, "a seer," "a predictor."

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LINE 301. Ἰδμεν. Consult book i., line 124.

Μάρτυροι, nom. plur. of μάρτυρος, ον, ό, "a witness." Older
LINE 302. Epic form for μάρτυς. The grammarian Zenodotus
wholly rejected this form.

Κῆρες, nom. plur. of Κήρ, κηρός, ή, "the goddess of death," also
"goddess of fate," especially as bringing violent death; often occur-
ring in Homer, who sometimes, as in the present instance, has also
the plural Κῆρες, "the Fates."

Ἐβαι. Consult book i., line 391.

Χθιζά, adverb, "yesterday."—From χθιζός, ή, όν, "of yes-
LINE 303. terday," and this from χθές.—Observe that χθές is the
Sanskrit *hyas*, Latin *hesi* and *hesiternus*, afterward *heri* and *hesternus*.
Compare the German *gestern*, English *yestreen*, *yesterday*, &c.

Πρώϊζα, adverb, "the day before yesterday."—From πρώϊζος, and
this from πρωϊ.

Αὐλίδα, accus. sing. of Αὐλίδς, ίδος, ή, "Aulis," a small place in
Bœotia, near which was a large harbor, where the Grecian fleet had
their rendezvous before sailing against Troy, and where they were
detained by head winds until Iphigenia was sacrificed to Diana by
Agamemnon, the father of the former. It was situate on the shores
of the Euripus, and nearly opposite to Chalcis in Eubœa. The
modern name of the harbor is *Vathi*.

Ἦγερέθοντο, 3 plur. imperf. indic. of ἠγερέθομαι, Epic form
LINE 304. of ἀγείρομαι, as a passive verb, "to be gathered together"
Homer uses it only in the 3 plur. present and imperfect.

Κρήνην, accus. sing. of κρήνη, ης, ή, "a spring," "a fount-
LINE 305. ain."—From the same root as κρουνός, "a spring," and
perhaps κύρα, κάρηνον, like the Latin *caput aquæ*.

Βωμούςς, accus. plur. of βωμός, οῦ, ό, "an altar." Consult book i.,
line 440.

Ἐρδομεν, 1 plur. imperf. indic. act. of ἔρδω, "to offer up."
LINE 306. Consult book i., line 315.

Τελήεσσας. Consult book i., line 315.

Ἑκατόμβας. Consult book i., line 65.

Πλατανίστῳ, dat. sing. of πλατάνιστός, οῦ, ή, "a plane
LINE 307. tree." Same as πλατῆνος, "the Oriental plane." Latin
platanus, a tree of the maple kind.—From πλάτος, "breadth;" πλα-
τύς, "broad;" because of its broad leaves and spreading form.

Ῥέν, Epic and Ionic for ἔρρεν, 3 sing. imperf. indic. act. of ῥέω,
"to flow;" fut. ῥεύσομαι: 1 aor. ἔρρενσα. In Attic, more usually
fut ῥνήσομαι and 2 aor. ἔρρύην, always in an active signification.

Book 2. Line 307-312.

nence is formed the perfect ἐρρύηκα.—The root is PE-, PY-, Sanscrit *sru*.

Ἀγλαόν, nom. sing. neut. of ἀγλαός, ἡ, όν, “limpid,” “clear.” An old Epic and Lyric word, being found only twice or thrice in the Attic poets.—Akin to αἰγλη, “brightness,” and ἀγάλλομαι.

LINE 308. Ἐφάνη, 3 sing. 2 aor. indic. pass., in a middle sense, of φαίνω, “to show;” fut. φανῶ: 1 aor. ἔφηνα: later perfect πέφαγκα. In the middle, φαίνομαι, “to appear,” i. e., to show one’s self: 2 aor. pass. ἐφάνην.—Lengthened from root ΦΑ-, which appears in φάος, “light.” Compare Sanscrit *bhā*, “lucere.” (*Pott, Etymol. Forsch.*, i., 194.)

Σῆμα, ατος, τό, “a sign,” “omen.”—Probably connected with θεά and θεάομαι, by the common Laconian change of θ into σ, and so, strictly, “that by which something is seen.”

Δράκων, οντος, ό, “a dragon,” “a large serpent.” A species of Homeric creation. The poet describes it as a creature of huge size, coiled like a snake, of blood-red color, or shot with many changing tints: indeed, in *Il.*, xi., 40, he describes a three-headed one.—Supposed to come from δέρκω, “to look earnestly or piercingly;” 2 aor. ἔδρακον: part. δρακών, from its fabled keenness of vision.

Νῶτα, accus. plur. of νῶτον, ον, τό, “the back.” Consult line 159

Δαφεινός, όν, late also ἡ, όν, “all blood-red.”—From δα, intensive, and φοινός, “blood-red,” and this from φόνος, “bloodshed,” &c.

LINE 309. Σμερδαλέος, α, ον, Ionic η, ον, “fearful to the view,” “terrible to behold.”

Ἦκε, 3 sing. 1 aor. indic. act. of ἵημι, “to send;” fut. ἥσω: 1 aor. ἦκα.

Φόωςδε, adverb, “to the light,” “into the light.”—From φῶς, lengthened Epic form of φῶς, which is itself contracted from φάος, and the suffix δε, denoting motion toward.

LINE 310. Ὑπαῖξας, nom. sing. masc. 1 aor. part. of ὑπαῖσσω, “to glide from under;” fut. ὑπαῖξω.—From ὑπό and αἶσσω.

Ὅρουσεν, Epic and Ionic for ὠρουσεν, 3 sing. 1 aor. indic. act. of ὀρούω, “to dart forward;” fut. ὀρούσω: 1 aor. ὠρουσα.—From ὀρω “to arouse,” “to excite.”

LINE 311. Ἔσαν, Epic and Ionic for ἦσαν, 3 plur. imperf. of εἶμι.

Στρουθοῖο, Epic and Ionic for στρουθοῦ, gen. sing. of στρουθός, οὔ, ό and ἡ, “a sparrow.”

Νεοσσοί, nom. plur. of νεοσσός, οὔ, ό, “a young bird;” hence νεοσσοί, “the young ones.”—From νέος.

LINE 312. Ὀζω, dat. sing. of ὄζος, ον, ό, “a bough,” “a branch.”—

Book 2. Line 312-318.

Perhaps akin to ὄσχος, the German *ast*, and, according to Pott, to *angere*. (*Etymol. Forsch.*, i., 223.)

Πετάλοις, dat. plur. of πέταλον, ου, τό, "a leaf." In the dative plural it forms πέταλσι as well as πετάλοις. (*Buttmann, Ausf. Gr.*, § 56, *Anm.*, 13, n.)—From πετάννυμι, "to spread out," "to expand."

Ὑποπεπτηῶτες, Epic and Ionic syncopated form for ὑποπεπτηκότες nom. plur. masc. perf. part. act. of ὑποπτήσσω, "to cower beneath," "to crouch under;" fut. ὑποπτήξω : perf. ὑποπέπηκα.—From ὑπό and πτήσσω, "to crouch," "to cower down."

Ἐλεεινά, accus. plur. neut. of ἐλεεινός, ἡ, όν, "piteous,"
LINE 314. "pitiable," taken adverbially, "piteously."—From ἔλεος "pity," "compassion."

Κατήσθιε, 3 sing. imperf. indic. act. of κατεσθίω, "to devour," "to eat up;" fut. κατέδομαι.—From κατά and ἐσθίω, "to eat."—To this verb κατέφαγον is assigned as a second aorist.

Τετριγῶτας, Epic and Ionic for τετριγότας, accus. plur. masc. perf. part. of τρίζω, "to twitter," "to cry sharp and shrilly;" fut. τρίζω : perf., with present signification, τέτριγα.

Ἀμφεποτάτο, 3 sing. imperf. indic. of the middle deponent
LINE 315. ἀμφιποτάομαι, "to fly or flutter around."—From ἀμφί, and ποτάομαι, Epic and Attic-poetic form for πέτομαι, "to fly."

Ἐλελιζάμενος, 1 aor. part. mid. of ἐλελίζω, "to wind," "to
LINE 316. twirl round," &c. ; fut. ἐλελίξω.—In the middle, "to wind one's self round," "to form one's self into a coil."

Πτέρυγος, gen. sing. of πτέρυξ, υγος, ἡ, "a wing."—From πτερόν, "a wing."

Ἀμφιαχυῖαν, accus. sing. fem. irregular perfect participle of ἀμφιάχω, "to sound on all sides," "to make a loud cry round about;" fut. ἀμφιαχήσω : perf. ἀμφίαχα : perf. part. ἀμφιαχώς, υῖα, ός.—From ἀμφί and ἰάχω, "to cry aloud."

Ἐφαγε, 3 sing. 2 aor. indic. act., with no present φάγω in
LINE 317. use, but used as the 2d aor. of ἐσθίω, "to eat," which is itself only used in the present and imperfect ἥσθιον, other tenses being supplied by ἔδω, and the aorist being, as already remarked, ἔφαγον.

Ἀρίζηλον, accus. sing. neut. of ἀρίζηλος, ου, also η, ου,
LINE 318. Epic form for ἀρίδηλος, "very conspicuous."—From ἀρι-, intensive, and δηλος, "manifest," &c. (Consult note.)

Ἐφηνεν, 3 sing. 1 aor. indic. act. of φαίνω, "to show," "to display to view."

Book 2. Line 319-331.

LINE 319. Λᾶαν, accus. sing. of λᾶας, gen. λᾶος, dat. λᾶϊ, accus. λᾶαν, "a stone."

Ἀγκυλομήτεω, Epic and Ionic for ἀγκυλομήτης, ου, ό. Consult line 205.

LINE 320. Ἑσταότες, Epic and Ionic syncopated form for ἐστηκότες, nom. plur. masc. perf. part. act. of ἵστημι, "to place," &c.; fut. στήσω: perf. ἕστηκα, with intransitive force, "I stand."

Θαυμάζομεν, Epic and Ionic for ἐθαυμάζομεν, 1 plur. imperf. indic. act. of θαυμάζω, "to wonder;" fut. θαυμάσω: perf. τεθαύμακα.

Ἐτύχθη, 3 sing. 1 aor. indic. pass. of τεύχω, "to do," &c. Consult line 101.

LINE 32. Πέλωρα, nom. plur. neut. of πέλωρον, ου, τό, "a prodigy." —From πέλωρ, τό, indeclinable, "a monster," "a prodigy," and this probably from πέλω.

Ἑκατόμβας. Consult book i., line 65.

LINE 322. Θεοπροπέων. Consult book i., lines 85 and 109.

LINE 323. Τίπτ'. Consult book i., line 202.

Ἀνέω, adverb, "without a sound," "mute." Less correctly written ἀνέφ, as if a nominative plural from the obsolete adjective (Attic form) ἀνεως, gen. ἀνεω, ό, ἡ. (Consult note.)

Καρηκομόωντες. Consult line 11.

LINE 324. Τέρας, accus. sing. of τερας, ατος, Epic αος, τό, "a sign," "a wonder," "a marvel." Nom. plur. τέρατα, Epic τέραα: gen. τερῶν, Epic τεράων: dat. τέρασι, Epic τεράεσσι.—Akin to τέρμα

Μητίετα, nom. sing.—Consult book i., lines 175, 508, &c.

LINE 325. Ὀψιμον, accus. sing. neut. of ὄψιμος, ου, "late in coming." Poetic form of ὄψιος.—From ὀψέ, "late."

Ὀψιτέλεστον, accus. sing. neut. of ὀψιτέλεστος, "late of fulfillment," "to be late fulfilled."—From ὀψέ and τελέω, "to fulfill," "to accomplish."

Ὀλεῖται, 3 sing. fut. mid. of ὀλλυμι, "to destroy."—Middle, ὀλλῶμαι, "to perish," "to pass away;" fut. ὀλοῦμαι: 2 aor. ὠλόμην.

LINE 328. Τοσσαῦτα, Epic for τοσαῦτα, accus. plur. of τοσοῦτος, τοσαύτη, τοσοῦτο, "so many," "so much."

Πτολεμίζομεν, 1 plur. fut. indic. act. of πτολεμίζω, Epic form for πολεμίζω, "to war," "to wage war;" fut. πτολεμίζω.—From πτόλεμος, Epic form for πόλεμος.

LINE 330. Τελεῖται, 3 sing. pres. indic. pass. of τελέω, "to accomplish;" fut. τελέσω.

LINE 331. Μίμνετε, 2 plur. pres. imper. of μέμνω, "to remain." Consult line 295.

Book 2. Line 331-339

Ευκνήμιδες. Consult book i., line 17.

LINE 332. *Εἰσόκεν*, conjunction, "until." In Homer usually joined with the subjunctive or future indicative.—Compounded of *εἰς ὃ κεν* or *κε*.

LINE 333. *Ἰαχον*, 3 plur. imperf. indic. act. of *ἰάχω*, "to shout;" fut. *ἰαχήσω*: perf. *ἰαχα*.—Probably from *ἰα*, "a voice," "a cry."

LINE 334. *Κονάβησαν*, Epic and Ionic for *ἐκονάβησαν*, 3 plur. 1 aor. indic. act. of *κοναβέω*, "to resound," "to ring;" fut. *κοναθήσω*: 1 aor. *ἐκονάβησα*.—From *κόναβος*, "a resounding," "ringing," and this, according to Buttmann, from *κόμπος*, "a noise," "din," &c.

Ἀυσάντων, gen. plur. masc. 1 aor. part. act. of *αὔω*, "to shout;" fut. *αὔσω*: 1 aor. *ἤυσα* (for, in the present and imperfect, *av-* is a diphthong; but in the future *āv*, and in aor. two syllables).—The root in Sanscrit is *wa*, "to blow," &c.

LINE 336. *Γερήνιος*, ὁ, "the Gerenian," an Homeric epithet of Nestor. (Consult note.)

Ἴππότηα, Epic and Æolic nominative (gen. *ἱππότηας*) for *ἱππότηης*, ον, ὁ, "ruler of steeds;" more literally, "a horseman," "a driver of steeds," &c.—From *ἵππος*.

LINE 337. *Ἀγοράασθε*, Epic lengthened form for *ἀγοράσθε*, 2 plur. pres. indic. of the middle deponent *ἀγοράομαι*, "to harangue;" more literally, "to meet in assembly," "to sit in debate," &c.; fut. *ἀγοράσομαι*: Epic and Ionic *ἀγορήσομαι*, &c.—From *ἀγορά*, "an assembly," Epic and Ionic *ἀγορή*.

LINE 338. *Νηπιάχοις*, dat. plur. masc. of *νηπίαχος*, ον, "infant," "young." Poetic form for *νήπιος*, "infant," the *-αχος* being a mere termination. Consult line 38.

Μέλει, 3 sing. pres. indic. act. (impersonal form) of *μέλω*, "to be a care to," "to be an object of concern to;" fut. *μελήσω*.—Akin to *μέλλω*. Consult book i., line 564.

Πολεμήϊα, Epic and Ionic for a supposed form *πολέμεια*, nom. plur. neut. of *πολεμήιος*, ον, "warlike," "appertaining to war," Epic and Ionic for a supposed form *πολέμειος*.—From *πόλεμος*.—The common form is *πολέμιος*.

LINE 339. *Πῇ*, interrogative adverb, "whither," equivalent here to *ποῦ*, and the dative, in fact, of an obsolete form *πός*, of which *πῶς* is the adverb.

Συνθεσῖαι, nom. plur. of *συνθεσία*, ας, ἡ, "an agreement."—From *συντίθημι*.

Ὀρκία, nom. plur. of *ὄρκιον*, ον, τό, "a sworn pledge." (Consult note.)—From *ὄρκος*, "an oath."

Book 2. Line 340-346.

LINE 340. *Γενολιτο*, Epic and Ionic for *γένοιντο*, 3 plur. 2 aor. opt. of *γίγνομαι*.

Μήδεα, nom. plur. of *μῆδος*, εος, τό, "a plan," "a resolve," "any thing planned and done cunningly or skillfully." Hardly found save in the plural *μήδεα*.—Akin to *μητις*.

LINE 341. *Σπονδαί*, nom. plur. of *σπονδή*, ἥς, ἡ, "a libation," "a drink-offering," the Latin *libatio*.—From the same root come the Latin *spondeo*, *sponsus*, *sponsio*, originally used of solemn covenants.

Ἀκρητοι, Epic and Ionic for *ἄκρᾱτοι*, nom. plur. fem. of *ἄκρητος*, ον, Epic and Ionic for *ἄκρᾱτος*, ον, "pure," "unmixed." (Consult note.)—From *ἀ*, priv., and *κεράννυμι*, "to mix."

Ἥις, i. e., ἥς, Epic and Ionic for *αἷς*, dat. plur. fem. of *ὅς*, ἥ, ὅ, "who which, what."

Ἐπέπιθμεν, 1 plur. of the Epic syncopated form of the 2 pluperf. of *πείθω*, "to persuade," &c., for *ἐπεποίθειμεν*. The 2 perf. *πέποιθα* has an intransitive force, "I confide in," "I rely on;" hence the 2 pluperf. *ἐπέποιθειν*, "I confided in," "I relied on."

LINE 342. *Ἐριδαίνομεν*, 1 plur. pres. indic. act. of *ἐριδαίνω*, "to contend," "to wrangle," &c. Consult book i., line 574.

Μῆχος, εος, τό, "a remedy," "an expedient." An old poetic root of *μηχανή*.—Akin, in all likelihood, to *μῆδος*, *μήδομαι*, *μητις*.

LINE 343. *Εὐρέμεναι*, Epic, Doric, and Æolic for *εὐρεῖν*, 2 aor. infin. act. of *εὐρίσκω*, "to devise;" fut. *εὐρήσω*, &c.

Δυνάμεσθα, Epic for *δυνάμεθα*, 1 plur. pres. indic. of *δύναμαι*, "to be able."

LINE 344. *Ἀστεμφέα*, Epic and Ionic for *ἀστεμφῇ*, accus. sing. fem. of *ἀστεμφής*, ἐς, "unshaken," "firm."—From *ἀ*, priv., and *στέμνω*, "to shake by stamping." Compare the Sanscrit *stabh*, "niti;" *stambha*, "columna;" and the English *stamp*, *step*.

LINE 345. *Ἀρχενε*, 2 sing. pres. imper. act. of *ἀρχεύω*, "to rule over," "to command," "to lead." Poetic form for *ἄρχω*.

Ὑσμίνας, accus. plur. of *ὑσμίνη*, ἥς, ἡ, "a conflict," "a fight." In this same book of the *Iliad* (v. 863), and also in viii., 56, we have a metaplastic Epic dative *ὑσμῖνι*, as if from *ὑσμίν* or *ὑσμίς*.—Pott compares the Sanscrit *judh*, "to fight," and *judh-ma*, "a battle." (*Etym. Forsch.*, i., p. 252.)

LINE 346. *Ἐα*, 2 sing. pres. imper. of *ἐύω*, "to suffer," "to let," "to permit." fut. *ἐάσω*: 1 aor. *εἶασα*, &c.

Φθινύθειν, pres. inf. act. of *φθινύθω*, "to perish," "to waste away," &c. Poetic form for *φθίνω*, the more usual present for *φθίω*, "to perish," &c.; fut. *φθίσω*.

Book 2. Line 346-356.

Ἰότ, Epic. and Ionic for οἱ, "who."

LINE 347. Νόσφιν. Consult book i., line 349.

Ἀνυσίς, εὼς, ἥ, "an accomplishment."—From ἀνύω, "to accomplish."

LINE 348. Ἀργοςδε, adverb, "to Argos." Consult note on book i., line 30.

LINE 349. Γινώμεναι, Epic, Doric, and Æolic for γινῶναι, 2 aor. inf. of γιγνώσκω, "to know;" fut. γνώσομαι, &c. Consult book i., line 199.

Ὑπόσχεσις, εὼς, ἥ, "a promise."—From ὑπισχνέομαι, "to promise."

LINE 350. Κατανεῦσαι. Consult book i., line 514.

LINE 351. Ἡματι. Consult book i., line 592.

ᾠκυπόροισιν. Consult book i., line 421.

LINE 352. Φόνον, accus. sing. οἱ φόνος, ον, ὁ, "slaughter," "carnage," analogous to the Latin *cædes*.—From the radical φένω, "to slay."

Κῆρα, accus. sing. of Κήρ. κηρός, ἥ, "Fate," "death." (Consult note, and compare book i., line 228.)

LINE 353. Ἀστράπτων, nom. sing. masc. pres. part. of ἀστράπτω, "to flash forth lightning," "to lighten;" fut. ἀστράψω.—From ἀστραπή, "a flash of lightning"

Ἐπιδέξια, accus. plur. neut. of ἐπιδέξιος, ον, "to the right," taken adverbially.—From ἐπί and δεξιός.—In Homer the term always carries with it the meaning of motion *toward*, namely, "from left to right," "toward the right," &c. But with the post-Homeric writers the signification of motion *toward* died away, and the word became equivalent, in general, to δεξιός, "on the right;" as, τὰ πιδέξια (Arist., Av., 1493), "the right side." (Compare, however, Arist., Pac., 957.)

Ἐναίσιμα, accus. plur. neut. of ἐναίσιμος, ον, "auspicious," "favorable." Literally, "sent by destiny," "fated," but especially in a good signification.—From ἐν and αἶσα, "fate," "destiny."

LINE 354. Ἐπειγέσθω, 3 sing. pres. imper. middle of ἐπείγω, "to urge or drive on another;" fut. ἐπείξω: in the middle, ἐπείγομαι, "to hasten," "to make haste," i. e., "to urge one's self on."

LINE 356. Τίσασθαι, 1 aor. infin. mid. of τίνω, "to pay a price," by way of a return or recompense (whereas τίω is confined to the signification of *paying honor*); fut. τίσω: 1 aor. ἔτισα: perf. ἔτικα: in the middle, τίνομαι, "I make another pay the price or penalty of a thing," "I take vengeance," "I avenge;" fut. τίσομαι: 1 aor. ἐτίσαμεν.

Ὅρμήματα, accus. plur. of ὄρμημα, ατος, τό, "vexation," "any violent act or feeling," &c. (Consult note.)—From ὀρμάω.

Book 2. Line 356-362.

Στοναχάς, accus. plur. of στοναχή, ἥς, ἥ, "a groan."—From στε-
νάχω, "to groan."

LINE 357. Ἐκπάγλως, adverb. The special meaning, "terribly,"
"fearfully" (consult book i., line 268), frequently passes,
as in the present instance, into the general notion, "greatly,"
"exceedingly," "beyond measure." Among the post-Homeric wri-
ters it implies merely the notion of something astonishing, won-
derful.

LINE 358. Ἀπτέσθω, 3 sing. pres. imper. middle of ἄπτω, "to connect,"
"fasten to," &c. : in the middle, ἄπτομαι, "to touch," "to
lay hands upon."

Ἦς, gen. sing. fem. of ὅς, ἥ, ὅν, "his, her, its."

Ἐϋσέλμοιο. Consult line 170.

LINE 359. Πρόσθε, adverb, "before," "sooner than."

Πότμον, accus. sing. of πότμος, ου, ὁ, "fate," "destiny," especial-
ly, "an evil fate," "a mishap," in which sense Homer always em-
ploys it.—From a root ΠΕΤ-, analogous to the Sanscrit *pat*, "to
fall," i. e., "to fall out," "to befall," and whence we have ἔπεσον,
&c., πίτνω, πίπτω, &c.

Ἐπίσπη, 3 sing. 2 aor. subj. act. of ἐφέπω, "to go after," "to seek
after," "to pursue." A frequent Homeric phrase is θάνατον καὶ
πότμον ἐπισπεῖν, "to seek out death and fate," i. e., "to incur" them :
2 aor. ἔπεσπον.

LINE 360. Μήδεο, Epic and Ionic for μῆδον, 2 sing. pres. imper. of
μῆδομαι, "to deliberate" (consult note); fut. μήσομαι.—
From μῆδος, "plan," "deliberation," &c.

LINE 361. Ἀπόβλητον, nom. sing. neut. of ἀπόβλητος, ου, "deserving
of being rejected;" more literally, "to be thrown or cast
away as worthless."—From ἀπό and βάλλω.

LINE 362. Κρῖνε, 2 sing. pres. imper. act. of κρῖνω, "to separate," "to
parcel off," "to tell off;" fut. κρῖνῶ : perf. κέκρικα. Com-
pare the Sanscrit *krî*, "to separate," and the Latin *cerno*.

Φῦλα, accus. plur. of φύλον, ου, τό, "a tribe." More generady, "a
stock, race, kind." (Consult note.)

Φρήτρας, accus. plur. of φρήτρη, ης, ἥ, Epic and Ionic for φράτρα,
ας, ἥ, "a family," "a kindred," "a body of persons of kindred race"
(consult note), and forming a component part of a φύλον, or tribe.
This appears to have been its meaning in heroic times. In historical
times it denoted a political division of people, which no doubt took its
first rise from ties of blood and kinship. Every φυλή at Athens con-
sisted of three φράτται or φρατρίαί, whose members were called

Book 2. Line 361-371.

φρατερες, and were bound together by various religious rites peculiar to each.—If we suppose that the root of the word is to be traced in the Latin *frater*, Sanscrit *bhratri*, English *brother*, the original sense of the word φρατρία will be “*brotherhood*.”

LINE 362. Φρήτρηφιν, dat. sing., with the suffix -φιν, of φρήτρη, ης, ἡ. Consult page 283, *seqq.*, remarks on the suffix φι or φιν.

Ἀρήγη, 3 sing. pres. subj. act. of ἀρήγω, “*to lend aid*.” Consult book i., line 521.

LINE 364. Ἐρξης, 2 sing. 1 aor. subj. act. of ἔρδω, “*to do*.” Consult book i., line 315.

LINE 365. Γνώση, 2 sing. fut. indic. mid. of γινώσκω, fut. γνώσομαι, &c. The Attic form is γνώσει.

LINE 366. Ἐησι, Epic and Ionic for ἦ (intermediate form ἔη), 3 sing. pres. subj. of εἶμι, “*to be*.”

Σφέας, Epic and Ionic for σφᾶς, accus. plur. of σφεῖς.

Μαχέονται, Epic and Ionic for μαχέσονται, 3 plur. fut. indic. of μάχομαι, “*to fight*,” fut. μαχέσομαι, Epic and Ionic μαχέομαι, Attic μαχοῦμαι.

LINE 367. Γνώσεαι, Epic and Ionic for the common form γνώση (Attic γνώσει), 2 sing. fut. indic. of γινώσκω.—Old form γνώσεσαι, Epic and Ionic γνώσεαι, common form γνώση, Attic γνώσει.

Θεσπεσίη, dat. sing. fem. of θεσπέσιος, α, ον, and also ος, ον, “*divine*.” Consult note, and also book i., line 591.

Ἀλαπάξεις, 2 sing. fut. indic. act. of ἀλαπάζω, “*to sack*,” more literally, “*to empty*,” “*drain*,” especially of power and strength; fut. ἀλαπάξω: 1 aor. ηλάπαξα.—From ἀ, euphonic, and λαπάζω, “*to empty*.”

LINE 368. Κακότητι, dat. sing. of κακότης, ητος, ἡ, “*cowardice*,” literally, “*badness*,” “*unfitness for a thing*,” hence of men, and especially warriors, “*cowardice*.”—From κακός.

Ἀφραδίη, Epic and Ionic for ἀφραδία, dat. sing. of ἀφραδία, ης, ἡ, Epic and Ionic for ἀφραδία, ας, ἡ, “*inexperience*,” “*want of proper deliberation*,” “*ignorance*.” Epic word for the prose term ἀφροσύνη.—From ἀ, priv., and φράζουαι, “*to reflect, consider*,” &c.

LINE 370. Μάν, Epic and Doric for μήν, an affirmative particle, “*in truth*,” “*verily*.” Not rare in the Iliad, but occurring in the Odyssey only once (xvii., 170). It is sometimes, as in the present instance, strengthened by the addition of ἦ.—It is probable that μάν, and μά the particle of swearing, are near of kin.

LINE 371. Αἶ, adverbial exclamation of strong desire, “*would that!*” “*O that!*” and answering to the Latin *utinam*. Home

Book 2. Line 371-381.

always joins αἶ γάρ, αἶ γὰρ δὴ; the Attics have εἰ γάρ or ἡ γάρ: it is only in Æolic and Doric that αἶ stands by itself.

LINE 372. Συμφράδμονες, nom. plur. of συμφράδμων, ονος, ὅ, "a fellow-counselor." Properly an adjective, "advising with one."

—From συμφράζουαι, "to counsel with one," "to deliberate together."

Εἰεν, contracted form for εἶησαν, 3 plur. pres. opt. of εἶμί. Very common afterward in Attic Greek.

LINE 373. Ἦμυσειε, 3 sing. Epic and Æolic 1 aor. opt. act. of ἡμύω, "to sink in ruins," "to bow down," &c. Consult note, and also line 148.

LINE 374. Ἠμετέρησιν, Epic and Ionic for ἡμετέραις, dat. plur. fem. of ἡμέτερος, &c.

Ἀλοῦσα, nom. sing. fem. 2 aor. part. act. (in a passive sense) of ἀλίσκομαι, "to be taken," a defective passive, the active (ἀλίσκω) being supplied by αἰρέω: fut. (with passive signification) ἀλώσομαι: 2 aor. act. (with passive signification) in the form ἦλων, Attic usually ἐάλων: 2 aor. part. ἀλούς, ("taken"): perf. ἦλωκα, ἐάλωκα, also passive in meaning, "I have been taken," &c.

Περθομένη, nom. sing. fem. of pres. part. pass. of πέρθω, "to sack." Consult book i., line 125.

LINE 376. Ἀπρήκτους, accus. plur. masc. of ἄπρηκτος, ον. Consult line 121.

Νείκεα, accus. plur. of νεῖκος, εος, τό, "a quarrel," "a contention."

LINE 377. Μαχεσσάμεθα, Epic and Ionic for ἐμαχεσάμεθα, 1 plur. 1 aor. indic. mid. of μάχομαι, "to contend;" fut. μαχέσομαι. 1 aor. ἐμαχεσάμην.—From μάχη.

Κούρης. Consult book i., line 98.

LINE 378. Ἀντιβίοις. Consult book i., line 304.

Χαλεπαίνων, nom. sing. masc. pres. part. act. of χαλεπαίνω, "to become angry;" strictly, "to be hard, severe, grievous;" then used metaphorically of men, "to deal severely, harshly," especially from anger, "to be harsh," "to be ill-tempered," "to become bitterly angry," &c.—From χαλεπός, "harsh," "severe," &c.

LINE 380. Ἀνάβλησις, εως, ἡ, "a deferring," "a putting off."—From ἀναβάλλω, "to defer."

Ἠβαιόν, accus. sing. neut. of ἡβαιός, ἡ, ὄν, Epic and Ionic for βαιός, "small," "little," &c., taken adverbially: hence οὐδ' ἡβαιόν, "not even in a small degree," i. e., not in the least.

LINE 381. Δεῖπνον, ον, τό, "a meal," used by Homer, quite generally, sometimes as equivalent to the ἄριστον, or morning meal, which is the case here; sometimes for the δόρπον the afternoon or

Book 2. Line 381–387.

evening meal. Nitzsch regards it as *the principal meal*, whenever taken: in Attic certainly it means the chief meal, and answers to our *dinner*, or the Latin *coena*, begun toward evening, and often prolonged till night.

Ξυνάγωμεν, 1 plur. pres. subj. act. of ξυνάγω, “*to join* ;” fut. ξυνάξω, &c.

Ἄρηα, Epic and Ionic for Ἄρεα, accus. sing. of Ἄρης, εὖς, ὁ “*Mars*,” god of war; put here, figuratively, for the fight itself.

LINE 382. Θηξάσθω, 3 sing. 1 aor. imper. middle of θήγω, “*to sharpen* ;” fut. θήξω: 1 aor. ἔθηξα: in the middle, θήγομαι, “*to sharpen something belonging to one’s self* ;” fut. θήξομαι: 1 aor. ἔθηξά-μην.—Compare the Sanscrit *tji*, “*to sharpen*,” which points to a connection with θιγεῖν, θιγγάνω, &c.

Ἀσπίδα, accus. sing. of ἀσπίς, ἰδος, ἡ, “*a shield*,” a round shield, in Homer large enough to cover the whole man, usually of bull’s hide, and overlaid with metal plates, with a boss (ὀμφαλός) in the middle. At a later period it belonged to the Greek heavy-armed troops (ὀπλῖται), as opposed to the Thracian πέλτη, and Persian γέβρον.

LINE 383. Ὠκυπόδεσσιν, Epic and Ionic for Ὠκυπόδεσιν, dat. plur. of Ὠκυποδής, ἑς, “*swift-footed*.” Poetic term for Ὠκύπους, ποδος.

LINE 384. Ἄρματος, gen. sing. of ἄρμα, ατος, τό, “*a chariot*,” especially “*a war-chariot*,” with two wheels, in Homer used very often in the plural for the singular.

Μεδέσθω, 3 sing. pres. imper. of μέδομαι, “*to think of*,” “*to prepare for*.”—Observe that μέδομαι is an older form than μήδομαι, the latter being merely an Ionic form for the former.

LINE 385. Πανημέριοι. Consult book i., line 472.

Στυγερῷ, dat. sing. masc. of στυγρός, ἄ, ὄν, “*hateful*.”—From στυγέω, “*to hate*.”

Κρινώμεθα, 1 plur. pres. subj. mid. of κρίνω, “*to separate* :” in the middle, κρίνομαι, “*to single out for one’s self*,” i. e., a combatant or opponent, and thus “*to contend*.”

Ἀρηϊ, dat. of Ἄρης. Consult line 381.

LINE 386. Πανσολή, ἥς, ἡ, “*rest*,” “*a respite*.”—From παύω, “*to cause to cease*.”

Μετέσσεται, Epic and Ionic for μέτεσται, 3 sing. fut. of μέτειμι, “*to be between*,” “*to intervene*.”

LINE 387. Διακρινέει, Epic and Ionic for διακρινεῖ, 3 sing. fut.

Book 2. Line 387–395.

ind. act. of διακρίνω, “to part,” “to separate.” Old form: διακρίνεσσι, Epic and Ionic διακρινέει, Attic διακρινεῖ.

Μένος. Consult book i., line 103.

LINE 388. Ἰδρώσει, 3 sing. fut. indic. act. of ἰδρώω, “to sweat,” “to perspire;” fut. ἰδρώσω.—From ἰδρως, “sweat.”

Τεν, Epic, Ionic, and Doric for τινός.—Observe that τεῦ, on the other hand, is for the interrogative τίνος.

Τελαμών, ὦνος, ὁ, “a strap,” “a belt.” (Consult note.)—No doubt from τλῆναι, “to bear,” whence, also, the hero Telamon probably took his name.

LINE 389. Ἀμφιβρότης, gen. sing. fem. of ἀμφίβροτος, η, ον, “man-protecting,” “covering the whole man.” Consult remarks on the Grecian ἀσπίς, line 382.

Ἐγχεῖ, dat. sing. of ἔγχος, εος, τό, “a spear,” consisting of two parts, αἰχμή and δόρυ, head and shaft, *Il.*, vi., 319, where its length is eleven cubits: the shaft was usually ashen. The ἔγχος served for both throwing and thrusting, but, from its weight, was only used by the stoutest men, and when near the enemy; hence the most honorable weapon.

Καμεῖται, 3 sing. fut. indic. of κάμνω, “to toil,” “to labor,” “to be fatigued;” fut. καμοῦμαι: perf. κέκμηκα.

LINE 390. Ἐύξοον, accus. sing. neut. of εὖξοος, ον, “well-polished,” “bright.”—From εὔ and ξέω.

Τιταίνων, nom. sing. masc. pres. part. act. of τιταίνω, “to draw;” fut. τιτανῶ: 1 aor. ἐτίτηνα. An Epic verb synonymous with τείνω, τανύω, and signifying, literally, “to stretch.”

LINE 392. Μιμνάζειν, pres. infin. act. of μιμνάζω, “to linger,” “to stay,” “to remain,” “to loiter.” Poetic form for μέμνω.

Κορωνίσιν. Compare line 297.

LINE 393. Ἀρκιον, nom. sing. neut. of ἄρκιος, α, ον, and ος, ον, “on which one may rely,” “safe,” “sure.” (Consult note.)—From ἀρκέω, “to be of use,” “to suffice,” &c.

Ἔσσεῖται, Epic and Doric 3 sing. fut. indic. of εἰμί, from a Doric form ἔσσοῦμαι, for the common ἔσσιμαι.

Φυγέειν, Epic and Ionic for φυγεῖν, 2 aor. infin. act. of φεύγω, “to escape;” fut. φεύξομαι: perf. πέφευγα: 2 aor. ἔφυγον.

LINE 394. Ἰαχον. Consult line 333.

LINE 395. Ἀκτῇ, dat. sing. of ἀκτή, ῆς, ἡ, “the shore,” “the beach,” “the strand;” strictly, the place where the waves break, and thus opposed to λιμήν. Hence it is usually accompanied by epithets denoting a high, rugged coast, as in the present instance.—From ἰγνυμι, “to break.”

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Ὑψηλῇ, dat. sing. fem. of ὑψηλός, ἡ, όν, "lofty," "high-towering."

—From ὕψι, "on high;" whence, also, ὕψος, "height."

Νότος, ου, ό, "the south wind." Consult line 145.

LINE 396. Προβλήτι, dat. sing. of προβλής, ἤτος, ό, ἡ (without neuter), "projecting," "jutting;" strictly, "thrown before or forward."—From πρό and βάλλω.

Σκοπέλω, dat. sing. of σκόπελος, ου, ό, "a rock," "a lofty rock;" strictly, like σκοπιά, "a look-out place." Compare the Latin *scopulus*.—From σκοπέω, "to take a survey," &c.

LINE 397. Παντοίων, gen. plur. masc. of παντοῖος, α, ου, "of all kinds," "of all sorts."—From πᾶς.

LINE 398. Ἀνστάντες, nom. plur. masc. of the Epic shortened form (for ἀναστάντες) of the 2 aor. part. act. of ἀνίστημι, "to place up," &c.; fut. ἀναστήσω: 2 aor. ἀνέστην, "I arose," "I stood up."

Ὅρεοντο, Epic and Ionic for ὠροῦντο, 3 plur. imperf. indic. mid. of ὀρέομαι, "to make a rush."—From ὄρω.

Κεδασθέντες, nom. plur. masc. 1 aor. part. pass. of κεδάννυμι or κεδάζω, "to disperse," "to scatter;" fut. κεδάσω. A poetic form for σκεδάννυμι.

LINE 399. Κάπνισσαν, Epic and Ionic for ἐκάπνισαν, 3 plur. 1 aor. indic. act. of καπνίζω, "to make a smoke," "to raise a smoke;" fut. καπνίσω.—From καπνός, "smoke."

Ἐλοντο, Epic and Ionic for εἶλοντο, 3 plur. 2 aor. indic. mid. of αἶρέω, "to take;" 2 aor. mid. εἰλόμην.

LINE 400. Ἐρεζε, 3 sing. imperf. indic. act. of ῥέζω, a transposed form for ἔρδω, "to sacrifice." Consult book i., lines 444 and 315.

Ἀιγιγενετάων, Epic for ἀιγιγενετῶν, gen. plur. of ἀιγιγενετῆς, ές, "everlasting," "immortal."—From αἰεί, Epic and Ionic for αἰί, "ever," and the radical γένω.

LINE 401. Εὐχόμενος. Consult book i., line 43.

Μῶλον, accus. sing. of μῶλος, ου, ό, "toil."—Referred by Pott to the same root as μῶλν: perhaps, also, akin to μολεῖν, and the Latin *moles*, *molior*; and so, again, to μόγος, μόχθος.

Ἄρῃος, Epic and Ionic for Ἄρεος, gen. sing. of Ἄρης. Consult line 381.

LINE 402. Ἰέρευσεν, 3 sing. 1 aor. indic. act. of ἱερεύω, "to offer up," "to sacrifice;" fut. ἱερείσω: 1 aor. ἰέρευσα, Epic and Ionic ἔερευσα.—From ἱερός, "sacred."

LINE 403. Πλόνα, accus. sing. masc. of πίων, ονος, ό, ἡ, "fat," "well fed," "sleek." Compare book i. line 40.

Book 2. Line 403-412.

Πενταέτηρα, accus. sing. masc. of πενταέτηρος, ον, "*five years old.*" Poetic form for πενταετής, ἐς.—From πέντε and ἔτος, "*a year.*"

Κίκλησκεν, Epic and Ionic for ἐκίκλησκεν, 3 sing. imperf. indic. act. of κικλήσκω, "*to invite,*" Ionic form for καλέω, used only in the present and imperfect.

Ἀριστήας, accus. plur. of ἀριστεύς, ἑως, ὁ, Epic and Ionic ἦος, and hence ἀριστήας, for ἀριστεάς. Consult book i., line 227.

Παναχαιῶν, gen. plur. of Παναχαιοί, οἱ, "*all the Greeks.*" Literally, "*all the Achaians.*" (Consult note.)

Ἰδομενῆα, Epic and Ionic for Ἰδομενέα, accus. sing. of Ἰδομενεύς, ἑως, ὁ, Epic and Ionic ἦος, "*Idomeneus.*" Consult book i., line 145.

Αἴαντε, accus. dual of Αἴας, αντος, ὁ, "*Ajax.*" Consult book i., line 138, and note on this line.

Τυδέος, gen. sing. of Τυδεύς, ἑος, ὁ, Epic for Τυδεύς, ἑως, "*Tydeus,*" father of Diomedes. He was the son of Æneus, king of Calydon in Ætolia, and, having slain his uncle Alcathous, fled to Adrastus at Argos. Here he received in marriage Deïphyle, one of the daughters of the Argive monarch. He went with Polynices to the Theban war, and was slain by Melanippus.

Ἑκτον, accus. sing. masc. of ἕκτος, η, ον, *sixth.*—From ἕξ, "*six.*"

Ὀδυσῆα, κ. τ. λ. Consult line 169.

Αὐτόματος, η, ον, and Attic ος, ον, "*acting of one's own will,*" "*of one's own accord,*" "*unbidden,*" "*uncalled.*"—From αὐτός, and the radical μάω (μέμαα), "*to strive after,*" "*to attempt,*" "*to desire,*" &c.

Βοήν, accus. sing. of βοή, ῆς, ἡ, "*a cry,*" whether of joy or grief, "*shout,*" "*cry for succor.*" In Homer, however, it is usually "*the battle-cry,*" "*the alarm,*" and even the battle itself. (Consult note.)

Ἦιδεε, i.e., ῆδεε, 3 sing. uncontracted form of the pluperfect for ῆδη. Consult book i., line 70.

Ἐπونهῖτο, 3 sing. imperf. indic. of the middle deponent πονέομαι, "*to toil,*" "*to labor.*" In early Greek this deponent alone appears; in later Greek, the form πονέω takes its place.

Περιστήσαντο, 3 plur. 1 aor. indic. mid. of περιστήμι, "*to place around:*" in the middle, "*to place one's self around,*" &c. Observe that περιστήσαντο is Epic and Ionic for περιεστήσαντο.

Οὐλοχύτας. Consult book i., line 449.

Ἀνέλοντο. Consult book i., line 449.

Κύδιστε, voc. sing. masc. of κύδιςτος, η, ον, "*most glo-*

Book 2. Line 412-417.

rious" Supernative of κυδρός, ἄ, ὄν (formed, however, in reality, from κῦδος: as, αἰσχιστος, from αἰσχος). Compare book i., line 122.

Κελαινεφές, voc. sing. masc. of κελαινεφής, ἐς, "dark cloud-enveloped." Consult book i., line 397.

Αἰθέρι, dat. sing. of αἰθήρ, ἔρος, ὅ, "ether," "the upper regions of air," "the pure sky," as opposed to ἀήρ, the lower atmosphere. Hence "heaven," as the abode of the gods.—From αἶθω, "to light up," "to kindle."

Ναίων, nom. sing. masc. pres. part. of ναίω, "to inhabit." Consult line 130.

LINE 413. Δύναι, 2 aor. infin. act. of δύω, "to enter," i. e., in the present case, the ocean, "to go down," as said of the sun; fut. δύσω: 1 aor. ἔδυσα: 2 aor. ἔδυν.

Κνέφας. Consult book i., line 475.

LINE 414. Πρηνές, accus. sing. neut. of πρηνής, ἐς, "headlong," "prone." Observe that πρηνής is Epic and Ionic for the Doric and Attic πρᾶνής, with which compare the Latin *pronus*.

Βαλέειν, Epic and Ionic for βαλεῖν, 2 aor. infin. act. of βάλλω, "to hurl."

Μέλαθρον, accus. sing. of μέλαθρον, ον, τό, "a palace," "a hall," &c. Properly, "the ceiling of a room," especially the large cross-beam which bears it. Then, generally, "a roof," "a house," "a mansion," &c.—Derived by some from μελαίνω, "to blacken," as referring to the blackening effects of the smoke in passing through the καπνοδόχη, or hole in the ceiling for that purpose. Compare the Latin *atrium*, similarly derived from *ater*.

LINE 415. Αἰθαλόεν, accus. sing. neut. of αἰθαλόεις, ὅεσσα, ὅεν, "blazing," "wrapped in flames."—From αἶθαλος, and this from αἶθω.

Πρῆσαι, 1 aor. infin. act. of πῖμπρημι, "to burn;" fut. πρήσω: 1 aor. ἔπρησα, as if from πρήθω.—Lengthened from the root ΠΡΗ-, which root appears in the German *brennen* and English *burn*.

Δηῖοιο, Epic for δηίου, gen. sing. of δῆϊος, η, ον, Epic and Ionic for δαῖιος, "hostile."

Θύρετρα, accus. plur. of θύρετρον, ον, τό, "a gate," "a door."—From θύρα.

LINE 416. Ἑκτόροι, accus. sing. masc. of Ἑκτόρεος, α, ον, "of Hector."—From ἔκτωρ.

Δαῖξαι, 1 aor. infin. act. of δαῖζω, "to sever;" fut. δαῖξω: 1 aor. ἔδαῖξα. From δαίω, "to divide."

LINE 417. Ῥωγαλέον, accus. sing. masc. of ῥωγαλέος, α, ον, "rent."

Book 2. Line 417-438.

"torn," "broken."—From ῥῶξ, ῥωγός, ῥή, "a rent," "a cleft:" akin to ῥήγνυμι, ῥήξω.

Πολέες, Epic and Ionic for πολλοί, and so πολέων, πολέεσσι, πολέας for πολλῶν, πολλοῖς, πολλούς.

LINE 418. Πρηνέες, Epic and Ionic for πρηνεῖς, and this for the Doric and Attic πρᾶνεῖς. Consult line 414.

Κονίησιν, Epic and Ionic for κονίαις, dat. plur. of κονίη, ης, ῥή, Epic and Ionic for κονία, ας, ῥή, "dust." Consult line 150.

Ὀδάξ, adverb, "with the teeth," "by biting with the teeth."—From δάξ, "with the teeth," akin to δάκνω. Compare the Latin *mordicus*.

Λαζοίατο, Epic and Ionic for λάζοιντο, 3 plur. pres. opt. of λάζομαι, "to seize;" poetic deponent for λαμβάνω.—Observe that the future λάζομαι (*Herod.*, vii., 144), "to receive," does not belong to this verb, but to λαγχάνω.—From ΛΑΒ—, λαμβάνω. Compare νίζω νίπτω, δίζημι διφάω.

LINE 419. Ἐπεκραΐαινε, 3 sing. imperf. indic. act. of ἐπικραΐαίνω, Epic lengthened form of ἐπικραίνω, "to accomplish," "to fulfill;" fut. ἐπικραιανῶ, for ἐπικρανῶ, &c.—From ἐπί and κραίνω, "to accomplish," &c.

LINE 420. Δέκτο, Epic and Ionic for ἔδεκτο, 3 sing. syncopated 2 aor. of δέχομαι, "to receive;" fut. δέξομαι: perf. δέδεγμα: 2 aor. ἐδέγμην, ἔδεξο, ἔδεκτο, &c.

Ἀμέγαρτον, accus. sing. masc. of ἀμεγαρτος, ον, "severe," "unhappy," "wretched." Strictly, "unenvied," "unenviable." The meaning "abundant," "large," &c., which some interpreters assign to this word, is refuted by Buttmann, *Lexil.*, s. v.

Ὀφελλεν, Epic and Ionic for ὠφελλεν, 3 sing. imperf. indic. act. of ὀφέλλω, "to increase;" fut. ὀφελῶ: 1 aor. ὠφειλα. An old poetic word.

LINE 435. Αεγώμεθα, 1 plur. pres. subj. middle of λέγω. (Consult note.)

LINE 436. Ἀμβαλλώμεθα, Epic and Ionic for ἀναβαλλώμεθα, 1 plur. pres. subj. mid. of ἀναβάλλω, "to put off," "to delay."—From ἀνά and βάλλω.

Ἐγγναλίζει, 3 sing. pres. indic. act. of ἐγγναλίζω, "to put into one's hands," "to bestow;" fut. ἐγγναλίξω. Consult book i., line 353.

LINE 438. Ἀγειρόντων, for ἀγειρέτωσαν, 3 plur. pres. imper. act. of ἀγείρω, "to gather together," "to assemble."—This abbreviation of -έτωσαν into -όντων occurs regularly in Attic, and frequently in Epic, Ionic, and Doric. On Doric monuments we even find the ending τω for των, answering to the Latin termination of

Book 2. Line 438-450.

the 3 pers. plural of the imperative; as, ποιούντω (*faciunto*)· λεγόντω (*legunto*), &c.

LINE 439. Ἀθρόοι, nom. plur. masc. of ἀθρόος, *a, ov*, very rarely *ος*, *ov*, “*assembled*,” “*gathered in crowds, heaps, masses*,” “*crowded together*.” Frequently occurring in Homer, but only in the plural. The singular first appears in Pindar.—From ἄ, copulative, and θρόος, “*a noise as of many voices*.”

LINE 440. Ἴομεν, Epic and Ionic for ἰωμεν, the mood-vowel being shortened, 1 plur. pres. subj. of εἶμι, “*to go*.”

Ἐγείρομεν, Epic and Ionic for ἐγείρωμεν, 1 plur. pres. subj. act. of ἐγείρω, “*to arouse*,” “*to excite*,” the mood-vowel being shortened.

LINE 441. Ἀπίθησεν. Consult book i., line 220.

LINE 442. Ἀντίκα κηρύκεσσι, κ. τ. λ. Consult line 50, *seqq.*

LINE 446. Θῦνον, Epic and Ionic for ἔθνον, 3 plur. imperf. indic. act. of θύνω, “*to move rapidly to and fro*,” “*to rush fast and furious*,” “*to dart to and fro*.”

LINE 447. Αἰγίδα, accus. sing. of Αἰγίς, ἰδος, ἡ, “*the Ægis*.” (Consult note.)—From αἶξ, αἰγός, ὁ, ἡ, “*a goat*,” *i. e.*, according to the legend, the goat Amalthea, that suckled Jupiter. (Consult note.)

Ἐρίτιμον, accus. sing. fem. of ἐρίτιμος, *ov*, “*highly prized*,” “*precious*.”—From ἐρι, inseparable prefix, “*very*,” “*abundantly*,” and τιμή, “*value*.”

Ἀγήραον, accus. sing. fem. of ἀγήραος, *ov*, “*uninfluenced by age*,” “*never growing old*,” more freely, “*undying*,” “*undecaying*.”—From ἄ, *priv.*, and γῆρας, “*age*.”

LINE 448. Θύσανοι, nom. plur. of θύσανος, *ov*, ὁ, “*a tassel*.”—From θύω, from their constant motion.

Ἡερέθονται, 3 plur. pres. indic. (with aoristic force) of ἡερέθομαι, “*to hang waving in air*,” “*to wave in air*.” This verb is generally regarded as a passive one, but certainly, here at least, is to be regarded as middle in its force. It is only found, moreover, in the 3 pers. plur. of the pres. and imperf., and is, in fact, a lengthened Epic form of αἰέρομαι.

LINE 449. Εὐπλεκέες, nom. plur. masc. of εὐπλεκής, *ες*, “*well-twisted*,” and Epic and Ionic for εὐπλεκεῖς, from εὐπλεκής, *ες*—From εὖ and πλέκω.

Ἑκατόμβοιος, nom. sing. masc. of ἐκατόμβοιος, *ov*, “*of the value of a hundred oxen*,” “*worth a hundred oxen*.”—From ἐκατόν and βούς.

LINE 450. Παιάσσουσα, nom. sing. fem. pres. part. act. of παιάσσω
“*to look fiercely around*,” “*to look wildly*,” “*to stare wildly*,”

Book 2. Line 450-458.

about." Among later writers, in general, "*to run wildly about,*" "*to rush.*"—A reduplicated form from ΦΑ-, φαίνω.

Διέσσυτο, 3 sing. syncopated 2 aor. mid. of διασεύομαι, "*to move rapidly through,*" "*to rush through;*" 2 aor. mid. διεσσύμην, &c.—From διά and σεύω, "*to put into quick motion,*" "*to drive:*" in the middle, "*to put one's self into quick motion,*" "*to rush,*" &c.

LINE 451. Ὀτρύνουσα, nom. sing. fem. pres. part. act. of ὀτρύνω, "*to urge,*" "*to rouse,*" "*to stir up,*" &c.; fut. ὀτρύνω: 1 aor. ὤτρυνα.—Poetical verb.

Σθένος, accus. sing. of σθένος, εος, τό, "*strength,*" "*might.*" Chiefly poetical.

Ὀρσεν. Consult book i., line 10.

LINE 452. Ἀλληκτον, accus. sing. neut. of ἄλληκτος, ον, poetic for ἄληκτος, ον, "*unceasing,*" "*incessant.*" The form ἄλληκτον is here used adverbially, "*unceasingly,*" "*without ceasing.*"—From ἀ, priv., and λήγω, "*to cease.*"

LINE 453. Ἀφαρ. Consult book i., line 349.

LINE 454. Γλαφυρῆσι, Epic and Ionic for γλαφυραῖς, from γλαφυρός ἀ, ον, "*hollow.*" Consult line 88.

LINE 455. Ἀἰδηλον, nom. sing. neut. of αἰδηλος, ον, "*invisible,*" and then "*destructive.*" (Consult note.)—From ἀ, priv., and ἰδεῖν.

Ἐπιφλέγει, 3 sing. pres. indic. act. of ἐπιφλέγω, "*to consume;*" fut. ἐπιφλέξω.—From ἐπί and φλέγω, "*to burn up.*"

Ἄσπετον, accus. sing. fem. of ἄσπετος, ον, "*immense.*" Literally "*unspeakable,*" "*unutterable;*" hence, in Homer and Hesiod, mostly in the sense of "*unspeakably great,*" "*immense,*" "*vast.*"—From ἀ, priv., and εἰπεῖν.

LINE 456. Οὔρεος, Epic and Ionic for ὄρεος, from οὔρος, εος, τό, for ὄρος, εος, τό, "*a mountain.*"—Perhaps from the same root as ὄρνυμι, and so, strictly, "*any thing rising.*"

Κορυφῆς, Epic and Ionic for κορυφαῖς, dat. plur. of κορυφή, ῆς, ἡ, "*a summit,*" "*a top.*"

Ἐκαθεν, adverb, "*from afar.*"—From ἐκάς, "*afar.*"

Αὐγή, ῆς, ἡ, "*light,*" "*glare,*" &c.—Perhaps from the same root as the Latin oc-ulus, German aug-e, Sanscrit iks, "*to see.*"

LINE 457. Θεσπεσίοιο. Consult book i., line 591.

LINE 458. Αἴγλη, ῆς, ἡ, "*a brilliance,*" "*a glittering.*"—Akin to λάω, ἀγλαός: γλαύσσω, γλανκός: γλήνη: λεύσσω, λευκός.

Παμφανόωσα, Epic lengthened form for παμφανῶσα, as if from παμφανάω, of which, however, no other forms but παμφανόων and

Book 2. Line 458-462.

παμφανώσα occur, "all-resplendent," "all-beaming."—From παμφαίνω, "to shine brightly;" and observe that παμφαίνω itself is not derived from πᾶν and φαίνω, which would be against all analogy, but is a poetic form of φαίνω, strengthened by reduplication, like παιπάλω from πάλλω: παφλάζω from φλάζω: παιφάσσω from φάω, &c.

Ίκεν. Consult book i., line 317.

LINE 459. Πετεηνῶν, gen. plur. of πετεηνός, ἥ, ὄν, Epic lengthened form for πετηνός, "able to fly," hence "winged," "flying," a frequent epithet, in Homer, of birds in general.—From πέτομαι, "to fly."

LINE 460. Χηνῶν, gen. plur. of χήν, χηνός, ὁ, ἥ, "a gander," "a goose," so named from its wide bill.—Probably from ΧΑ-, χαίνω, "to gape." With the Doric χάν compare the Sanscrit *hansa*, German *gans*, English *gander*, Latin *anser*, &c. The *n* is dropped in the Persian *kay* and Scandinavian *gaas*, as well as English *goose*.

Γεράνων, gen. plur. of γέρανος, ου, ἥ, later also ὁ, "a crane."

Κύκνων, gen. plur. of κύκνος, ου, ὁ, "a swan."

Δουλιχοδείρων, gen. plur. of δουλιχόδειρος, ου, Epic and Ionic for δολιχόδειρος, ου, "long-necked."—From δολιχός, "long," and δειρή, "the neck."

LINE 461. Ἀσίῳ, dat. sing. of Ἀσιος, α, ου, "Asian." (Consult note.)

Λειμῶνι, dat. sing. of λειμών, ὠνος, ὁ, "a mead," "any moist or grassy place."—Probably from λείβω, "to pour forth," "to flow," as σέμνός from σέβω.

Καῦστρίου, gen. sing. of Καῦστριος, ου, ὁ, Epic for Κάϋστρος, ου, ὁ, "the Caÿster," a river of Ionia, rising in Lydia, and emptying into the sea near Ephesus. Near its mouth was the Asian meadow (Consult note.)

Ῥέεθρα, accus. plur. of ῥέεθρον, ου, τό, Epic and Ionic for ῥεῖθρον, ου, τό, "a stream," "a river;" in the plural, "waters."—From ῥέω "to flow."

LINE 462. Ποτῶνται, 3 plur. pres. indic. of ποτάομαι, Epic and Attic form for πέτομαι, "to fly," "to be on the wing;" fut. ποτήσομαι: perf. πεπότημαι.—In Epic we also find ποτέομαι.

Αγαλλόμενα, nom. plur. neut. pres. part. mid. of ἀγάλλω, "to make glorious," "to glorify," "to honor;" 1st aor. ἡγήλα. In the middle, ἀγάλλομαι, "to pride one's self in," "to exult," "to rejoice." The middle is not found beyond the present and imperfect; and the active is not earlier than the age of Pindar.—Commonly, but errone-

Book 2. Line 462-471.

ously, derived from ἄγαν and ἄλλουαι.—Akin, according to Dæderlein, to γελάω.

Κλαγγηδόν, adverb, “with a loud noise,” “with a clang or clamor.”—From κλαγγή, “a clang,” “a clamor,” &c., and this akin to κλάζω, fut. κλάγξω.

Σμαραγεῖ. Compare line 210.

Πεδίον, accus. sing. of πεδίον, ον, τό, “a plain,” “flat, open country,” &c.

Προχέοντο, Epic and Ionic for προεχούντο, 3 plur. imperf. indic. mid. of προχέω, “to pour forth;” fut. προχεύσω.—From πρό and χέω.

Σκαυάνδρις, accus. sing. neut. of Σκαυάνδριος, η, ον, “Scamandrian,” “lying along the Scamander,” “watered by the Scamander.”—From Σκάμανδρος, “the Scamander,” a river of Troas. (Consult note.)

Χθών. Consult book i., line 88.

Κονάβιζε, Epic and Ionic for ἐκονάβιζε, 3 sing. imperf. indic. act. of κοναβίζω, “to resound;” fut. κοναβίσω. Poetic form for κοναβέω, and this from κόναβος, “a resounding,” “ringing,” &c. Consult line 334.

LINE 467. Ἔσταν. Consult book i., line 535.

Ἀνθεμόεντι, dat. sing. masc. of ἀνθεμόεις, όεσσα, όεν, “flowery,” “blooming.”—From ἀνθεμον, “a flower,” and this from ἀνθέω.

Μυιάων, Epic and Ionic for μυιῶν, gen. plur. of μυῖα, ας, ή, “a fly.”—Compare the Latin *musca*, Sanscrit *makcika*, German *mücke*, English *midge*.

Ἀδινάων, Epic and Ionic for ἀδινῶν, gen. plur. of ἀδινός, ή, όν, “thickly swarming,” “crowded,” “thronged.” Radical signification, “close,” “thick.” (Buttmann, *Lexil.*, s. v.)—From ἄδην, “to one’s fill,” “enough.”

Σταθμόν, accus. sing. of σταθμός, οὔ, ό, “a pen,” “a fold” “a standing place;” as shelter for men and animals, &c.—From ἵστημι.

Ποιμνήϊον, Epic and Ionic for a supposed form ποιμνεῖον, acc. sing. masc. of ποιμνήϊος, η, ον, “of or belonging to a shepherd,” for ποιμνεῖος, α, ον.—From ποίμνη, “a herd of cattle,” “a flock of sheep.”

Ἠλάσκουσιν, 3 plur. pres. indic. act. of ἠλάσκω, Epic form of ἡλάσκω, “to wander,” “to stray.”

Εἰαρινῇ, Epic for ἐαρινῇ, from εἰαρινός, ή, όν, Ep. Ionic for ἐαρινός, ή, όν, rarely ός, όν, “of spring,” “in spring.”—From εἶαρ, Epic for ἔαρ, “the spring.”

Book 2. Line 471-479.

Γάλας, εος, τό, "milk." Poetic form for γάλα, "milk."

Ἀγγεα, accus. plur. of ἄγγος, εος, τό, "a vessel," "a pail."

Δεύει, 3 sing. pres. indic. act. of δέυω, "to fill" with liquid; fut. δεύσω. Homer uses only the present and imperfect act. and pass.—Akin to διαίνω, with which compare δέφω, and the English "dew," "bedew."

LINE 473. Ἰσταντο, 3 plur. imperf. indic. mid. of ἵστημι, "to place:" middle, "to place one's self," "to stand."

Διαρράϊσαι, 1 aor. infin. act. of διαρραίω, "to break through." (Consult note.)—From διά and ραίω, "to break," "to smash," "to shiver," which is probably akin to δῆγνυμι.

Μεμαῶτες, nom. plur. masc. perf. part. of μάω. Consult book i., line 590.

LINE 474. Αἰπόλια, accus. plur. of αἰπόλιον, ου, τό, "a flock of goats." — From αἰπόλος, "a goatherd," and this from αἶξ, "a goat," and πολέω, "to go round about," "to tend."

Πλατέα, accus. plur. neut. of πλατύς, εἶα, ύ, "broad," "wide spread."—Compare German *platt*, English *flat*, whence *plate*, &c.

Αἰγῶν. Consult book i., line 41.

Αἰπόλοι, nom. plur. of αἰπόλος, ου, ό, "a goatherd." Observe that αἰπόλος is for αἰγοπόλος, from αἶξ, "a goat," and πολέω, "to go round about," "to tend."

LINE 475. Ῥεῖα, Epic for ῥέα, adverb assigned to ῥάδιος, "easily"

Διακρίνωσιν, 3 plur. pres. subj. of διακρίνω, "to separate."—Observe that the subjunctive here indicates, not an action really taking place at the time, but some thing, the actual occurrence of which is strongly expected.

Νομῷ, dat. sing. of νομός, οὔ, ό, "a pasture."—From νέμω, "to pasture."

Μιγέωσιν, Epic and Ionic for μίγωσιν, 3 plur. 2 aor. subj. pass. οἱ μίσγω, "to mingle." Homer and Herodotus, for the present μίγνυμι, μιννμαι, always use μίσγω, μίσγομαι, which also occur in Attic: fut. μίξω: fut. mid. μίξομαι: 2 aor. pass. ἐμίτην.

LINE 476. Διεκόσμεον, Epic and Ionic for διεκόσμονν, 3 plur. imperf. indic. act. of διακοσμέω, "to marshal," "to arrange in order."

LINE 477. Ὑσμίνηνδε, adverb, "to the fight." Consult line 40.

LINE 478. Ἰκελος, η, ου, Epic for εἶκελος, η, ου, "like," "resembling."

Τερπικεραύνῳ. Consult book i., line 419.

LINE 479. Ἀρεῖ, dat. sing. of Ἀρης, gen. εος, ό, "Mars."

Ζώνην, accus. sing. of ζώνη, ης, ἥ, "belt." (Consult note.)

Book 2. Line 480—490.

LINE 480. Ἀγέληφι, Epic dative singular of ἀγέλη, ης, ἡ, "a herd."

Ἐξοχος. Consult line 188.

Ἐπλετο, 3 sing. imperf. indic. of πέλομαι, "to be." Consult book i., lines 284, 418, and note on this last.

Boέσσι, Epic and Ionic for βουσί, dat. plur. of βοῦς, βοός, LINE 481. &c.

Ἀγρομένησιν, Epic and Ionic for ἀγρομέναις, dat. plur. fem. of ἀγρόμενος, syncopated pres. part. pass. of ἀγείρω, "to assemble," for ἀγειρόμενος, &c.

Ἐκπρεπέα, Epic and Ionic for ἐκπρεπῇ, accus. sing. masc. LINE 483. of ἐκπρεπής, ἐς, "distinguished."—From ἐκ and πρέπω.

Ἡρώεσσιν, Epic and Ionic for ἥρωσιν, dat. plur. of ἥρως, "a hero." Consult book i., line 4.

Ἔσπετε, Epic imperative of εἶπεῖν, for εἶπατε, 2 plur. 1 aor., LINE 484. occurring four times in Homer, but only in the Iliad, and in the phrase ἔσπετε νῦν μοι Μοῦσαι.

Μοῦσαι. Consult book i., line 604.

Ὀλύμπια δώματα. Consult book i., line 18.

Πάρεστε, 2 plur. pres. indic. of πάρειμι, "to be present;" LINE 485. fut. παρέσομαι.

Ἴστε, 2 plur., from οἶδα. Consult Anthon's enlarged Greek Grammar, p. 375.

Κλέος, accus. sing. of κλέος, τό, "report," "rumor."—No LINE 486. cases except the nom. and accus. sing. and plur. seem to occur.

Οἶον, accus. sing. neut. of οἶος, η, ον, "alone."—Akin to ἴος, ἴα, same as εἷς, μία; also to the Latin unus, the old form of which was oīnus.

Ἰδμεν. Consult book i., line 124.

LINE 487. Κοίρανοι. Consult line 204.

Πληθύν, accus. sing. of πληθύς, ύος, ἡ, Epic and Ionic for LINE 488. πλῆθος, εος, τό, "the multitude," "the main body."

Μυθήσομαι, 1 fut. indic. of the middle deponent μυθέομαι, "to tell," "to declare;" fut. μυθήσομαι.—From μῦθος, "any thing delivered in word of mouth," &c.

Ὀνομήνω, 1 sing. 1 aor. subj. act. of ὀνομαίνω, "to name;" ὀνομαῖνω: 1 aor. ὠνόμηνα.—From ὄνομα, "a name."

Ελεν. Consult line 372.

Ἀρρήκτος, ον, "not to be broken."—From ἀ, priv., and LINE 490. ρῆμι, "to break."

Χάλκεον, nom. sing. neut. of χάλκεος, α, ον, Epic and Ionic

Book 2. Line 490-493. Book 3. Line 1-3.

'brazen.'—From χαλκός, "*brass*;" more literally, "*bronze*." Consult book i., line 236.

Ἦτορ. Consult book i., line 188.

LINE 491. Ὀλυμπιάδες, nom. plur. of Ὀλυμπιάς, ἄδος, peculiar feminine of Ὀλύμπιος, "*Olympian*," first occurring as an epithet of the Muses in the present passage: afterward, in general, "*a dweller on Olympus*," "*a goddess*."

LINE 492. Θυγατέρες, nom. plural of θυγάτηρ. Consult book i., line 13.

Μνησαίατο, Epic and Ionic for μνήσαιντο, 3 plur. 1 aor. opt. mid. of μιμνήσκω, "*to remind*:" in the middle, "*to remind one's self*," "*to remember*," "*to remember a thing aloud*," i. e., "*to mention*," "*to make mention of*."

LINE 493. Ἀρχούς, accus. plur. of ἀρχός, οὖ, ὁ, "*a leader*," "*a commander*." Homer also joins ἀρχὸς ἀνὴρ.

BOOK III.

LINE 1. Κοσμηθεν, Epic contracted form for ἐκοσμήθησαν, 3 plur. 1 aor. indic. pass. of κοσμέω, "*to arrange*," "*to marshal*."—From κόσμος, "*order*."

Ἠγεμόνεσσιν, Epic and Ionic for ἡγεμόσιν, dat. plur. of ἡγεμών, δνος, ὁ, "*a leader*."—From ἡγέουαι, "*to lead*."

LINE 2. Κλαγγῇ, dat. sing. of κλαγγή, ῆς, ἡ, "*a clamor*."—From κλάζω, fut. κλάγξω, "*to make a loud outcry*," &c.

Ἐνοπῇ, dat. sing. of ἐνοπή, ῆς, ἡ, "*a battle-cry*;" in general, "*a call*," "*a cry*."—From ἐνέπω.

Ἴσαν, Epic for ἦσαν (intermediate form ἦϊσαν, Epic and Ionic), 3 plur. imperf. indic. of εἶμι, "*to go*."

LINE 3. Πέλει, 3 sing. pres. indic. of πέλω, for which the deponent πέλομαι is much more commonly employed. The original meaning of the verb is "*to be in motion*," but this seems soon to have been lost, a trace of it, however, being found in the present passage. The signification, however, is plain in the compound participles ἐπιπλόμενος and περιπλόμενος. The more usual meaning is "*to be*;" but it is usually distinguished from εἶναι in implying a continuance, "*to be wont to be*," &c., and is hence often used in similes, as in the present instance.

Ὀνόανόθι, Epic for οὐρανοῦ. (Consult note.)

Book 3. Line 4-8.

LINE 4. Χειμῶνα, accus. sing. of χειμῶν, ὦνος, ὁ, "a wintry storm," "wintry weather."—From χειῖμα, "winter."

Φύγον, Epic and Ionic for ἔφυγον, 3 plur. 2 aor. indic. act. of φεύγω, "to flee;" fut. φεύξομαι: 2 aor. ἔφυγον.

Ἀθέσφατον, accus. sing. masc. of ἀθέσφατος, ον, "immense," "vast," "inexpressibly large;" literally, "beyond even a god's power to express."—From ἀ, priv., θεός, and φατός, from φημί.

Ὀμβρον, accus. sing. of ὄμβρος, ον, ὁ, "rain," "a rain-storm," especially "a storm of rain with thunder," as it is always in Homer and Hesiod, being so distinguished from ὑετός, a common rain.—Pott compares the Sanscrit *abhra*, "nubes," from *ab*, "aqua." (*Etymol Forsch.*, i., 3.)

LINE 5. Πέτονται, 3 plur. pres. indic. of the middle deponent πέτομαι, "to spread the wings to fly," "to wing one's way," "to fly;" fut. πετήσομαι, in Attic prose usually shortened πτήσομαι: 2 aor. (syncopated) ἐπτόμην, &c.—Akin to πετάννυμι, the original signification being that of "to spread the wings to fly," as first given.

Ὀκεανοῖο, Epic and Ionic for Ὀκεανοῦ, from Ὀκεανός, οὔ, ὁ, "Oceanus." (Consult note.)—Probably from ὠκύς and νάω, "the rapid-flowing." Perhaps, also, akin to Ὠγὴν, Ὠγενός, Ὠγύγης. Others, however, make ὠγένιος equivalent to παλαιός, and hence deduce ὠκεανός. (Consult *Anthon's Classical Dictionary*, s. v. Oceanus, *sub fin.*)

Ροάων, Epic for ροῶν, gen. plur. of ροή, ῆς, ἡ, "a river," "a stream," "a flood:" in the plural, ροαί, "waters."—From ρέω, "to flow."

LINE 6. Πυγμαίοισι, Epic and Ionic for Πυγμαίοις, dat. plur. masc. of Πυγμαῖος, α, ον, "Pygmean." Hence ἀνέρες Πυγμαῖοι, "the Pygmy-men." (Consult note.)

Φόνον καὶ Κῆρα. Consult book ii., line 352.

LINE 7. Ἠέριαι, nom. plur. fem. of ἡέριος, α, ον, Epic and Ionic for ἄέριος, α, ον, "early in the morning," as indicating the time when all things are yet wrapped in mist (ἀήρ).—From ἀήρ, "mist," &c., as Voss first rightly explained the term. Buttmann, however, derives it straight from ἥρι, "early," and connects this with ἡώς.

Ἐριδα, accus. sing. of ἔρις, ιδος, ἡ, "strife." Homer has usually the accusative form ἔριδα: the strict form, however, is ἔριν. which he also has four times in the Odyssey.

LINE 8. Ἴσαν. Consult line 2.

Μένεα, accus. plur. of μένος, εος, τό. (Consult book i., line 103.) Rarely occurring in the plural in Homer, and that mostly in the

Book 3. Line 8-16.

phrase μένεα πνείοντες, where, perhaps, the number of μένεα follows that of πνείοντες.

Πνείοντες, Epic and Ionic for πνέοντες, nom. plur. masc. pres. part. act. of πνέω, "to breathe;" fut. πνεύσω, and later πνεύσομαι, usually πνευσοῦμαι: 1 aor. ἔπνευσα: 1 aor. pass. ἐπνεύσθην.—The root is ΠΝΕ-, or ΠΝΥ-, whence πνεῦμα, πνόη, &c.: πνίγω is probably akin

LINE 9. Μεμαῶτες. Consult book i., line 590.

Ἀλεξέμεν, shortened from ἀλεξέμεναι. Consult book i., line 590.

LINE 10. Κατέχευεν, Epic for κατέχεεν, 3 sing. 1 aor. indic. act. of καταχέω, "to pour down;" fut. καταχεύσω: 1 aor. κατέχεα: Epic κατέχευα.—From κατά and χέω, "to pour." Observe that the forms ἔχευσα, χεῦσαι, of the 1st aorist, from the fut. χεύσω, now and then still quoted (as, for example, by Carmichael, p. 309), are probably not Greek. Hence no such form as κατέχευσα ought to be imagined.

Ὀμίχλην, accus. sing. of ὀμίχλη, ης, ἡ, "a mist."—Derived by Pott from the Sanscrit mih, "to pour."

LINE 11. Ποιμέσιν, dat. plur. of ποιμήν, ἑνος, ὁ, "a shepherd." Consult book ii., line 105.

Κλέπτῃ, dat. sing. of κλέπτῃς, ου, ὁ, "a thief."—From κλέπτω, "to steal," the root of which is ΚΛΕΠ-, ΚΛΑΠ-, which appears in κλέπος, "a theft;" 2 aor. pass. κλαπ-ῆναι: Latin clep-ere: probably akin to κρύπτω and καλύπτω.

LINE 12. Ἐπιλεύσσει, 3 sing. of ἐπιλεύσσω, "to look upon or over a space."—From ἐπί and λεύσσω.

Λᾶαν. Consult book ii., line 319.

Ἰησιν, 3 sing. pres. indic. act. of ἵημι, "to send;" fut. ἦσω: perf. εἶκα.

LINE 13. Κονίσσαλος, ου, ὁ, "dust," "a cloud of dust."—From κόνις, "dust," with which compare the Latin cinis.

Ὠρνυτο, 3 sing. imperf. indic. middle of ὀρνυμι, "to rouse;" fut. ὄρσω: 1 aor. ὤρσα.—In the middle, ὀρνυμαι, "to rouse one's self," "to rise."—From a root OP-, from which come also ὀρούω, ὀρίνω, ὄρθιος, ὀρθρος, the Latin orior, ortus, hortor, &c.

Ἀελλῆς, ἐς, "eddying."—From ἄελλα, "an eddy." (Consult note.)

LINE 14. Διέπρησσον, Epic and Ionic for διέπρασσον, 3 plur. imperf. indic. act. of διαπρήσσω, for διαπράσσω, "to accomplish," "to accomplish a route," "to traverse," in which sense κέλευθον, "a way," "a route," is supposed to be understood. Hence διέπρησσον πεδίοιο, "they traversed the plain."

LINE 16. Προμάχιζεν, Epic and Ionic for προεμάχιζεν, 3 sing. im-

Book 3. Line 16-20.

perf. indic. act. of προμαχίζω, "to fight in front of," "to advance to battle in front of."—From πρόμαχος, ου, ό, "a foremost combatant." Properly, an adjective, "fighting before," "fighting in front," and this from πρό and μάχομαι.

Ἀλέξανδρος, ου, ό, "Alexander," the usual name of Paris in the Iliad. According to the legend, he obtained this name, as a title of honor, from his fellow-shepherds on Mount Ida, in consequence of his often defending them and their flocks from robbers. Hence Ἀλέξανδρος means "defending men," or "man-defender," and comes from ἀλέξω, "to defend," and ἀνήρ.

Θεοειδής, ές, "godlike:" in Homer always said of outward form; as, "divine of form," "beauteous as the gods," and usually applied to young heroes, such as Paris, Telemachus, &c.—From θεός and είδος, "form," "appearance."

LINE 17. Παρδαλέην, accus. sing. of παρδαλή, ης, ή, "a panther's skin." Properly, an adjective, having δοράν, "a skin," understood.—From πάρδαλις, "a panther."—The older form was πόρδαλις, which is every where found in the text of Homer, though Aristarchus preferred πάρδαλις, and the moderns have also retained παρδαλέη. According to Apion and Hesychius (ii., p. 1006), πόρδαλις was the male, and πάρδαλις the female.

Καμπύλα, accus. plur. neut. of καμπύλος, η, ου, "curved."—From κάμπτω, "to bend."

LINE 18. Δοῦρε, Epic and Ionic for the regular form δόρατε, accus. dual of δόρυ, "a spear." (Consult Anthon's enlarged Greek Grammar, p. 108.)

Κεκορυθμένα, Epic and Ionic for κεκορυσμένα, accus. plur. neut. perf. part. pass. of κορύσσω, "to head," "to tip;" fut. κορύξω: perf. pass. κεκόρυσμαι: part. κεκορυσμένος.—Observe that κορύσσω strictly signifies "to helm," "to furnish with a helmet." Then, "to make crested," "to raise to a head," and hence "to head," "to tip," &c.

LINE 19. Πάλλων, nom. sing. masc. pres. part. act. of πάλλω, "to brandish," "to wield;" 1 aor. έπηλα: Epic 2 aor. part. πεπᾶλών, &c.—Πάλλω is originally only another form of βάλλω, and hence the Latin pello, palpo, palpito, &c.

Προκαλίζετο, Epic and Ionic for προεκαλίζετο, 3 sing. imperf. indic. of the middle deponent προκαλίζομαι, "to challenge;" more literally, "to call forth for one's self," i. e., to meet one's self. Probably only found in the present and imperfect.

LINE 20. Ἀντίβιον, accus. sing. neut. of αντίβιος, η, ου, "opposing;" taken adverbially, "face to face."—From αντί and βιά

Book 3. Line 20-26.

Αἰὶψ, dat. sing. fem. of αἰνός, ἡ, ὄν, "dreadful," "fearful." Consult book i., line 552.

Δηϊοτῆτι, dat. sing. of δηϊοτής, ἦτος, ἡ, "fight," "battle," "combat." —From δηῖος, Epic and Ionic for δάϊος, "hostile."

LINE 21. Ἀρηΐφιλος, ον, "dear to Mars," "favored of the god of war." A frequent epithet of warriors in Homer. The active signification, "loving Mars," is very doubtful.—From Ἀρης, "Mars," and φίλος, "dear."

LINE 22. Προπάροιθεν. Consult note on book ii., line 92.

Ὀμίλου, gen. sing. of ὄμιλος, ον, ὁ, "a throng," "thick array." The term often refers to a band of warriors, whether drawn up in array or mingled in battle, the *mêlée*.—Derived by some from ὁμός, ὁμοῦ, and ἰλη, "a band or body of men."

Μακρά, accus. plur. neut. of μακρός, ἅ, ὄν, "long," taken adverbially.

Βιβῶντα, accus. sing. masc. pres. part. act. of βιβάω, poetic collateral form of βαίνω, "to stride."

LINE 23. Ἐχάρη, 3 sing. 2 aor. indic. pass., with active meaning, of χαίρω, "to rejoice;" fut. χαίρήσω: 2 aor. pass. ἐχάρην.

Κύρσας, nom. sing. masc. 1 aor. part. act. of κύρω, "to light upon;" fut. κύρσω: 1 aor. ἔκυρσα. Radical form of κυρέω, very rare in the present active, and only poetic.

LINE 24. Ἐλαφον, accus. sing. of ἔλαφος, ον, ὁ, ἡ, "a stag." Consult book i., line 225.

Κεράον, accus. sing. masc. of κεράός, ἅ, ὄν, and later ὅς, ὄν, "horned," "horn-bearing."—From κέρας, "a horn."

Ἀγριον, accus. sing. masc. of ἄγριος, α, ον, also ος, ον, "wild," literally, living in the fields or open air; and hence "wild," generally of animals.—From ἀγρός, "a field," &c.

LINE 25. Πεινάων, nom. sing. pres. part. act. of πεινῶ, "to be hungry;" fut. πεινήσω, more rarely πεινᾶσω; but, from Aristotle downward, we also find the un-Attic forms πεινᾶς, -ᾶ, ᾶν, &c.

Κατεσθίει, 3 sing. pres. indic. act. of κατεσθίω, "to devour;" fut. κατέδομαι. Always said of animals of prey.

LINE 26. Σεύνεται, 3 plur. pres. subj. pass. of σεύω, "to put in quick motion," "to drive," with σ doubled in the augmented tenses; 1 aor. ἔσσευα: perf. pass. ἔσσυμαι. In the middle, "to stir one's self," &c., 1 aor. mid. ἐσσεύαμην: syncopated 2 aor. mid. ἐσσύμην, ἔσσυο (for ἔσσυεο), ἔσσυτο (Epic σύτο), &c.

Ταχέες, Epic and Ionic for ταχεῖς, nom. plur. masc. of ταχύς, εἶα, ὅ, "swift."

Κύνες. Consult book i., line 4.

Book 3. Line 26-32.

Θαλεροί, nom. plur. masc. of θαλερός, ἄ, ὄν, "vigorous;" literally, "blooming," and so "fresh," "young," "youthful," &c. Not used by Homer in its original sense of plants, but frequently of men.—From θάλλω, "to bloom."

Αἰζηοί, nom. plur. masc. of αἰζής, ὄν, "lively," "active," in Homer always said of youths, and, in the present passage, taken as a noun, "a youth."—From ζάω, ζέω. According to Döderlein, however, akin to αἶθω, ἡΐθεος.

Φάτο, Epic and Ionic for ἔφατο, 3 sing. imperf. indic. mid. of φημί, "to say." In the middle, φάμαι, "to say unto one's self," "to think;" imperf. ἐφάμην.

Τίσεσθαι, fut. infin. mid. of τίνω. Consult book ii., line 356.

Ἀλείτην, accus. sing. of ἀλείτης, ον, ὅ, "one who leads or goes astray," "a sinner," "a wicked one."—From ἄλη, "a wandering," "a roaming."

Ὀχέων, gen. plur. of ὄχος, εος, τό, "a chariot;" of frequent occurrence in Homer, especially in the Iliad, but always in the plural, even if, as in the present instance, only one chariot is spoken of. Strictly speaking, an old neuter collateral form of ὄχος, ον, ὅ ("any thing which holds"), but always in the special signification of a chariot.—From ἔχω, "to hold," "to contain."

Τευχεσιν, dat. plur. of τεῦχος, εος, τό; strictly (like ὄπλον and ἔντευκα), "a tool," "implement," "utensil."—In the plural, "arms," i. e., implements of war.—The German *zeug* is from the same root, namely, τεύχω, τυχεῖν.

Ἀλτο. Consult book i., line 532.

Χαμᾶζε, adverb, "to the ground."—From χαμαί, "on the ground." Formed like ἔραζε, θύραζε, Ἀθήναζε, but with different accent. Arcadius, indeed, writes it χαμάζε, but Draco and others expressly quote χαμᾶζε as an exception.

Ἐνόησεν, 3 sing. 1 aor. indic. act. of νοέω, "to perceive," "to be aware of one's presence," &c.; fut. νοήσω.—From νόος, νοῦς, "the mind."

Προμάχοισι, Epic and Ionic for προμάχοις, dat. plur. of πρόμαχος, ον, ὅ, "a foremost combatant." Properly an adjective, "fighting before," "fighting in front."—From πρό and μάχομαι.

Κατεπλήγη, 3 sing. 2 aor. indic. pass. of καταπλήσσω, "to strike with dismay;" fut. καταπλήξω, (Consult note.)

ΛINE 32. Ἀψ. Consult book i., line 60.

Ἐτάρων. Consult book i., lines 349 and 179.

Ἐχάζετο, 3 sing. imperf. indic. of the middle deponent ἡχάζομαι, "to

Book 3. Line 32-38.

retreat ;" strictly, "to leave an opening," "to give way;" fut. χάσομαι. The present active χάζω is very rare.—Lengthened form from the root XAΔ-, XA-, which latter appears in χά-ος, χαί-νω, χά-σκω: Latin *hi-o*, *hisco*, and the former in χανδάνω.

Κῆρα. Consult book ii., line 352.

Ἀλεείνων, nom. sing. masc. of ἀλεείνω, "to avoid," "to shun."—From ἄλη, "wandering."

Δράκοντα, accus. sing. of δράκων, οντος, ό. Consult book ii., line 308.

Παλίνορρος, ον, "springing back," "rushing back."—From πάλιν, "back," and ὄρνυμι.

Ἀπέστη, 3 sing. 2 aor. indic. act. of ἀφίστημι, "to remove out of the way;" fut. ἀποστήσω: 2 aor. ἀπέστην, &c.

Οὔρεος, Epic and Ionic for ὄρους, gen. sing. of οὔρος, εος, τό, for ὄρος, εος, τό, "a mountain."—From ὄρω, perhaps, and so, strictly, "any thing rising."

Βήσσης, Epic and Ionic for βήσσαις, dat. plur. of βῆσσα, ης, ῆ, "a glade," "a woody glen."

Τρόμος, ον, ό, "a trembling."—From τρέμω, "to tremble."

Ἐλλαβε, Epic and Ionic for ἔλαβε, 3 sing. 2 aor. indic. act. of λαμβάνω, "to seize;" fut. λήψομαι, &c.

Γυῖα, accus. plur. of γυῖον, ον, τό, "a limb." Of frequent occurrence in Homer, but always in the plural.

Ὠχρος, ον, ό, or perhaps better, εος, τό (*Buttmann's Ausf. Gr.*, § 119, 41, d., note), "paleness."—From ὠχρός, ά, όν, "pale."—Ὠχρος (i. e., ὤ-χρ-ος) is probably the same as the Sanscrit *hari*, with prefixed ω. (*Pott, Etymol. Forsch.*, i., p. 141.)

Μιν, for αὐτόν. Consult book i., line 29.

Εἶλε, 3 sing. 2 aor. indic. act. of αἶρέω, "to seize upon;" fut. αἰρήσω: 2 aor. εἶλον.

Παρειάς, accus. plur. of παρειά, ᾱς, ῆ, "a cheek."—Probably from παρά, as indicating the side of the face.

Ἔδν, 3 sing. 2 aor. indic. act. of δύω, or δύνω, "to enter," "to plunge into;" fut. δύσω: 2 aor. ἔδνν.

Ἀγερώχων, gen. plur. of ἀγέρωχος, ον, "haughty." (Consult note.) According to the old grammarians, equivalent simply to γεράωχος, but the etymology is very doubtful.

Νείκεσεν, Epic and Ionic for ἐνείκεσεν, 3 sing. 1 aor. indic. act. of νεικέω, "to upbraid;" fut. νεικέσω: 1 aor. ἐνείκεσα.

Αἰσχροῖς, dat. plur. neut. of αἰσχρός, ά, όν, "reproachful," "dis grace-inflicting." More literally, "shame-causing."—From αἰσχος "shame," "disgrace."

Book 3. Line 39-44.

Δύσπαρι, voc. sing. of Δύσπαρις, ἴδος, ὁ, "evil-bringing
 LINE 39. Paris," equivalent somewhat to "Paris, bird of evil omen."
 —From δύς and Πάρις, "Paris."

Γυναιμανές, voc. sing. of γυναιμανής, ἐς, "licentious." Literally,
 "mad after women."—From γυνή, "a woman," and μαλνομαι, "to
 ave."

Ἡπεροπευτά, voc. sing. of ἡπεροπεντής, οὖ, ὁ, "a deceiver."—From
 ἡπεροπεύω, "to deceive," "to cajole." Properly, "to mislead by bland
 words."—From ἔπος, εἰπεῖν, ἡπύω, "to talk over," not from ἀπάτη,
 "deceit."

LINE 40. Αἶθε. Consult book i., line 415.

Ὅφελος, Epic, Ionic, and also later, in Attic prose, for ὠφελος, 2
 sing. 2 aor. indic. act. of ὀφείλω, "to owe."—Observe that the 2 aor.
 is employed particularly to express a wish in the literal sense of "I
 ought to have," &c. (Consult note.) Another Epic form for this
 tense is ὠφελλον, often occurring in Homer; and ὀφελλον in *Od.*,
 viii., 312.

Ἄγονος, ον, "unborn." (Consult note.)—From ἀ, priv., and γόνος.

Ἄγαμος, ον, "unmarried."—From ἀ, priv., and γαμέω, "to marry."

Ἀπολέσθαι. Consult book i., line 117.

Κέρδιον, nom. sing. neut. of κερδίων, ον, gen. ονος, a com
 LINE 41. parative (with no positive in use), formed from κέρδος
 ("gain," "advantage"), "better," "more advantageous," "more gain-
 ful." The first of these meanings is the more common one.

Ἦεν, Epic for ἦν, 3 sing. imperf. indic. act. of εἶμι, "to be."

Λώβην, accus. sing. of λώβη, ης, ἡ, "a scandal." Literally,
 LINE 42. "outrage," "maltreatment," "dishonor;" then, an outrage
 to the feelings of others, by reason of dishonorable conduct; and
 hence, "a scandal," "an object of foul reproach."—Akin to λύμη.—
 From λώβη comes the Latin *labes*.

Ὑπόψιον, accus. sing. masc. of ὑπόψιος, ον, "viewed with looks of
 angry distrust." Literally, "viewed from under" (Consult note.)—
 From ὑφοράω, fut. ὑπόψομαι.

Καρχαλόωσι, Epic lengthened form for καρχαλῶσι, 3 plur.
 LINE 43. pres. indic. act. of καρχαλάω, "to laugh aloud," "to raise a
 loud laugh," the idea of scorn being frequently implied, as in the
 present instance.—From καρχάζω, "to laugh aloud," or more correct-
 ly, perhaps, καχάζω. The root is probably found in χάω, χαίνω, "to
 gape," unless it be rather formed by onomatopœia, like χλάζω, καχ-
 λάζω.

LINE 44 Φάτρες, nom. plur. masc. imperf. part. (in an aorist

Book 3. Line 44-49.

sense) of φημί, *to say*," *to suppose*;" fut. φήσω: 1 aor. ἔφησα. imperfect ἔφην is used just like an aorist; and the infinitive φάναι was so generally referred to ἔφην in an aorist sense, that λέγειν or φάσκειν are used instead of the infinitive present. The same remark holds good of the imperfect middle with the inf. pres. Hence φάντες here is to be rendered "*having supposed*," the active having a sort of middle force; "*having said to themselves*." Consult line 28.

Ἀριστῆα, Epic and Ionic for ἀριστεά, accus. sing. of ἀριστεύς, εὖς (Epic and Ionic ἦος), ὅ, "*a warrior*."—From ἄριστος, "*very brave*."

Πρόμον, accus. sing. of πρόμος, ον, "*foremost*," "*fighting in the front rank*." Equivalent to πρόμαχος. Later, in general, "*a chief*," answering to the Latin *primus*, *princeps*.

LINE 45. Ἐπι, for ἔπεστι, "*is upon (thee)*," 3 sing. pres. indic. of ἔπειμι, "*to be upon*."

Ἀλκῇ, ἥς, ἡ, "*spirit*," "*courage*." Properly, "*bodily strength*," "*force*," especially in action, and so distinguished from δώμη, mere strength.

LINE 46. Ποντοπόροισιν, Epic and Ionic for ποντοπόροις, dat. plur. of ποντόπορος, ον, "*ocean traversing*," "*sailing over the sea*" —From πόντος, "*the deep*," and πείρω, "*to pass through*."

LINE 47. Ἐπιπλώσας, nom. sing. masc. 1 aor. part. act. of ἐπιπλώω, "*to sail upon*," "*to sail over*;" fut. ἐπιπλώσω: 1 aor. ἐπέπλωσα. An Ionic verb for ἐπιπλέω: fut. ἐπιπλεύσω: 1 aor. ἐπέπλευσα. —From ἐπί and πλώω, for πλέω.

Ἐρίηρας, accus. plur. of the metaplastic plural form ἐρίηρες, assigned to ἐρίηρος, ον, "*faithful*," "*trusty*." Literally, "*fitting exactly*."—From ἐρι, "*very*," and ἄρω, "*to fit*." (Consult note.)

LINE 48. Ἀλλοδαποῖσι, Epic and Ionic for ἀλλοδαποῖς, dat. plur. masc. of ἀλλοδαπός, ἡ, ὄν, "*of a foreign land*," "*foreign*," &c. Hence, in the plural, ἀλλοδαποί, "*men of a foreign land*," "*strangers*," "*foreigners*."—Probably a mere lengthening of ἄλλος, like ποδαπός, ἡμεδαπός. According to others, compounded with ἑδαφος, "*foundation*," "*base*" on which any thing rests, &c.

Εὐειδέα, accus. sing. fem. of εὐειδής, ἑς, "*beauteous*," "*fair of mien*," &c.—From εὖ and εἶδος.

Ἀνῆγες, 2 sing. imperf. indic. act. of ἀνάγω, "*to lead away*."

LINE 49. Ἀπίης, gen. sing. fem. of ἄπιος, "*distant*." (Consult note.)

Νυόν, accus. sing. of νύος, οὔ, ἡ, "*a daughter-in-law*;" here, however, taken in a wider sense, "*a female related by marriage unto*." (Consult note.)—Compare the Sanscrit *snuca*, Latin *nurus*, Anglo-Saxon *snoru*, old German *schnur*.

Book 3. Line 49-55.

Αἰχμητάων, Epic for αἰχμητῶν, gen. plur. of αἰχμητης, οὔ, ὅ, "a spear-man," "a warrior."—From αἰχμή, "a spear-point," "a spear."

LINE 50. Πῆμα, ατος, τό, "a source of evil," "a harm," "an injury," &c.—Akin to πάσχω, πῆσομαι, πέπηθα, &c.

Πόληϊ, Epic and Ionic for πόλει, dat. sing. of πόλις, "a city," gen. εως, and εος, ἥ, Epic and Ionic, gen. πόλῃος, dat. πόληϊ, &c.—Another Ionic genitive is πόλιος, which is likewise found in Doric.

Δῆμῳ. Consult book ii., line 198.

LINE 51. Δυσμενέσιν, dat. plur. of ἐνδυσμενής, ἐς, "ill-affected," "hostile:" in the plural, δυσμενεῖς, "enemies."—From δύς and μένος, "spirit," "inclination," &c.

Χάρμα, ατος, τό, "a source of joy," "a delight."—From χαίρω, "to rejoice."

Κατηφείην, accus. sing. of κατηφείη, ης, ἥ, Epic and Ionic for κατηφεία, ας, ἥ, "a source of shame;" strictly, "a casting of the eyes downward:" hence, in general, "dejection, sorrow, shame."—From κατά, "down," and φάος, "the eye;" like κατωπός, "with downcast look," from κατά and ὤψ.

LINE 52. Μείνειας, 2 sing. Æolic 1 aor. opt. act. (for μείναις) of μενώ, "to await;" fut. μενῶ: 1 aor. ἔμεινα.

Φωτός. Consult book ii., line 164.

LINE 53. Θαλερῆν, accus. sing. fem. of θαλερός, ἥ, ὄν, Epic and Ionic for ἄ, ὄν, "blooming."—From θάλλω, "to bloom."—Compare book ii., line 266.

Παράκοιτιν, accus. sing. of παράκοιτις, ιος, ἥ, "a wife," "a spouse."—From παρά and κοίτη, "a couch."

LINE 54. Χραίσμῃ, 3 sing. 2 aor. subj. act. of χραίσμew, "to aid." Consult book i., line 28.

Κίθαρις, ιος, ἥ, "a lyre;" same as κιθάρα, which latter form, however, Homer never uses.—Compare the Latin *cithara*, whence our *guitar*.

Ἀφροδίτης, gen. sing. of Ἀφροδίτη, ης, ἥ, "Venus," goddess of love, grace, and beauty. The name is commonly derived from ἀφρός, "foam," as referring to the legend of her springing from the foam of ocean. Homer, however, never alludes to her as "foam-born," except in Hymn V. Others, again, seek to connect the name Α-φροδ-ίτη with that of *Frid-a*, the Scandinavian goddess of love. (Consult *Anthon's Class. Dict.*, p. 1377.)

LINE 55. Κόμῃ, ης, ἥ, "locks," "hair," answering to the Latin *coma*. Rarely occurring in the plural.

Κονίησιν. Consult book ii., line 418.

Book 3. Line 55-62.

Μιγείης, 2 sing. 2 aor. opt. pass. of μίσγω, "to mingle." Consult book ii., line 475.

LINE 56. Δειδήμονες, nom. plur. masc. of δειδήμων, ονος, "cowardly," "timid."—From δέιδω, "to fear."

LINE 57. Λάϊνον, accus. sing. masc. of λάϊνος, η, ον, "of stone," "stony," &c.—From λαῖας, "a stone," like λίθινος, from λίθος.

Ἔσσο, 2 sing. pluperf. pass. of ἐννυμι, "to put on;" fut. ἔσω: 1 aor. ἔσσα. In the middle, ἐννυμαι, "to put on one's self," "to clothe one's self with;" fut. ἔσομαι: 1 aor. mid. ἐσσάμην: perf. pass. εἶμαι, εἶσαι, εἶται, &c. . pluperf. pass. ἔσμην, ἔσσο, ἔστο, &c. Observe that the pluperf. pass. is here used in a middle sense. (Kühner, § 221, 1.)

Ἔοργας, 2 sing. of ἔοργα. Consult book ii., line 272.

LINE 59. Αἶσαν, accus. sing. of αἶσα, ης, ἡ, "one's appointed lot," "fate," "destiny;" hence "a measure and term," and so "that which befits one, is due to one;" whence, generally, what is "right, befitting," &c., equivalent to τὸ καθήκον.

LINE 60. Κραδίη. Consult book i., line 395.

Πέλεκυς, εως, ό, Ionic εος, "an axe," "hatchet," double-edged.—Compare the Sanscrit *paracu*. (Pott, *Etymol. Forsch.*, i., 117, 231.)

Ἀτειρής, ές, "unwearied;" literally, "not to be rubbed or worn away." (Consult note.)—From ἀ, priv., and τείρω, "to rub."

LINE 61. Εἰσιν, 3 sing. pres. indic. act. of εἶμι, "to go."

Δουρός, Epic and Ionic for δόρατος, gen. sing. of δόρυ, "wood." Thus, gen. δόρατος, Epic and Ionic δούρατος, contracted δουρός (in Attic poets, also, δορός): dat. δόρατι, δούρατι, δουρί, δορί.—Elsewhere, "a spear," i. e., the wood or shaft of a spear.

LINE 62. Νήιον, accus. sing. neut. of νήιος, η, ον, later, also, ος, ον. "naval:" in Homer usually joined with δόρυ: as, νήϊοι δόρυ, "ship timber," "naval timber." In the present passage, however, it has this meaning without the addition of δόρυ, the latter being easily implied from δουρός, which precedes.

Ἐκτάμνησιν, Epic and Ionic for ἐκτάμνη, 3 sing. pres. subj. act. of ἐκτάμνω, Epic and Ionic for ἐκτέμνω, "to hew out," "to shape," "to fashion;" fut. ἐκτεμῶ —From ἐκ and τέμνω.

Ὀφέλλει, 3 sing. pres. indic. act. of ὀφέλλω, "to increase." Consult book ii., line 420.

Ἐρωήν, accus. sing. of ἐρωή, ης, ἡ, "the force;" properly said of any quick, violent motion. Thus, δουρός ἐρωή, "the rush of a spear" (Il., xi., 357): λικμητήρος ἐρωή, "the force or swing of the winnow-er's shovel" (Il., xiii., 590). So in the present passage, "the force

Book 3. Line 62-77.

or *impetus* of the man."—From ἐρωέω, "to flow, stream, burst out," &c.

LINE 63. Στήθεσσιν. Consult book i., line 83. *heart*

Ἀτάρβητος, ον, "intrepid," "undaunted."—From ἀ, priv., and τάρβέω, "to be terrified."

LINE 64. Ἐρατά, accus. plur. neut. of ἐρατός, ἡ, όν, poetic for ἐραστός, ἡ, όν, "beloved," "much desired," "yearned after," or, more freely, "lovely," "charming."—From ἐράω, "to love."

LINE 65. Ἀπόβλητα, nom. plur. neut. of ἀπόβλητος, ον, "to be rejected," "to be cast away as worthless."—From ἀπό and βάλλω.

Ἐρικυδέα, nom. plur. neut. of ἐρικυδής, ές, "very glorious," an epithet in Homer of the gods and their descendants, and, in the present instance, of the gifts which they bestow.—From ἐρι, "very," and κῦδος, "glory," "renown."

LINE 66. Ἐκών, έκοῦσα, έκόν, "of one's own free-will," "willingly." Opposed to ἄκων, and akin to έκητι.

LINE 68. Κάθισον, 2 sing. 1 aor. imper. act. of καθίζω, "to cause to sit down;" fut. καθίσω: 1 aor. έκάθισα.

LINE 70. Συμβάλετε, 2 plur. 2 aor. imper. act. of συμβάλλω, "to match," "to bring together."

LINE 71. Κρείσσων, ον, "superior."—Κρείσσων is usually called an irregular comparative of άγαθός, but consult book i., line 80

LINE 73. Ὅρκια. Consult book ii., line 124.

LINE 74. Ἐριβόλακα, accus. sing. of ἐριβόλαξ, ακος, ό, ἡ, "very fertile." Consult book i., line 155.

Νεέσθων, Epic, Ionic, and Doric for νεέσθωσαν, 3 plur. pres. imper. of νέομαι, "to return."

LINE 75. Ἰππόβοτον, accus. sing. neut. of ιππόβοτος, ον. Consult book ii., line 287.

Καλλιγύναικα, accus. sing. of καλλιγύναιξ, αικος, ό, ἡ, "abounding in beauteous women." More literally, "of beauteous women." Homer uses only the accusative. Sappho (135) has the genitive, and Pindar (*Pyth.*, ix., 131) the dative. The nominative seems never to have been used.—From κάλλος, "beauty," and γυνή, "a woman."

LINE 77. Ἀνέεργε, Epic and Ionic for ἀνείργε, 3 sing. imperf. ind. act. of ἀνείργω, "to keep back."—From ἀνά and εἶργω, "to keep off."

Φάλαγγας, accus. plur. of φάλαγξ, αγγος, ἡ, "a line," "a rank," "an order of battle." Always used by Homer in the plural ("the lines," or "ranks," of an army in battle array) except in *Il.*, vi., 6. The term φάλαγξ was also applied in a later day to a special mode

Book 3. Line 77-82.

οι arranging the Greek infantry, namely, in a close, compact mass drawn up in files usually of 8 deep. The depth, however, was often much increased, especially by the Thebans, who formed 25 deep at Delium, and brought the phalanx to great excellence under Epaminondas; though Philip of Macedon brought it to perfection.—The word *φάλαγξ* has also the meaning of “a roller,” for moving heavy loads, in Latin *palangæ*; and it has been suggested that this sense of “rollers” was the first, and that hence arose the Homeric usage of *φάλαγγες*, namely, “ranks of men rolling one behind another.” But the sense of *rollers* occurs too late to allow us to adopt this conjecture.

LINE 78. Ἰδρύνθησαν, 3 plur. 1 aor. indic. pass. of ἰδρύνω (a supposed present), “to make to sit down.” Hence ἰδρύνθην is assigned commonly, along with ἰδρύθην, to ἰδρύω. Dindorf thinks that ἰδρύνθην, in Homer, is so written, for ἰδρύθην, through ignorance of the fact that the *ν* is long by nature. But consult *Lobeck, ad Phryn., 37.*

LINE 79. Ἐπετοξάζοντο, 3 plur. imperf. indic. of the middle deponent ἐπιτοξάζομαι, “to direct or bend the bow at one.”—From ἐπί and τοξάζομαι.

LINE 80. Ἰοῖσιν, Epic and Ionic for ἰοῖς, dat. plur. of ἰός, οὔ, “an arrow,” with the heterogeneous plural τὰ ἰά (*Il., xx., 68*)—Probably from ἰ-έναι, *i-re*, “to go;” like the Sanscrit *ishu*, from *ish*. (*Pott, Etymol. Forsch., i., p. 269.*)

Τιτυσκόμενοι, nom. plur. masc. pres. part. of the middle deponent τιτύσκομαι, “to take aim,” “to aim at.” This verb is only used by the Epic writers in the present and imperfect, and combines the significations of the kindred verbs *τυγχάνω* and *τεύχω*: hence, like *τυγχάνω*, “to aim at,” which is its more frequent meaning; and, also, like *τεύχω*, “to make,” “make ready,” “prepare.”—In the Alexandrian poets, such as *Aratus* and *Lycophron*, we find an active form *τιτύσκω*, as also in *Antim., Fr., 26.*

Λάεσσι, Epic for λάεσι, dat. plur. of *λᾶας*, ὅ, “a stone;” gen. *λᾶος*: dat. *λᾶϊ*: accus. *λᾶαν*: gen. plur. *λᾶων*: dat. *λάεσι*: Epic *λάεσσι*, all which forms occur in Homer, except *λάεσι*. In Attic, also, contracted ὁ *λᾶς*, accus. τὸν *λᾶν*: but accus. *λᾶα*, *Call., Fr., 104.*

LINE 81. Μακρόν, accus. sing. neut. of μακρός, ἄ, ὄν, taken adverbially, “from afar,” *i. e.*, so as to be heard afar.

Ἀὔσεν, Epic and Ionic for ἡὔσεν, 3 sing. 1 aor. indic. act. of αὔω, “to shout.” Consult book ii., line 334.

LINE 82. Ἰσχεσθε, 2 plur. pres. imper middle of ἰσχω, “to hold,” “to restrain.” Consult book i., line 214.

Book 3. Line 83-99.

LINE 83. *Στεῦται*, 3 sing. pres. indic. of the Epic deponent *στεῦμαι*. (Consult note.)—From *ἵστημι*.—It is used by Homer only in the 3 sing. pres. and imperf. *στεῦται*, *στεῦτο*, and by Æschylus (*Pers.*, 49) in the 3 plur. *στεῦνται*.

Ἐρέειν, Epic and Ionic for *ἐρεῖν*, fut. infin. Consult book i., line 76, remarks on *ἐρέω*.

Κορυθαιόλος, *ον*, “moving the helmet quickly,” i. e., “of the glancing helm.” A frequent epithet of Hector, as an active, restless warrior.—From *κόρυς*, “a helmet,” and *αἰόλος*, “quickly moving,” “easily turning.”

LINE 84. *Ἐσχοντο*, 3 plur. imperf. indic. middle of *ἵσχω*. Consult line 82.

Ἀνέω. Consult book ii., line 323.

LINE 85. *Ἐσσυμένως*, adverb, “quickly,” “hastily,” &c.—From *ἐσσύμενος*, part. of *σεύω* (according to signification and accent, a present, but reduplicated as if a perf. part.), “driven,” “urged on,” “hurried,” &c.

LINE 86. *Κέκλυτε*, 2 plur. 2 aor. imper. of *κλύω*, “to hear,” with poetic reduplication for *κλῦτε*: so, *κέκλυθι* for *κλῦθι*.

LINE 87. *Ὀρωρεν*. Consult book ii., line 146.

LINE 88. *Κέλεται*, 3 sing. pres. indic. of *κέλομαι*, “to bid.” Consult book i., line 74.

LINE 89. *Τεύχεα*. Consult line 29.

Ἀποθέσθαι, 2 aor. infin. middle of *ἀποτίθημι*, “to lay aside (for another):” in the middle, “to lay aside for one’s self or what belongs to one’s self.”

Πουλυβοτεῖρη, Epic and Ionic for *πολυβοτεῖρα*, dat. sing. of *πολυβοτεῖρα*, ἡ, “nourisher of many,” an epithet of the earth.—From *πουλύς*, for *πολύς*, and *βότεῖρα*, fem. from *βοτήρ*, “she that feeds or nourishes.”

LINE 95. *Ἀκῆν*, originally an accusative from *ἀκή*, but only found as an adverb, “still,” “quite still,” “stilly,” &c. Used by Homer only in the phrase *ἀκῆν ἐγένοντο σιωπῇ*. Pindar has a Doric dative *ἀκᾶ*, or, as an adverb, *ἀκᾶ*, in the signification of “quietly,” “gently.” (*Pind.*, *Pyth.*, iv., 277.) For Buttmann’s etymology, consult note.

LINE 97. *Ἐμεῖο*, Epic and Ionic for *ἐμοῦ*, gen. sing. of *ἐγώ*.

Ἄλγος. Consult book i., line 2.

Ἰκάνει. Consult book i., line 254.

LINE 98. *Διακρινθήμεναι*, Epic, Doric, and Æolic for *διακριθῆναι*, 1 aor. inf. pass. of *διακρίνω*, “to separate.” (Consult note.)

LINE 99. *Πέποσθε*, 2 plur. 2 perf. of *πάσχω*, “to suffer,” syncopated

Book 3. Line 99–106.

for πεπόνθατε, like ἐγρήγορε for ἐγρηγόρατε. This is done by an imitation of the passive termination: that is to say, as soon as in πεπόνθατε the θ preceded the τ, it was changed to σ, and the ν was dropped, making, with a syncope of the α, πέποστε: a transition was then made to a passive form πέποσθε.

LINE 101. Τέτυκται, 3 sing. perf. indic. pass. of τεύχω, “to prepare;” fut. τεύξω: perf. τέτευχα: perf. pass. τέτυγμαι.

LINE 102. Τεθναίη, 3 sing. perf. opt. (syncopated form) of θνήσκω, “to die;” fut. θανοῦμαι: perf. τέθνηκα: whence the common syncopated forms τέθναμεν, τέθνατε, τέθνασι: perf. infin. τεθνᾶναι: perf. opt. τεθναίην: perf. imper. τέθναθι: perf. part. τεθνεώς, ὦτος: fem. τεθνεῶσα, &c.

Διακρινθείτε, Epic for διακριθείητε, 2 plur. 1 aor. opt. pass. of διακρίνω, “to separate.” Consult line 98.

LINE 103. Οἴσετε, 2 plur. Epic and Attic aoristic imperative; neither from the future οἴσω, as some maintain, nor from a new theme οἴσω, as appears to others, but coming from the stem at once, and, as regards the ordinary aorist form, of an anomalous character; something like such second aorists as ἐδύσετο, ἐβήσετο. (*Buttmann, Ausf. Gr.*, p. 419.—*Id.*, *Irreg. Verbs*, ed. *Fishlake*, p. 251.—*Kühner*, § 176, 2.)

Ἄρνε, accus. dual of ἄρνός, τοῦ, τῆς, a genitive without any nominative (ἄρς) in use; the nominative assigned to it being ἄμνός, for which later authors, such as Æsop, have ἄρνός. Early writers give gen. ἄρνός, dat. ἀρνί, accus. ἄρνα: dual ἄρνε: plur. ἄρνες, gen. ἀρνῶν, dat. ἀρνάσι (Epic ἄρνεσσι), accus. ἄρνας: “a lamb,” answering to the Latin *agnus*, *agna*.—Akin to *aries*, and probably to the English *ram*. The Sanscrit *ûrnâju* means “woolly.” (*Pott, Etymol. Forsch.*, i., 223, and ii., 407.)

LINE 104. Οἴσομεν, 1 plur. fut. indic. act. of φέρω, “to bring;” fut. οἴσω, &c.

LINE 105. Ἀξετε, 2 plur. Epic aoristic imperative, formed anomalously from the stem of ἄγω. (Consult remarks on οἴσετε, line 103.) The poet by this means avoids the obstruction to the metre which ἀγάγετε, the regular form, would have occasioned. (*Buttmann, Ausf. Gr.*, p. 418.)

LINE 106. Ὑπερφίαλοι, nom. plur. masc. of ὑπερφίαλος, ον, “overbearing,” “overweening,” “haughty,” “arrogant.” It is probable, however, that the word originally meant only “exceeding in power,” “most puissant,” without any bad signification, as would appear from *Od.*, xxi., 289, where Antinoüs uses it of himself and the

Book 3. Line 106-112.

rest of the suitors; and so; in Pindar (*Fr.*, 93), it is simply "*most huge*," "*mighty*." This original notion appears most clearly in the adverb ὑπερφιάλως, "*exceedingly*," "*excessively*," whence the adverb also passes into the signification of "*haughtily*," "*arrogantly*." It is plain, therefore, that the bad signification is only so far, in the word itself, as it denotes *excess*. (Consult *Buttmann, Lexil.*, s. v.) —The derivation is very doubtful. Two have been suggested: first, by poetic dialectic change from ὑπέρβιος (*quasi* ὑπερβίαλος); second, by Æolic change of *v* for ὑπερβυής, which is maintained by *Buttmann (Lexil.*, s. v.). Others, again, deduce it from φιάλη, "*a cup*," i. e., running over the cup's brim; but this is very far-fetched. That of the old grammarians, *perjured, breakers of truces made by libations*, from φιάλαι, is worst of all.

LINE 107. Ὑπερβασίη, dat. sing. of ὑπερβασίη, ης, ἡ, Epic and Ionic for ὑπερβασία, ας, ἡ, "*an act of transgression*," "*any wanton violence*."—From ὑπέρβασις, "*an overstepping*," and this from ὑπερβαίνω.

Δηλήσεται, 3 sing. 1 aor. subj. of the middle deponent δηλέομαι, "*to break*," "*to destroy*;" more literally, "*to injure*;" fut. δηλήσομαι.

LINE 108. Ὀπλοτέρων, gen. plur. of ὀπλότερος, α, ον, superlative ὀπλότατος, η, ον, without any positive in use; poetic for νεώτερος, νεώτατος, "*younger*," "*youngest*." The superlative is not found in the *Iliad*, whereas *Hesiod* uses the superlative merely, though only in the *Theogony*. The original signification, as is evident from the root ὄπλον, was "*more, most fit for bearing arms*;" and so we find ὀπλότεροι, simply "*the youth*," "*young men*," i. e., those capable of bearing arms, the serviceable men, just like μάχιμοι, and opposed to the old men and children. But as the *youngest* are the *last born*, ἄνδρες ὀπλότεροι also means "*the latter generations*," "*men of later days*." (*Theocr.*, xvi., 46.)

Ἡερέθονται, 3 plur. pres. indic. mid. of ἡερέθομαι. Consult book ii., line 448.

LINE 109. Μετέησιν, Epic for μετῇ, 3 sing. pres. subj. of μέτειμι.

Πρόσσω καὶ ὀπίσσω. Consult book i., line 343.

LINE 110. Λεύσσει, 3 sing. pres. indic. act. of λεύσσω, "*to see*," &c. Consult book i., line 120.

Οχα, adverb, "*by far*." Consult book i., line 69.

LINE 111. Ἐχάρησαν, 3 plur. 2 aor. indic. pass. of χαίρω, "*to rejoice*," &c.

LINE 112. Ἐλπόμενοι, nom. plur. masc. pres. part. mid. of ἔλπω, "*to cause to hope*." In the middle, ἔλπομαι, "*to hope*."

Book 3. Line 112-121.

Ὀϊζυοῦ, gen. sing. of οἰζυρός, ἄ, ὄν, "mournful," "unfortunate." Consult book i., line 417.

LINE 113. Ἐρυσαν, Epic and Ionic for ἤρυσαν, 3 plur. 1 aor. indic. act. of ἐρύκω, "to rein back;" fut. ἐρύξω: 1 aor. ἤρυσα: more literally, "to keep in," "to hold in," and then "to curb," "to rein in."

Στίχας, accus. plur. of στίξ, στιχός, ἡ, "a rank," "line," "file."—Observe that the nominative στίξ does not actually occur, the word being only used in the genitive singular, and in the nominative and accusative plural, στίχες, στίχας, the other cases being taken from στιχος, ου, ὁ, which is, in general, most used in prose.—From a root ΣΤΙΧ—, which appears in a lengthened form in στείχω.

Ἐβαν. Consult book i., line 391.

LINE 114. Ἐξεδύοντο, 3 plur. imperf. indic. middle of ἐκδύω, "to take off," "to strip off;" fut. ἐκδύσω: 2 aor. ἐξέδυν (with intransitive meaning), "to go out," "to come out" of a thing. In the middle, ἐκδύομαι, "to take off from one's self."

Κατέθεντο, 3 plur. 2 aor. indic. mid. of κατατίθημι, "to put down."

LINE 115. Ἀρουρα, ας, ἡ, "a space of ground." The proper meaning of the word is, "tilled or arable ground," "seed-land," "corn-land;" then, generally, like γῆ, "ground," "land," "soil."—From ἀρώω, fut. ἀρόσω, "to plough," "to till."

LINE 116. Προτί, an old, and, especially, Epic and Doric form for πρὸς, of frequent occurrence in Homer. In the Cretan dialect, πορτί.—Compare the Sanscrit *prati*.

LINE 117. Ἀρνας. Consult line 103.

Καλέσσαι, Epic for καλέσαι, 1 aor. infin. act. of καλέω, "to summon;" fut. καλέσω.

LINE 118. Προΐει. Consult book i., line 326.

Ταλθύβιον. Consult book i., line 320.

LINE 119. Γλαφυράς. Consult book ii., line 88.

Ἄρνα, accus. sing. Consult line 103.

LINE 120. Οἰσέμεναι, Epic, Doric, and Æolic for οἶσεν, which last is itself an Epic infinitive, with the force of an aorist, and falling under the same class of words with οἶσετε (line 103) and ἄξετε (line 105). (Consult *Buttmann, Irreg. Verbs*, ed. *Fishlake*, p. 251, note.)

Ἀπίθησε. Consult book i., line 220.

LINE 121. Ἴρις, ἰδος, ἡ, accus. Ἴριν, voc. Ἴρι, "Iris," the messenger of the gods among themselves, or, more frequently, from gods to men. But, conversely, in *Il.* xxiii., 198. she is the carrier

Book 3. Line 121-126.

of Achilles's wishes. Her epithets all point to swiftness; as, *ταχέα ἀελλόπος, ποδήμερος, πόδας ὠκέα, χρυσόπτερος*, &c. In the *Odyssey* she is never named, Mercury being there the sole messenger of the gods. Hesiod calls her the daughter of Thaumās (*Wonder*).—Usually derived from *ἔρῳ, εἶρω, the speaker, announcer*. Hermann deduces it from *εἶρω, sero*, as if *Sertia*.

Λευκωλένῳ, dat. sing. fem. of *λευκώλενος, ον*, "*fair-armed*."—From *λευκός*, "*white*," "*fair*," and *ὠλένη*, "*an arm*."

LINE 122. *Εἰδομένη*. Consult book ii., line 280.

Γαλόῳ, dat. sing. of *γάλωος*, gen. *γάλω*, ἡ, "*a sister-in-law*." Compare the Latin *glos*. The corresponding masculine form is *δαήρ*. (Consult *Pott, Etymol. Forsch*, i., p. 131.)

Ἀντηνορίδῳ, Epic for *Ἀντηνορίδου*, gen. sing. of *Ἀντηνορίδης, ον* ὢ, "*son of Antenor*." Patronymic noun.—From *Ἀντήνωρ*. Consult line 148.

Δάμαρτι, dat. sing. of *δάμαρ, αἶτος, ἡ*, "*a wife*," "*a spouse*."—From *δαμάω*, "*to tame*," "*to subdue*;" strictly, therefore, "*one that is tamed or yoked*;" like the Latin *conjug*, whereas an unwedded maiden was *ἀδάμαστος, ἀδμής*.

LINE 123. *Ἑλικάων, ονος, ὁ*, "*Helicāon*," son of Antenor, and husband of Laodice, daughter of Priam.

LINE 125. *Μεγάρῳ*, dat. sing. of *μέγαρον, ον, τό*, "*an apartment*," "*a woman's apartment*," &c. Consult book ii., line 137.

Ἰστόν, accus. sing. of *ιστός, οὔ, ὁ*, "*a web*;" properly, "*the bar or beam of the loom*;" then, generally, "*the loom*;" hence "*the warp that was fixed to the beam*;" and so, "*the web*." Consult book i., line 31.

Ὑφαίνεν, 3 sing. imperf. indic. act. of *ὑφαίνω*, "*to weave*;" fut. *ὑφᾶνῶ*: 1 aor. *ὑφήνα*.—Lengthened from the root *ὕφ-*, which appears in *ὑφή, ὑφάω*, Sanscrit *vê, var*, and our *weave, web*. (*Pott, Etymol. Forsch.*, i., p. 230, 259.)

LINE 126. *Δίπλακα*, accus. sing. of *δίπλαξ, ακος, ἡ*, "*a double cloak*," i. e., of double fold. (Consult note.)—From *διπλάζω*, "*to double*."

Πορφυρέην, Epic and Ionic for *πορφυρέαν*, accus. sing. fem. of *πορφυρέος, α, ον*, Epic and Ionic *η, ον*, "*purple*;" strictly, "*dark-red*" but varying in color. Consult book i., line 482.

Πολέας, Epic and Ionic for *πολλούς*. Consult book i., line 559.

Ἐνέπασσεν, 3 sing. imperf. indic. act. of *ἐμπάσσω*, "*to sprinkle in or on*;" fut. *ἐμπάσω*: 1 aor. *ἐνέπασα*.—Metaphorically employed to

Book 2. Line 126-137.

denote the *working* or *weaving in* of rich patterns. (Consult note.)
 —From ἐν and πάσσω, “to sprinkle.”

Ἀέθλους, Epic and Ionic for ἄθλους, accus. plur. of ἄθλος, ον, ὁ, for ἀθλος, ον, ὁ, “a contest,” “toil,” “trouble.”

LINE 128. Ἔθεν. Consult book i., line 114, and the note on that passage.

Παλαμάων, Epic and Ionic for παλαμῶν, gen. plur. of παλάμη, ης, ἡ, “the palm of the hand:” in general, however, “the hand” merely, as in the present passage.—Compare the Latin *palma*.

LINE 129. Ὠκέα, Epic and Ionic for ὠκεῖα, nom. sing. fem. of ὠκύς, εῖα, ὕ.

LINE 130. Δεῦρο. Consult book i., line 153.

Ἴθι, 2 sing. pres. imper. of εἶμι, “to come.”

Νύμφα, voc. sing. of νύμφη, with short final vowel. (Consult note.)

Θέσκελα, accus. plur. neut. of θέσκελος, ον. Originally, “godlike,” “divine;” but as early as the time of Homer, this sense was confined to the full form θεοείκελος, so that θέσκελος was only used, in general, for “strange,” “supernatural,” “marvellous,” “wondrous,” and always of things, as θεοείκελος always was of persons.—From θεός and ἑτίσκω, “to liken,” “to make like.”

Ἴδθαι, Epic and Ionic for ἰδθ, 2 sing. 2 aor. subj. mid. of the radical εἶδω, “to see.”

LINE 132. Φέρον, Epic and Ionic for ἔφερον, 3 plur. imperf. indic. act. of φέρω.

Πολύδακρυν, accus. sing. of πολύδακρυς, υς, ὁ, ἡ, “tearful,” “productive of many tears.”—From πολύς and δάκρυ.

LINE 133. Ὀλοοῖο, Epic and Ionic for ὀλοοῦ, gen. sing. of ὀλόος, ἡ, ὄν, “destructive.”—From ὀλω, ὀλλυμι.

Αἰλαιόμενοι, nom. plur. masc. pres. part. of the deponent verb αἰλαίομαι, “to long for,” “to desire.”

LINE 134. Ἔσται, Epic and Ionic for ἦνται, 3 plur. of ἦμαι, “I sit,” &c.

LINE 135. Κεκλιμένοι, nom. plur. masc. perf. part. pass. of κλίνω, “to recline;” fut. κλινῶ: perf. κέκλικα: perf. pass. κέκλιμαι.

Ἐγχεα. Consult book ii., line 389.

Πέπηγεν, 3 sing. 2 perf. of πήγνυμι, “to fix,” “to make fast;” fut. πήξω: 1 aor. ἔπηξα: 2 perf. πέπηγα, “I am fixed,” “stand fixed,” “stick fast.”—Lengthened from a root παγ-, which appears in 2 aor. pass. ἐ-πάγ-ην.

LINE 137. Μακρῆς, Epic and Ionic for μακραῖς, dat. plur. fem. of μακρός, ῆ, ον, Epic and Ionic for ἄ, ὄν, “long.”

Book 3. Line 137-143.

Ἐγχείησι, Epic and Ionic for ἐγχείαις, dat. plur. of ἐγχείη, ης, ἡ, "a spear."

Κεκλήσῃ, 2 sing. 3 fut. pass. of καλέω, "to call;" fut. κα-
LINE 138. λέσω : 3 fut. pass. κεκλήσομαι.—(Consult note.)

Ἄκοιτις, ιος, ἡ, "a wife," "a spouse."—From ἀ, copulative, and κοίτη, "a couch."

Ἴμερον, accus. sing. of ἴμερος, ου, ὁ, "desire," "longing"
LINE 139. for."—From ἰμείρω, "to desire," "to long for," and this, perhaps, from ἱεμαι, middle of ἵημι.

Ἐμβαλε, Epic and Ionic for ἐνέβαλε, 3 sing. 2 aor. indic. act. of ἐμ-
βάλλω, "to infuse into;" more literally, "to fling into."

Τοκήων, Epic and Ionic for τοκέων, gen. plur. of τοκεύς,
LINE 140. ἑως (Epic and Ionic ἦος), ὁ, "one who begets," "a father." In Homer always, and in Hesiod usually, in the plural τοκῆις, τοκεῖς, "parents." Homer and Hesiod usually have the Ionic forms τοκῆις, τοκῆων, &c., yet in the Iliad we have also the gen. τοκέων. The dative τοκέσι occurs in an epigram in Bockh's *Inscript.*, i., p. 535.

Ἀργεννῇσι, Epic and Ionic for ἀργενναῖς, dat. plur. of ἀρ-
LINE 141. γεννός, ἡ, ὄν, Æolic and Doric for ἀργός, "white."

Καλυψαμένη, nom. sing. fem. 1 aor. part. mid. of καλύπτω, "to en-
velop," "to hide from view;" fut. καλύψω : 1 aor. ἐλάλνυσα. In the middle, καλύπτομαι, "to envelop one's self."

Ὀθόνησιν, Epic and Ionic for ὀθόναις, dat. plur. of ὀθόνη, ης, ἡ, "a
linen robe." (Consult note.)—Always used in the plural by Homer

Ὠρμᾶτο, 3 sing. imperf. indic. mid. of ὀρμᾶω, "to set in
LINE 142. motion," "to urge on;" fut. ὀρμήσω.—In the middle, ὀρμά-
ομαι, "to put one's self in motion," "to advance," "to move with rapid steps."—From ὀρμή, "any violent or rapid pressure onward."

Θαλάμοιο, Epic and Ionic for θαλάμου, gen. of θάλαμος, ου, ὁ, "an
apartment," "the women's apartments," in the interior of the house.

Τέρην, accus. sing. neut. of τέρην, εἶνα, εν, &c., "tender;" strictly,
"rubbed down" (from τρίω, "to rub"), and so, "smooth," "soft,"
"delicate," "tender," &c.—Akin to τέρυς, τεράμων, as also to the
Latin *teres*, *tener*, from *tero*.

Ἀμφίπολοι, nom. plur. of ἀμφίπολος, ου, strictly, "being
LINE 143. about," "busied about;" but in Homer and Herodotus used
only as a feminine substantive, ἡ ἀμφίπολος, gen. ἀμφιπόλου, "a
handmaid."—From ἀμφί and πολέω, "to be busied about."

Ἐποντο, Epic and Ionic for εἰποντο, 3 plur. imperf. indic. of the
middle deponent ἑπομαι, "to follow;" fut. ἔψομαι : 2 aor. (with aspi-
rate) ἐσπούην, &c.

Book 3. Line 144–150.

LINE 144. Αἶθρη, ἡς, ἡ, Epic and Ionic for Αἶθρα, ας, ἡ, "*Æthra*." (Consult note.)

Κλυμένη, ἡς, ἡ, "*Clymene*." (Consult note.)

Βοῶπις. Consult book i., line 551.

LINE 145. Αἶψα. Consult book i., line 303. *quickly*

Ἰκανον, 3 plur. imperf. indic. act. of ἰκάνω, 'to come.' Epic lengthened form for ἴκω.

Ὅθι, adverb, poetic for οὗ, "where."

Σκαιαί, nom. plur. fem. of σκαιός, á, óν, "left," "on the left hand or side." Then, "western," "westward," as explained in the note. Hence the name Σκαιαὶ πύλαι, "the Scæan gates," given to the western gate of Troy. (Consult note.)

LINE 146. Πάνθοον, accus. sing. of Πάνθοος, ου, ό, "*Panthöus*." (Consult note.)

Θυμοίτην, accus. sing. of Θυμοίτης, ου, ό, "*Thymætes*." (Consult note.)

LINE 147. Ἰκετάονα, accus. sing. of Ἰκετάων, ονος, ό, "*Hicetaon*." (Consult note.)

Ὅζον, accus. sing. of ὅζος, ου, ό, "a branch," "a scion or shoot." Consult book i., line 234.

LINE 148. Οὐκαλέγων, οντος, ό, "*Ucalegon*."

Ἀντήνωρ, ορος, ό, "*Antenor*." (Consult note.)

Πεπνυμένω, nom. dual Epic perf. part. pass. of πνέω, with present signification, "to have breath or soul;" usually, however, employed metaphorically, "to be wise," "discreet," "prudent." Hence πεπνυμένος, "discreet," "prudent."—From an old root ΠΙΝΥ—, some remains of which are to be found in the compounds ἀμπνύω, ἀμπνυμι, *e.*, ἀναπνύω, ἀνάπνυμι.

LINE 149. Εἶατο, Epic and Ionic for ἦντο, 3 plur. of ἤμην, assigned as an imperfect to ἤμαι, but in reality a pluperfect. Consult book i., line 512.

Δημογέροντες, nom. plur. of δημογέρων, οντος, ό, "an elder of the people."—From δῆμος and γέρων.

Σκαιῇσι πύλησιν, Epic and Ionic, for Σκαιαῖς πύλαις.

LINE 150. Γῆραϊ, dat. sing. of γῆρας, τό, "old age;" Homeric gen. γήραος, Attic contracted γήρως, and very late γήρατος dat. γῆραϊ, Attic contracted γήρα.—The Sanscrit root is ji i, "senes cere," "conteri."

Πεπανμένοι, "having ceased," nom. plur. masc. perf. part. of παύομαι, "to cease;" middle voice of παύω.

Book 3. Line 150-158.

Ἀγορηταί, nom. plur. of ἀγορητής, οὗ, ὁ, "a speaker."—From ἀγοράομαι, "to speak in public," "to harangue."

Τεττίγεσσι, Epic and Ionic for τέττιξι, dat. plur. of τέττιξ, LINE 151. ἴγος, ὁ, "a cicada." (Consult note.)

Ἐοικότες, nom. plur. masc. of εἰκός. Consult book i., line 47.

Δενδρέω, dat. sing. of δένδρεον, ου, τό, Epic and Ionic for LINE 152. δένδρον, ου, τό, "a tree."

Ἐφεζόμενοι, nom. plur. pres. part. of the middle deponent ἐφέζουαι, "to sit upon;" fut. ἐφεδοῦμαι.—An active is only used in the aorist ἐφεῖσα.

Ὅπα, accus. sing. of ὄψ, ὀπός, ἡ, "a voice," "a note;" dat. ὀπί. accus. ὅπα.—From ἔπω, ἔπος, εἶπεῖν.

Λειριόεσσαν, accus. sing. fem. of λειριόεις, όεσσα, όεν, "delicate." Strictly, "of or belonging to a lily," "of the nature or color of a lily;" but as early as Homer used in a metaphorical sense, χρώς λειριόεις, "lily skin;" and in the present case, speaking of the note of the cicada, "delicate."—From λείριον, "a lily."

Ἰέειν, 3 plur. pres. indic. act. of ἵημι, "to send forth," "to emit."

Ἦντο, 3 plur. imperf. (strictly pluperfect) of ἵμαι, for which LINE 153. the Epic and Ionic form εἶατο occurred in line 149.

Πύργω, dat. sing. of πύργος, ου, ὁ, "a tower," especially such as were attached to the walls of a city. (Consult note.)—Akin to πέργ-αμος, also to the German *burg*, old German *purg*, English *burgh*, which words are probably akin to *berg*, "a hill." (Pott, *Etymoi Forsch.*, ii., p. 118.)

Εἶδοντο, 3 plur. 2 aor. indic. middle of εἶδω, "to see," "to LINE 154. behold." Homer more frequently employs the Epic form of the same tense, namely, ἰδόμην.

Ἦκα, adverb, "in a low tone." (Consult note.)—The radical signification is "not much," "slightly," and the word must be akin not only to ἡκιστος, with initial lenis, "gentlest," but also to ἡσσων, ἡκιστος, being, in truth, their positive; also to ἀκέων, ἀκὴν, ἀκαλός. (Buttmann, *Lexil.*, s. v.)

Ἀγόρεον, Epic and Ionic for ἡγόρεον, 3 plur. imperf. of ἀγορεύω, "to utter."

Νέμεσις, ιος, ἡ. (Consult note, and also remarks on νσ- LINE 156. μεσίζομαι, book ii., line 296.)

Αἰνῶς, adverb, "wonderfully," "greatly." Consult book LINE 158. i., line 555.

Ἀθανάτησι θεῆς, Epic and Ionic for ἀθανάταις θεαῖς.

Ὡπα, accus. sing. of ὤψ, ὠπός, ἡ, "look."

Book 3. Line 160–173.

LINE 160. Τεκέεσσι, Epic and Ionic for τέκεσι, dat. plur. of τέκος, εος, τό, poetic term for τέκνον, ου, τό, and often employed thus in both Homer and Hesiod.

LINE 161. Ἐφ'αν, Epic and Æolic for ἔφασαν, 3 plur. imperf. indic. act. of φημί.

LINE 162. Ἴζειν, Epic and Ionic for ἴζου, 2 sing. pres. imper. middle of ἴζω, “to cause to sit;” in the middle ἴζομαι, “to sit.”

LINE 163. Ἰδῆ, 2 sing. 2 aor. subj. middle of εἶδω, “to see,” &c.

Πηούς, accus. plur. of πηός, οὔ, ὁ (Doric πᾶός, which became the common form), “a kinsman,” especially by marriage; “a marriage relation or connection.” Never used by the ancients expressly of blood-relations.—From πέπᾶμαι, the παοί being ἐπίκνητοι συγγενεῖς.

LINE 164. Αἰτίη, Epic and Ionic for αἰτία, nom. sing. fem. of αἴτιος, η, ου, Epic and Ionic for α, ου, “in fault,” “bearing the blame,” &c.

LINE 165. Ἐφώρμησαν, 3 plur. 1 aor. indic. act. of ἐφορμάω, “to stir up against one;” fut. ἐφορμήσω.—From ἐπί and ὀρμάω, “to urge on.”

Πολύδακρυν, accus. sing. of πολύδακρυς. Consult line 132.

LINE 166. Πελώριον, accus. sing. masc. of πελώριος, α, ου, “extraordinary,” “remarkable.”—From πέλωρ, τό, “a prodigy.”

Ἐξονομήνης, 2 sing. 1 aor. subj. of ἐξονομαίνω, “to mention by name;” fut. ἐξονομᾶνῶ : 1 aor. ἐξωνόμηνα.—From ἐξ and ὀνομαίνω.

LINE 167. Ἡῦς, neut. ἡῦ, “gallant,” Epic and Ionic for ἐῦς, neut. ἐῦ.

LINE 168. Ἔασιν, Epic and Ionic for εἰσίν, 3 plur. pres. indic. of εἰμί.

LINE 170. Γεραρόν, accus. sing. masc. of γεραρός, ἄ, ὄν, Epic and Ionic ἦ, ὄν, “of stately bearing.”—From γεραίρω, “to honor,” “to reward.”

Βασιλῆϊ, Epic and Ionic for βασιλεῖ, dat. sing. of βασιλεύς, ἑως, ὁ, Epic and Ionic ἦος, &c. Taken here as a kind of adjective.

LINE 171. Δῖος, α, ου, “divine,” “noble.” Contracted for the less common δῖιος.—From Ζεύς, gen. Διός.

LINE 172. Αἰδοῖος, οῖα, οῖον, “an object of veneration,” “regarded with reverence.”

Ἔσσι, Epic and Doric for εἰς or εἰ, 2 sing. pres. indic. of εἰμί.

Ἐκυρέ, voc. sing. of ἐκυρός, οὔ, ὁ, “a father-in-law,” and equivalent here to πενθερός. Strictly, however, “a step-father.”—Compare the Sanscrit *svacrû*, and the Latin *socer*.

LINE 173. Ὀφέλεν, Epic and Ionic for ὠφέλεν, 3 sing. 2 aor. indic. act. of ὀφείλω. “to owe.” Consult line 40.

Book 3. Line 173-177.

Ἀδεῖν, 2 aor. infin. act. of ἀνδάνω, “to please;” fut. ἀδήσω: 2 aor. ἔαδον, besides which Homer has εὔαδον and ἄδον: perf. ἔαδα.

Υἱέϊ, dat. sing., as if from a nominative νιεύς, gen. νιέος: LINE 174. dual νιέε, νιέοιν: plur. νιέϊς, νιέων, νιέσιν, νιέϊς, “a son.”

Ἐπόμην, Epic and Ionic for εἰπόμην, 1 sing. imperf. indic. of the middle deponent ἑπομαι, “to follow.”

Θάλαμον, accus. sing. of θάλαμος, ου, ὁ, “a nuptial chamber,” i. e., the marriage bed. Consult line 142.

Γνωτούς, accus. plur. of γνωτός, ἡ, ὄν, generally, “known,” “well known;” but in Homer, especially, often used as a substantive, “a relation,” “a kinsman,” “a brother;” and so in the present instance.

Τηλυγέτην accus. sing. fem. of τηλύγετος, η, ον, “in the LINE 175. bloom of early life.” (Consult note.)—The etymology of the word is very doubtful. The ancients mostly held it to be a compound of τῆλε or τῆλυ, “afar off,” and γίγνομαι, hence “born afar off,” i. e., when the father was away, like τηλέγονος: or “born at a distant time,” “late-born,” like ὀψίγονος. But the former interpretation will not suit the passages in Homer where the term occurs; and, for the other, the sense of time given to τῆλε is unexampled, except in the late word τηλεδανός, which itself is not without suspicion. Other ways, therefore, have been tried. That of Döderlein has been referred to in the notes, and has been adopted by us as the best. Buttmann’s is as follows: he assumes that τῆλε, τῆλυ, is of the same root with τέλος, τελευτή, τελευταῖος, so that we may interpret τηλύγετος (with Orion, ap. Etym. Gud., p. 616, 37) as ὁ τελευταῖος τῷ πατρὶ γενόμενος, “one born at the end,” “the last-born.”

Ὀμηλικίην, accus. sing. of ὁμηλικίη, ης, ἡ, Epic and Ionic for ὁμηλικία, ας, ἡ, “sameness of age,” but taken here as a collective, or the abstract for the concrete, “those of the same age,” “companions in years.”—From ὁμηλιξ, “of the same age,” and this from ὁμός and ἡλιξ, “of age,” “of the same age.”

Ἐρατεινήν, accus. sing. fem. of ἐρατεινός, ἡ, ὄν, “lovely,” “beloved.”—From ἐρατός, ἡ, ὄν, poetic for ἐραστός, “beloved.”

Τέτηκα, 1 sing. perf. indic. act. of τήκω, “to pine away;” LINE 176. fut. τήξω: perf. τέτηκα, which has here, as often elsewhere, an intransitive signification, “to be in a melting state,” “to pine away.” The primitive meaning of τήκω is “to melt,” “to melt down,” “to cause to melt,” especially “to smelt” metals; and hence “to let the heart melt,” “to pine away.”—Probably akin to τέγγω from a like root comes the Latin *tabeo*, *tabesco*.

LINE 177. Ἀνείρεαι, Epic and Ionic for ἀνείρει, 2 sing. pres. indic.

Book 3. Line 177-184.

of the middle deponent ἀνείρομαι, Epic and Ionic for ἀνέρομαι, "to ask," "to interrogate about;" so that ἀνείρεαι is, in fact, for ἀνέροαι.

Μεταλλάξ. Consult book i., line 550.

LINE 178. Εὐρυκρείων. Consult book i., line 102.

LINE 179. Ἀμφότερον. (Consult note.)

Αἰχμητής. Consult book i., lines 290 and 152.

LINE 180. Δαίηρ, ἑρως, ὁ, "a brother-in-law" "a husband's brother," answering to the feminine γάλως, "a sister-in-law."—Strictly, a digammated word, δαΐήρ, with which compare the Sanscrit *dēvri*, and Latin *levir*; and for a similar change of *d* into *l*, compare δάκρυ and *lacryma*.

Ἔσκε, Epic and Ionic for ἦν, 3 sing. imperf. indic. act. of εἰμί

Κυνώπιδος, gen. sing. of κυνῶπις, ἰδος, ἡ, "a shameless woman;" literally, "a dog-eyed woman." The term "dog," as a word of reproach, occurs frequently in Homer, and is especially applied to women to denote *shamelessness* or *audacity*, but was much less coarse than among us, for Helen here calls herself so, Iris Minerva (*Il.*, viii., 423), and Juno Diana (*Il.*, xxi., 481). The dog was a type, among the ancients, of impudence and effrontery. Consult book i., line 159.

Ἔην, Epic and Ionic for ἦν, 3 sing. imperf. indic. act. of εἰμί

LINE 181. Ἠγάσσατο, Epic and Ionic for ἡγάσατο, 3 sing. 1 aor. indic. of the middle deponent ἄγαμαι, "to regard with looks of admiration," "to wonder at;" fut. ἀγύσομαι: 1 aor. ἡγασάμην. The more usual aorist, however, is ἡγάσθην, though ἡγασάμην occurs even in Attic, as in *Dem.*, 296, 4.

LINE 182. Μάκαρ, voc. sing. masc. of μάκαρ, ἀρος, ὁ, ἡ, "happy." Consult book i., line 599.

Μοιρηγενές, voc. sing. masc. of μοιρηγενής, ἐς, "child of destiny," i. e., favored by the Fates; literally, "favored by destiny at one's birth."—From μοῖρα, "destiny," and γένος.

Ὀλβιόδαιμον, voc. sing. of ὀλβιοδαίμων, ον (gen. ονος), ὁ, ἡ, "a fortunate man;" more literally, "of blessed lot."—From ὀλβιος, "happy," "blessed," and δαίμων.

LINE 183. Δεδμήατο, Epic and Ionic for ἐδέδμηντο, 3 plur. pluperf. indic. pass. of δαμάω, "to make subject," "to subject;" fut. δαμάσω: 1 aor. ἐδάμῃσα: perf. δέδμηκα: perf. pass. δέδμημαι: pluperf. ἐδεδμήμην.—Compare the Sanscrit *dam*, "to be tame," the Latin *dom-are*, English *tame*, German *zähm*.

LINE 184. Φρυγίην, accus. sing. of Φρυγία, ἡς, ἡ, Epic and Ionic for Φρυγία, ας, ἡ, "Phrygia." (Consult note.)

Book 3. Line 184–189.

Εἰςῆλθον, Epic for εἰςῆλθον, 1 sing. 2 aor. indic. act. of εἰσερχομαι, “to go into;” fut. εἰσελεύσομαι, &c.

Ἀμπελόεσσαν, accus. sing. fem. of ἀμπελόεις, όεσσα, όεν, “abounding in vines.”—From ἄμπελος, “a vine.”

LINE 185. Αἰολοπώλους, accus. plur. masc. of αἰολόπῳλος, ον, “actively managing steeds;” more freely, “of fleet steeds.” (Consult note.)—From αἰόλος, “quickly turning,” “easily moving,” &c.; and πῶλος, “a young steed,” “a steed,” generally.

LINE 186. Ὀτρῆος, Epic and Ionic for Ὀτρέως, gen. sing. of Ὀτρεύς, έως, ό, Epic and Ionic ῆος, ό, “Otreus.” (Consult note.)

Another Ionic form for the genitive is Ὀτρεός.

Μύγδονος, gen. sing. of Μύγδων, ονος, ό, “Mygdon.” (Consult note.)

Ἀντιθέοιο, Epic and Ionic for ἀντιθέου, gen. sing. of ἀντίθεος, ον, “equal to the gods.” Consult book i., line 264.

LINE 187. Ἔστρατόωντο, Epic and Ionic lengthened form for ἔστρατῶντο, 3 plur. imperf. indic. middle of στρατάω, as if from a form στρατόω, “to encamp.” (Consult the remarks of Buttman Ausf. Gr., § 105, Anm. 6.) The regular form would be ἔστρατεύοντο, from στρατεύω.

Ὀχθας, accus. plur. of ὄχθη, ης, ῆ, older form of ὄχθος, ον, ό, “any height or rising ground,” natural or artificial. In Homer usually plural, “the banks” of a river, more or less elevated. Many, both ancients and moderns, have thought that ὄχθη is always the “bank of a river,” &c., and ὄχθος always “a hill;” but consult the remarks of Mehlhorn, ad Anacr., xxii., 2, p. 98: still it is true that ὄχθος does not seem to be used of a bank.

Σαγγαρίοιο, Epic and Ionic for Σαγγαρίου, gen. sing. of Σαγγάριος, ον, ό, “the Sangarius,” a river of Bithynia. (Consult note.)

LINE 188. Ἐπίκουρος. Consult book ii., line 130.

Ἐλέχθην, 1 aor. indic. pass. of λέγω, original signification “to lay” (German legen); in the passive, “to lie” (German liegen). Hence all the other significations may be derived; so that it is needless, as Buttman (Lexil., s. v.) does, to assume a separate root λέχω for this signification. Then, “to lay in order,” “to arrange,” &c.; and hence, “to lay among,” “to count,” &c.; fut. λέξω.

LINE 189. Ἀμαζόνες, nom. plur. of Ἀμαζών, όνος, ῆ, “an Amazon.” More usually, as here, in the plural, “the Amazons,” a warlike nation of females. The name is usually derived from ἀ, priv., and μαζός, “the breast,” from the fable that they either took off or checked the growth of the right breast, that it might not inter



Book 3. Line 189–197.

tere with the use of the bow. But consult *Anthón's Class. Dict.*, s. v. *Amazon*.

Ἀντιάνειραι, nom. plur. of ἀντιάνειρᾱ, ἡ (like βωτιάνειρᾱ, κυδιάνειρᾱ), a feminine form of a masculine in -άνωρ or -ήνωρ (for the ᾱ shows that it can not come from a nominative in -ος), “a match for men.” In the *Iliad* always as an epithet of the Amazons; but in *Pindar* (*Ol.*, xii., 23), στάσις ἀντιάνειρᾱ, “faction, wherein man is set against man.”—From ἀντί and ἀνήρ.

LINE 190. Ἐλίκωπες. Consult book i., lines 98 and 388.

LINE 191. Ἐρέεινε, Epic and Ionic for ἡρέεινε, 3 sing. imperf. indic. act. of ἐρεεῖνω, “to ask,” like ἔρομαι, and derived from it.

Γεραιός. Consult book i., line 35.

LINE 193. Μείων, neut. μείων, gen. μείονος, irregular comparative of μικρός and ὀλίγος, “less,” “smaller,” “shorter.”—According to Pott, the earlier form was μνείων, from an old positive μινύ traces of which remain in the Latin *minus*. (*Etymol. Forsch.*, ii., p. 66.)

LINE 194. Ἰδέ, Epic and Ionic for ἡδέ, conjunction, “and,” “and also.” Often occurring in *Homer*; but only once in the tragic writers (*Soph.*, *Ant.*, 969).

Στέρνοισιν, Epic and Ionic for στέρνοις, dat. plur. of στέρνον, ον, τό, “the breast.” Used by *Homer* in both singular and plural.—Akin to στερεός, “hard,” “firm.” The root is probably ΣΤΑ—

LINE 195. Πουλυβοτείρη. Consult line 89.

LINE 196. Κτίλος, ον, ό, “a ram.”—Akin to κτίζω, “to produce,” “to generate.”—Not to be confounded with κτίλος, ον, “tame;” and yet this also appears to come from the same verb, in the sense of “to inhabit,” and to denote that which is accustomed to dwell among men. (*Pott, Etymol. Forsch.*, i., p. 203.)

Ἐπιπωλεῖται, 3 sing. pres. indic. middle of ἐπιπωλέομαι, “to move about among,” said of a general moving about among and inspecting his troops.

Στίχας. Consult line 113.

LINE 197. Ἀρνεῖω, dat. sing. of ἀρνεῖός, οὔ, ό, “a young ram,” just full-grown. (Consult note.) Originally a masculine adjective, as appears from ἀρνεῖός οἷς, “a male sheep.” (*Od.*, x., 572.)—Akin to ἀρρήν.

Ἐῖσκω, 1 sing. pres. indic. act. of εἶσκω, “to liken,” “to think like.” An Epic word.—From ἶσος, Epic εἶσος, whence also ἴσκω. According to others, from εἰκα, like εἰκάζω.

Πηγεσιμάλλω, dat. sing. masc. of πηγεσίμαλλος, ον, “thick-fleeced.”—From πήγνυμι and μαλλός, “a fleece.”

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LINE 198. Ὀίων, Epic and Ionic for οἰῶν, gen. plur. of οἷς, gen. διος, accus. οἶν : nom. plur. οἷες, gen. οἶων, dat. οἷσι, but usually in Homer οἷεσσι, Epic shortened form οἷεσσι : accus. οἷας : contracted nom. and accus. οἷς, “a sheep.” The Attics, on the other hand, contract all cases : nom. οἷς, gen. οἷός, dat. οἷί, accus. οἶν : nom. plur. οἷες, gen. οἶων, dat. οἷσί, accus. οἷας : and the nom. and accus. are still farther contracted into οἷς. Of these Homer has only οἷός and οἶων.—From οἷς, with the digamma, ὄϊς, comes the Latin *ovis*.

Πῶϋ, εος, τό, “a flock;” plural πῶεα, τά.—Akin to ποιμήν, πᾶμα, πέπᾶμαι.

Ἀργεννάων, Epic and Ionic for ἀργεννῶν, gen. plur. of ἀργεννός, ἡ ὄν, “white,” “white-pued.” Consult line 141.

LINE 199. Ἐκγεγανῖα, nom. sing. fem. part. of the Epic perfect ἐκγέγασθαι, assigned to ἐκγίγνομαι, “I spring from;” fut. ἐκγεγήσομαι : perf. ἐκγέγονα : Epic perfect ἐκγέγασθαι : part. ἐκγεγαώς, ἐκγεγανῖα, ἐκγεγαώς, “sprung from.”—From ἐκ and γέγασθαι, and this from the radical γάω, but assigned to γίγνομαι, as an Epic form for γέγονα.

LINE 200. Πολύμητις. Consult book i., line 311.

LINE 201. Τράφη, Epic and Ionic for ἐτρέφη, 3 sing. 2 aor. indic. pass. of τρέφω, “to nurture,” “to rear.” Consult book i., line 251.

Δήμω. Consult book ii., line 198.

Ἰθάκης. Consult book ii., line 184.

Κραναῖς, gen. sing. fem. of κραναός, ἡ, ὄν, “rocky,” “rugged.”—Derivation uncertain. The word is akin, perhaps, to κρίνον, the cornel-tree, the idea of hardness of wood and stony fruit being implied in the latter name.

LINE 202. Εἰδώς, nom. sing. masc. perf. part., assigned to οἶδα.

Δόλους, accus. plur. of δόλος, ου, ὁ, “wile,” “craft,” “artifice,” &c. Strictly, “a bait for fish,” and akin to δέλος, δέλεαρ, “bait.”

Πυκνά, accus. plur. neut. of πυκνός, ἡ, ὄν, “prudent,” for which we have also the Epic lengthened form πυκνός, ἡ, ὄν. Consult book ii., line 55.

LINE 203. Πεπνυμένος. Consult line 148.

Ἡῡδα. Consult book i., line 92.

LINE 204. Νημερτές, accus. sing. neut. of νημερτής, ἑς, “true,” “unfailing,” “unerring.” Consult book i., line 514.

LINE 207. Ἐξείνισσα, Epic and Ionic for ἐξείνισα, 1 sing. 1 aor. indic. act. of ξενίζω, “to entertain,” “to receive as a guest;” fut. ξενίσω : 1 aor. ἐξείνισα. Observe that ξενίζω itself is Ionic for

Book 3. Line 207-216.

ξευίζω, which last is the Attic form.—From ξείνος, Ionic for ξένος, “a stranger.”

Φίλησα, Epic and Ionic for ἐφίλησα, 1 sing. 1 aor. indic. act. of φιλέω, “to receive kindly;” literally, “to love.”

LINE 208. Φυήν, accus. sing. of φυή, ῆς, ῆ, “genius,” “natural parts,” “talents.” Employed poetically here for φύσις.—From φύω.

Ἑδάην, 1 sing. 2 aor. indic. pass., assigned to the radical δάω, “to become acquainted with,” “to learn,” &c.

LINE 209. Ἀγρομένοισιν, Epic and Ionic syncopated form for ἀγειρομένοις, dat. plur. pres. part. pass. of ἀγείρω, “to assemble,” “to collect;” fut. ἀγερώ.—From ἄγω.

Ἑμιχθεν, Epic for ἐμίχθησαν, 3 plur. 1 aor. indic. pass. of μίσγω, Homeric form of the present for μίγνυμι, “to mix,” “to mingle among or with;” fut. μίξω: 1 aor. pass. ἐμίχθην.—Compare Latin *misc-co*, German *misch-en*, Sanscrit *misch-ta*.

LINE 210. Ὑπείρεχεν, Epic for ὑπερεῖχεν, 3 sing. imperf. indic. act. of ὑπερέχω, “to overtop,” i. e., “to have or hold one’s self above;” fut. ὑπερέξω.—From ὑπείρ, a poetic form for ὑπέρ (and used instead of it when a long syllable is needed before a vowel), and ἔχω.

LINE 211. Ἐζομένω, nom. dual masc. pres. part. of ἕζομαι, “to seat one’s self,” “to sit;” fut. ἐδοῦμαι. Observe that there is, in fact, no such active as ἕζω, “to set” or “place,” in Greek, though, as if from it, we have the transitive tenses εἶσα, mid. εἰσάμην: fut. mid. εἴσομαι: perf. pass. εἶμαι.

Γεραρώτερος, α, ον, comparative of γεραρός, á, óν, “of stately bearing,” “of dignified mien.”—From γέρας, “rank, prerogative, dignity,” &c.

LINE 212. Ὑφαινον. Consult line 125.

LINE 213. Ἐπιτροχάδην, adverb, “with rapid conciseness;” literally, “runningly.”—From ἐπί and τρέχω, “to run.”

LINE 214. Παῦρα, accus. plur. neut. of παῦρος, α, ον, “little,” “small.” Usually in the plural, of number, as in the present instance, “few,” “a few things or words.”

Λιγέως, adverb, from λιγύς, εἶα, ὕ. (Consult note.)

Πολύμυθος, ον, “of many words,” i. e., wordy, talkative.—From πολύς and μῦθος.

LINE 215. Ἀφαρμάρτοεπής, ἐς, “always missing the point,” “a random talker.”—From ἀπό, ἀμαρτάνω, and ἔπος.

LINE 216. Ἀναΐξειεν, 3 sing. Æol. 1 aor. opt. act. of ἀναΐσσω, “to spring up,” “to arise;” fut. ἀναΐξω. Consult book ii.,

line 146

Book 3. Line 217-228.

LINE 217. *Στάσκειν*, 3 sing. Epic iterative form of 2 aor. indic. act. *ἵστημι*, and put for *ἕστη*.

Ὑπαί, poetic, especially Epic form for *ὑπό*.

Ἰδεσκε, 3 sing. Epic iterative form of 2 aor. indic. act. of *εἶδω*, "to see," "to look," and put for *ἶδε*.

Πήξας, nom. sing. 1 aor. part. act. of *πήγνυμι*, "to fix;" fut. *πήξω*: 1 aor. *ἔπηξα*.

LINE 218. *Σκῆπτρον*. Consult note on book i., line 15.

Προπρηνές, accus. sing. neut. of *προπρηνής*, *ές*, "bent forward;" taken here adverbially, "forward," and opposed to *ὀπίσσω*.—From *πρό* and *πρηνής*, *ές*, "bent forward," &c.

Ἐνώμα, 3 sing. imperf. indic. act. of *νωμάω*, "to turn," "to move," said of any thing which one holds in his hand, as a sceptre, a weapon, &c.; fut. *νωμήσω*: 1 aor. *ἐνώμησα*.—From *νέμω*, the original meaning of *νωμάω* being "to deal out," "to distribute," &c.

LINE 219. *Ἀστεμφές*. Consult book ii., line 344.

Ἐχεσκεν, 3 sing. Epic iterative form of the imperf. indic. act. of *έχω*, and put for *εἶχεν*.

Ἀἰδρεῖ, Epic and Ionic for *αἰδρεῖ*, dat. sing. of *αἰδρις*, *ι*, gen. *ιος* and *eos*, "ignorant," "unskilled in art."

LINE 220. *Ζάκοτον*, accus. sing. masc. of *ζάκοτος*, *ον*, "exceedingly angry."—From *ζα-*, intensive prefix, and *κότος*, "anger," "wrath."

LINE 221. *Ὅπα*, accus. sing. of *ὄψ*, gen. *ὀπός*, *ή*, "a voice."

Ἴει, 3 sing. imperf. indic. act., from a radical form *ιέω*, "to send," and used by the Epic, Ionic, and Doric writers for the corresponding part of *ἵημι*.

LINE 222. *Νιφάδεσιν*, Epic and Ionic for *νιφάσιν*, dat. plur. of *νιφάς*, *άδος*, *ή*, "a snow-flake."—From *νίφω*, "to snow."

Χειμερίησιν, Epic and Ionic for *χειμερίαις*, dat. plur. fem. of *χειμέριος*, *α*, *ον*, "wintry."—From *χειμα*, "winter."

LINE 223. *Ἐρίσσειε*, Epic and Ionic for *ἐρίσειε*, 3 sing. Aeolic 1 aor. opt. act. of *ἐρίζω*, "to vie;" fut. *ἐρίσω*: 1 aor. *ἤρισα*.—From *ἐρις*, "vying," "contention," &c.

LINE 224. *Ἀγασσάμεθα*, Epic and Ionic for *ἡγασάμεθα*, 1 plur. 1 aor. indic. of the middle deponent *ἀγαμαι*, "to wonder;" fut. *ἡγάσομαι*: 1 aor. *ἡγασάμην*: but usual aorist *ἡγάσθην*.

LINE 227. *Ἐξοχος*, *ον*. Consult note, and also book ii., line 188.

LINE 228. *Τανύπεπλος*, *ον*, "long-robed," "of flowing robe."—From *τανύω*, "to stretch," "to extend," and *πέπλος*, "a female robe." The *peplus* was made of fine stuff, usually with rich patterns.

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and being worn over the common dress, fell in rich folds about the person; answering, therefore, to the male *ἱμάτιον* or *χλαῖνα*. That the peplus *might* cover the face and arms is plain from Xenophon (*Cyr.*, v., 1, 6), but it must not be hence inferred that it was merely a veil or a shawl.

LINE 229. *Πελώριος*. Consult note, and also line 166.

Ἐρκος, εὖρκος, τό, “the rampart,” *i. e.*, the great defender.—From *ἐργω*, εἶργω, “to shut out,” “to keep or drive off.”

LINE 230. *Κρήτεσσι*, Epic and Ionic for *Κρηῖσι*, dat. plur. of *Κρής*, *Κρητός*, “a Cretan.”

Ἄγῳι, nom. plur. of *ἀγός*, οὔ, ὅ, “a leader,” “a chieftain.”
LINE 231. —From *ἄγω*.

Ἠγερέθονται, 3 plur. pres. indic. of *ἡγερέθωμαι*, Epic form of *ἀγείρωμαι*. Consult book ii., line 304.

LINE 233. *Κρήτηθεν*, adverb, “from Crete.”—From *Κρήτη*, ἡ, “Crete,” now *Candia*.

LINE 235. *Ὀνόμα*, ατος, τό, Epic and Ionic for *ὄνομα*, ατος, τό. In Homer, the form *ὄνομα* is more frequent than *οὄνομα*. Herodotus, on the other hand, employs the Ionic *οὄνομα* alone.

LINE 236. *Δοιῶ*, accus. dual, “two;” strictly, the dual of *δοιοί*. It is indeclinable in Homer, who usually has it masculine.

Κοσμήτορε, accus. dual of *κοσμήτωρ*, ορος, ὅ, “a leader,” “a commander;” literally, “one who marshals or arranges.”—From *κοσμέω*, “to order,” “to arrange.”

LINE 237. *Κάστωρα*, accus. sing. of *Κάστωρ*, ορος, ὅ, “Castor,” son of Leda, brother of Pollux, and uterine brother of Helen, and famed for his skill in the management of chariots.

Πέξ, adverb, “at the fist,” “with clinched fist,” *i. e.*, in boxing or pugilistic encounters.—Hence *πύκτης*, “a boxer;” *πυγμή*, “a boxing match,” &c.

Πολυδεύκεα, accus. sing. of *Πολυδεύκης*, εος, ὅ, “Pollux,” son of Leda, brother of Castor, and uterine brother of Helen, and famed for his skill as a *πύκτης*, or boxer.—Consult *Metrical Index*.

LINE 238. *Ἀντοκασίγνήτω*, accus. dual of *ἀντοκασίγνητος*, ου ῖ, “an own brother.” She calls Castor and Pollux her “*on two brothers*,” because born of the same mother with her, namely Leda.—From *αὐτός* and *κασίγνητος*, “a brother.”

Τῶ, Epic and Ionic for *ὦ*, accus. dual of *ὅς*, ἡ, ὅ.

Γείνατο, Epic and Ionic for *ἐγείνατο*, 3 sing. 1 aor. indic. mid. of *γείνομαι*, from an obsolete active *γείνω*, for which *γεννάω* is in use. In the passive, “to be engendered,” “to be born;” in the middle, “to

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bear," "to bring forth."—Observe that γένω is the common root of γείνω, γέινωμαι, and γίγνομαι. Compare the Latin *gigno, genui*.

LINE 239. Ἐσπέσθην, 3 dual 2 aor. indic. of the middle deponent ἔπομαι, "to follow;" fut. ἔψομαι: 2 aor. ἐσπόμην, &c.

Λακεδαίμονος, gen. sing. of Λακεδαίμων, ονος, ἡ, "Lacedæmon," the capital of Laconia, also *Laconia* itself.

Ἐρατεινῆς. Consult line 175.

LINE 240. Ἔποντο, 3 plur. imperf. indic. of ἔπομαι, and Epic and Ionic for εἵποντο.

Ποντοπόροισι. Consult line 46.

LINE 241. Καταδύμεναι, Epic, Doric, and Æolic for καταδύναι, 2 aor. infin. act. of καταδύω or καταδύνω, "to engage in." Properly, "to get deep into," "to get into the throng or thick of a thing." The literal meaning is, "to go under," "to sink;" fut. καταδύσω: 1 aor. κατέδυσα: 2 aor. κατέδυν.—From κατά and δύω, or δύνω.

LINE 242. Αἴσχεα, accus. plur. of αἶσχος, εος, τό, "a disgrace."

Δειδιότες, Epic and Ionic for δεδιότες, nom. plur. masc. perf. part. of δέιδω, "to fear;" fut. δέισομαι: 1 aor. ἔδεισα: perf. δέδοικα, and also δέδια (which last is rare in Attic prose), with syncopated forms δέδιμεν, δέδιτε, imperative δέδιθι, part. δεδιώς.

Ὀνειδέα. Consult book i., line 291.

LINE 243. Φάτο, Epic and Ionic for ἔφατο. Consult book i., line 33.

Κατέχεν, Epic and Ionic for κατεῖχεν, 3 sing. imperf. indic. act. of κατέχω.

Φυσίζοος, ον, "life-bestowing," "producing or sustaining life."—From φύω, "to sustain," and ζωή, "life."

LINE 246. Εὐφρονα, Epic and Ionic for εὐφρονα, accus. sing. masc. of εὐφρων, ονος, "gladdening," "cheering."—From εὐ and φρήν.

Ἀρούρης, gen. sing. of ἀρούρη, ης, ἡ, Epic and Ionic for ἀρουρα, ας, ἡ. Consult line 115.

LINE 247. Ἀσκῶ, dat. sing. of ἀσκός, οῦ, ὁ, "a bottle of skin," "a wine-bag," "a leathern bag," mostly of goat-skin.—According to Pott, akin to σκύτος, with ἄ prefixed.

Αἰγείω, dat. sing. masc. of αἰγείος, α, ον, Epic and Ionic η, ον, lengthened form for αἰγεος, "of goat-skin;" literally, "of a goat."—From αἶξ, αἰγός, "a goat."

Κρητῆρα, accus. sing. of κρητήρ, ῆρος, ὁ, "a mixer." Consult note, and also book i., line 470.

Φαεινόν, accus. sing. masc. of φαεινός, ἡ, ὄν, "bright" "shining." From φάος, "light," "brightness."

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LINE 248. *Χρύσεια*, accus. plur. neut. of *χρύσειος*, η, ον, Epic and Ionic for *χρύσεος*, η, ον, Attic contr. *χρυσοῦς*, ἥ, οὔν, "gold-en."—From *χρυσός*, "gold."

Κύπελλα. Consult book i., line 596.

LINE 249. *ᾠτρυνεν*, 3 sing. 1 aor. indic. act. of *ὀτρύνω*, "to urge;" fut. *ὀτρυνῶ*: 1 aor. *ᾠτρῦνα*.

LINE 250. *Ὀρσεο*, Epic for *ὄρσο*, 2 aor. imper. middle of *ὀρνυμι*, "to raise," "to arouse;" fut. *ὀρσω*: 1 aor. *ᾠρσα*. In the middle, *ὀρνυμαι*, "to arise," "to arouse one's self," 2 aor. *ᾠρόμην*: or, more frequently, by syncope, *ᾠρμην*, *ᾠρσο*, *ᾠρτο*, &c., 2 aor. imper. *ὄρσο*, Epic *ὄρσεο* (like *ἀείσεο*, *λέξεο*), contracted *ὄρσεν*. (*Buttmann, Irreg. Verbs*, p. 193, ed. *Fishlake*.—Consult, also, note.)

Λαομεδοντιάδῃ, voc. sing. of *Λαομεδοντιάδης*, ον, ὁ, "son of *Laomedon*." Patronymic, from *Λαομέδων*, οντος, ὁ, "*Laomedon*," father of *Priam*.

LINE 252. *Ὀρκία*. Consult book ii., line 124.

Τάμητε, 2 plur. 2 aor. subj. act. of *τέμνω*.

LINE 257. *Νέονται*, with shortened mood-vowel, for *νέωνται*, 3 plur. pres. subj. middle of *νέομαι*, "to return."

LINE 259. *Ῥίγησεν*, Epic and Ionic for *ἐρρίγησεν*, 3 sing. 1 aor. indic. act. of *ρίγέω*, "to shudder;" fut. *ρίγῃσω*: 2 perf. *ἐρρίξα* (with present signification). In Homer, only metaphorically, *to shudder with fear or horror*; among the post-Homeric writers, *to shiver or shudder with cold*.—From *ῥίγος*, "frost," "cold."

LINE 260. *Ζευγνύμεναι*, Epic, Doric, and Æolic for *ζεύγνυνναι*, pres. infin. act. of *ζεύγνυμι*, "to yoke," "to harness;" fut. *ζεύξω*: 1 aor. *ἐζευξα*.—The root is *ZYT-*, which appears in the 2 aor. *ζυγῆναι*, and the substantive *ζύγ-ον*, and recurs in the cognate languages; as, Sanscrit *yuj*, Latin *jung-ere*, German *joch*, our *yoke*, &c. (*Pott, Etymol. Forsch.*, i., p. 237.)

Ὀτραλέως, adverb, "quickly," "zealously."—From *ὀτραλέως*, "quick," "zealous," and this akin to *ὀτρύνω*, "to urge."

LINE 261. *Ἄν*, shortened Epic and Doric form of *ἀνά*, "up." *Buttmann* prefers *ἄν* (*Ausf. Gr.*, § 117, *An.* 4); but consult note.

Ἡνία, ων, -ά, "the reins," often occurring in Homer, who uses this newer form only, and always in the plural: the singular *ἡνίον* is late. Strictly, "the bit." Another form, *ἡνία*, ας, ἥ, occurs in the post-Homeric and tragic writers, and is usually, like the former, employed in the plural.

Τεῖνεν Epic and Ionic for *ἔτεινεν*, 1 aor. indic. act. of *τείνω*, "to

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draw, "to stretch," fut. *τενῶ* : 1 aor. *ἔτεινα*.—The root is **TAN-**, or **TEN-**, as in Sanscrit *tan*, "extendere," *τάννυμαι, τανύω* : hence *τένος, τένων*, Latin *tendo, teneo, tenus, tenor, tenuis*, German *dünn*, English *thin*, &c.

LINE 262. Πάρ, shortened form for παρά. Consult previous line, remarks on ἄν.

Περικαλλέα, accus. sing. masc. of περικαλλής, ἑς, "very beautiful." Consult book i., line 603.

Βήσετο, Epic and Ionic for ἐβήσετο, 3 sing. 2 aor. indic. middle of βαίνω, with the characteristic (σ) of the first aorist. Consult book i., line 428.

Δίφρον, accus. sing. of δίφρος, ου, ό, and later ή, with metaplastic plural τὰ δίφρα : properly, "the chariot-board," on which two could stand, the driver (ἡνίοχος) and the combatant (παραιβάτης). But in the Iliad, the word often occurs, as in the present instance, in the sense of "a chariot," "a war-chariot."—From δίς and φέρω, from its carrying two.

LINE 263. Τώ, nominative dual of ό, ή, τό.

Σκαιῶν. Supply πυλῶν, and consult line 145.

Πεδίονδε, adverb, "to the plain," i. e., from the high ground on which the city stood.

Ἔχον, Epic and Ionic for εἶχον, 3 plur. imperf. indic. act. of ἔχω.

LINE 266. Ἔστιχόωντο. Consult book ii., line 92.

LINE 267. Ὄρνυτο, 3 sing. imperf. indic. middle of ὀρνυμι, "to raise," "to arouse." In the middle, ὀρνυμαι, "to arise." Consult line 250.

LINE 268. Ἀγανοί, nom. plur. masc. of ἀγανός, ή, όν, "illustrious ;" strictly, "admirable." In Homer almost always said of kings, heroes, &c., "illustrious," "noble," "high-born." — From ἀγαμαι.

LINE 269. Σύναγον, Epic and Ionic for σύνηγον, 3 plur. imperf. indic. act. of συνάγω.

LINE 270. Μίσγον, Epic and Ionic for ἔμισγον, 3 plur. imperf. indic. act. of μίσγω, "to mix," which present Homer always uses for μίγνυμι.—Consult line 209.

Ἐχευαν, 3 plur. 1 aor. indic. act. of χέω, "to pour ;" fut. χεύσω : 1 aor. Epic ἔχευα : 1 aor. Attic ἔχευ. The form ἔχευσα of the 1st aorist, from the usual future χεύσω, is probably not Greek.

LINE 271. Ἐρυσσάμενος. Consult book i., line 190.

Χεῖρεσσι, Epic and Ionic for χερσί, dat. plur. of χεῖρ, χειρός, ή, "the hand "

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Μάχαιραν, accus. sing. of *μάχαιρα*, *ας, ἡ*, “a large knife, worn by the heroes of the Iliad next the sword-sheath, and used by them on all occasions instead of an ordinary knife. (Consult note.) In a later age, the *μάχαιρα* was a *sabre* or *bent sword*, opposed to *ξίφος*, the straight sword.—Derivation uncertain.

Ξίφος, gen. sing. of *ξίφος*, *εος, τό*, “a sword.” Consult LINE 272. book i., line 194.

Κουλέον, *οὔ, τό*, same as *κουλέος*, *οὔ, ό*, “a sheath.” These are the Ionic forms. The Attic writers, on the other hand, have *κολεός*. Consult book i., line 194.

Ἄωρτο, 3 sing. pluperf. pass. (in the sense of an imperfect) οἱ *αἶρω*, “to hang.” The regular form would be *ἤρτο* or *ἤερτο*, but this is one of the verbs which change their vowel to *ο* in both perfects; as, *ἔρρωγα*, from *ρήγνυμι*: *πέπτωκα*, from *πίπτω*: *εἶωθα* for *εἶθα*, from *ἔθω*: *ἔωκα*, *ἄφέωκα* (whence, in the New Testament, *ἄφεωνται*), for *εἶκα*, *ἄφεῖκα*, *ἄφεῖνται*, &c. (*Buttmann, Irreg. Verbs*, ed. *Fishlake*, p. 6, note.)

LINE 273. **Ἀρνῶν**, gen. plur., from gen. sing. *ἄρνός*. Consult line 103.

Τάμνε, Epic and Ionic for *ἔταμνε*, 3 sing. imperf. indic. act. οἱ *τάμνω*, “to cut,” Epic and Ionic for *τέμνω*.

Τρίχας, accus. plur. of *θρίξ*, *τριχός, ἡ*, “the hair,” both of man and beast, “the hair of the head.”

LINE 274. **Νεῖμαν**, Epic and Ionic for *ἔνειμαν*, 3 plur. 1 aor. indic. act. of *νέμω*, “to distribute;” fut. *νεμῶ*: 1 aor. *ἔνειμα*.

LINE 275. **Ἀνασχών**. Consult book i., line 450.

LINE 276. **Ἰδηθεν**, adverb, “from *Ida*.”—From *Ἰδη, ης, ἡ*, “*Ida*.”

Μεδέων, οντος, a participial form, though no present *μεδέω* is found “ruling.”—Then, taken with a kind of substantive force, “a guardian,” “a ruler,” over special places.

LINE 278. **Γαῖα, ας, ἡ**, poetic form for *γῆ*, “earth.”

Καμόντας, accus. plur. masc. 2 aor. part. act. of *κάμνω*, “to labor;” fut. *καμῶ*: 2 aor. *ἔκαμον*.

LINE 279. **Τίνυσθον**, 2 dual pres. indic. of the middle deponent *τίνωμαι*, poetic for *τίνομαι*, “to punish.”

Ὅτις, Epic and Ionic for *ὅστις*.

Ἐπίορκον, accus. sing. neut. of *ἐπίορκος, ον*, “swearing falsely,” “perjured.” In the present instance, however, it is taken as a substantive, and *ἐπίορκον ὀμνύναι* is “to swear falsely,” “to take a false oath.”—From *ἐπί*, denoting opposition, and *ὄρκος*, “an oath.”

Ὀμώσση, Epic and Ionic for *ὀμόςση*, 3 sing. 1 aor. subj. act. of *ὀμνυμι*, “to swear;” fut. *ὀμοῦμαι*: perf. *ὀμώμοκα*: 1 aor. *ὤμοσα*.

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LINE 230. Μάρτυροι. Consult book i., line 338.

Φυλάσσετε, 2 plur. pres. imper. act. of φυλάσσω, "to keep," "to guard," "to watch over;" fut. φυλάξω: perf. πεφύλαχα.—In the middle, φυλάσσομαι, "to be on one's guard against," "to beware of," answering to the Latin *caveo*.

LINE 281. Καταπέφνη, 3 sing. 2 aor. subj. act., as if from a present καταπέφνω, "to slay," which, however, is not in use. The aorist participle καταπέφνων is accented like a present.—From κατά and ἐπεφνον (πέφνον being shortened from the reduplicated form πέφενον, like λελαθέσθαι, λελαθεῖν, πεπιθεῖν), assigned to obsolete root φένω, "to slay."

LINE 286. Ἀποτινέμεν, Epic, Doric, and Æolic for ἀποτίνειν, pres. infin. act. of ἀποτίνω, "to pay," "to render back."—From ἀπό and τίνω, "to pay a price" by way of return or recompense; whereas τίω is confined to the signification of paying honor.

LINE 287. Ἑσσομένοισι, Epic and Ionic for ἔσομένοις, fut. part. of εἰμί.

Πέληται, 3 sing. pres. subj. of πέλομαι. Consult book i., line 284.

LINE 291. Εἴως, Epic for ἕως; "until."

Κιχείω. Consult book i., line 26.

LINE 292. Ἡ, for ἔφη. Consult book i., line 219.

Στομάχους, accus. plur. of στόμαχος, ου, ό, strictly, "a mouth," "an opening:" hence, 1. In the oldest Greek, "the throat," "the gullet:" 2. Later, usually, "the orifice of the stomach," and so, "the stomach" itself, frequently in Galen. In Hippocrates, also, "the neck of the bladder or uterus."

Ἄρνῶν. Consult line 103.

Τάμε, Epic and Ionic for ἔταμε, 3 sing. 2 aor. indic. act. of τέμνω, "to cut;" fut. τεμῶ: 2 aor. ἔταμον.

Νηλεῖ, Epic and Ionic for νηλεῖ, dat. sing. of νηλής, ἑς, and this Epic and Lyric for νηλεής, ἑς, "cruel;" literally, "without pity," "pitiless," "ruthless."—From νή, "not," and ἔλεος, "pity," "compassion."

LINE 293. Κατέθηκεν, 3 sing. 1 aor. indic. act. of κατατίθημι, "to put down," "to deposit;" fut. καταθήσω: 1 aor. κατέθηκα.

Ἀσπαίροντας, accus. plur. masc. pres. part. act. of ἀσπαίρω, "to gasp," "to struggle convulsively."—From ἀ, euphonic, and σπαίρω, "to gasp," &c.

LINE 294. Δενομένους, accus. plur. masc. pres. part. of δεύομαι, "to want," Epic form for δέομαι, fut. δεήσομαι, &c.

Εἴλετο, 3 sing. 2 aor. indic. mid. of αἰρέω, "to take;" fut. αἰρήσω. 2 aor. mid. εἰλόμην.

Book 3. Line 295-306.

LINE 295. Ἀφυσάμενοι, Epic for ἀφυσάμενοι, nom. plur. 1 aor. part. middle of ἀφύσσω, "to draw" (consult book i., line 598); fut. ἀφύξω: 1 aor. ἡφύσα: . aor. mid. ἡφυσάμην.

Δεπάεσσιν. Consult book i., line 471.

LINE 296. Ἐκχεον, Epic and Ionic for ἐξέχεον, 3 plur. imperf. indic. act. of ἐκχέω, "to pour out;" fut. ἐκχεύσω.

Αἰειγενέτησιν, Epic and Ionic for αἰειγενέταις, dat. plur. masc. of αἰειγενέτης, ου, ό, Epic for αἰειγενέτης, ου, ό, "everlasting," "ever-existing."—From αἰεί, for αἰί, and the radical γένω.

LINE 297. Εἵπεσκεν, 3 sing. Epic and Ionic iterative form of the 2d aor. indic. act. for εἶπεν.

LINE 299. Πημήνεια, 3 plur. Æolic 1 aor. opt. act. of πημαίνω, "to commit wrong," "to harm," "to injure;" fut. πημανῶ: fut. mid. (in an active sense by Aristophanes, *Ach.*, 842: in a passive one by Sophocles, *Aj.*, 1155) πημανοῦμαι: 1 aor. pass. ἐπημάνθην.—From πῆμα, "harm," "injury," &c.

LINE 300. Ἐγκέφαλος, ου, ό, "the brain." Properly, an adjective, ἐγκέφαλος, ου, "within the head," where μυελός is usually supplied, "head-marrow," for which Galen has μυελὸς ἐγκεφαλίτης.

Χαμάδις, adverb, Epic for χαμᾶζε, "on the ground," "to the ground." Compare οἰκαδς, for οἰκαδε.—From χαμαί, "on the ground."

Ῥέοι, 3 sing. pres. opt. act. of ῥέω, "to flow;" fut. ῥεύσω.

LINE 301. Δαμείεν, for δαμείησαν, 3 plur. 2 aor. opt. pass. of δαμάω, "to subjugate," "to enslave," &c. The shortened form of the optative in -εν, as here employed, came into regular use at a later day. (*Kühner*, § 115, 7.)

LINE 302. Ἐπεκραιάινε. Consult book ii., line 419.

LINE 303. Δαρδανίδης, ου, ό, "descendant of Dardanus." Patronymic, from Δάρδανος, ου, ό, "Dardanus," son of Jove, founder of Dardania, or Troy.

LINE 305. Εἰμι. Consult note on book i., line 169.

Προτί. Consult line 116.

Ἦνεμόεσσαν, Epic and Ionic for ἀνευδέεσσαν, accus. sing. fem. of ἡνεμόεις, όεσσα, όεν, Epic and Ionic for ἀνεμόεις, όεσσα, όεν, "lofty," "high;" literally, "windy," "airy," and so "high," "lofty," "situate on high."—From ἄνεμος, "wind."

LINE 306. Τλήσομαι, 1 sing. fut. indic. middle of the radical form τλάω, which is never found in the present, this being replaced by the perfect τέτληκα, or the verbs τολμάω, ἀνέχομαι, ὑπομένω, &c., "to endure," "to bear."

Book 3. Line 306-316.

Ὀρᾶσθαι, pres. infin. middle of ὀράω, in an active sense, “to behold,” “to see.” Consult book i., line 198.

LINE 307. Μαρνάμενον, accus. sing. pres. part. of μάρναμαι, “to contend.”

LINE 309. Πεπρωμένον, nom. sing. neut. perf. part. pass., for which there is assumed as a present the form πῶρω, strictly, “to bring to pass,” “to contrive;” hence “to give,” “to offer,” “to impart;” perf. pass. πέπρωμαι, “to be one’s portion or lot,” hence 3 sing. perf. pass. πέπρωται, “it has been fated, foredoomed,” &c., and the perf. part. pass. πεπρωμένον, “fated,” “decreed,” “foredoomed.”—Assigned by some to a root ΠΟΡ-, by others regarded as a syncope-perfect from περατόω: thus, πέπρωμαι for πεπεράτωμαι: but this is too far-fetched. The true root appears to be the preposition πρό, “before,” “beforehand.”

LINE 310. Ἦ, for ἔφη. Consult book i., line 219.

Θέτο, Epic and Ionic for ἔθετο, 3 sing. 2 aor. indic. middle of τίθημι.

Ἰσόθεος, ον, “godlike;” literally, “equal to the gods.” Of frequent occurrence in Homer, as an epithet of distinguished heroes.—From ἴσος and θεός.

Φῶς. Consult book ii., line 164

LINE 313. Ἀπορροί, nom. plur. of ἀπορρός, ον, strictly, a shortened form for ἀπόρροος, ον, “back-flowing;” but in Homer usually in the general signification, “going back,” “moving backward.” From ἀψ and ῥέω.

Ἀπονέοντο, Epic and Ionic for ἀπενέοντο, 3 plur. imperf. indic. of ἀπονέομαι.

LINE 315. Διεμέτρεον, Epic and Ionic for διεμέτρουν, 3 plur. imperf. indic. act. of διαμετρέω, “to measure off.” Literally, “to measure through or throughout;” fut. διαμετρήσω.—From διά and μετρέω.

LINE 316. Κλήρους, accus. plur. of κλήρος, ον, ὁ, “a lot.”—Perhaps from κλάω, “to break,” because twigs, potsherds, or other κλάσματα were used for the purpose.—At a later day dice were called κλήροι, because used to decide any thing doubtful.

Κυνέη, dat. sing. of κυνέη, ης, ἡ, “a helmet,” contracted by the Attics into κυνῆ. Originally a feminine adjective from κύνεος, η, ον, having δορά, “a skin,” understood, and signifying, therefore, “a dog’s skin.” But as this material was used for making soldier’s caps, κυνέη is, in Homer and Hesiod, “a cap or helmet,” not necessarily of dog’s skin, for we find κυνέη ταυρείη, κτιδέη, &c., nay, even κυνέη πάγκαλκος (Od., xviii., 378. Consult note on line 336, p. 212.)

Book 3. Line 316-326.

Χαλκῆρεϊ, Epic and Ionic for χαλκῆρει, dat. sing. fem. of χαλκῆρης, ες, “brass-adorned;” more literally, “furnished or fitted with brass.”—Probably from χαλκός and ἄρω, “to fit.” Consult remarks on κυνέη preceding.

Βάλλον, Epic and Ionic for ἐβαλλον, 3 plur. imperf. indic. act. οἱ βάλλω, “to cast.” (Consult note.)—The imperfect here denotes that the two lots were thrown into the helmet one after the other, not both together.

LINE 317. Ἀφειη, 3 sing. 2 aor. opt. act. of ἀφίημι, “to hurl,” “to send forth;” fut. ἀφήσω, &c.

LINE 318. Ἠρήσαντο, 3 plur. 1 aor. indic. of the middle deponent ἀράομαι, “to pray;” fut. ἀράσομαι, Epic and Ionic ἀρήσομαι: 1 aor. mid. ἡρασάμην, Epic and Ionic ἡρησάμην, &c.—From ἀρά, Epic and Ionic ἀρή, “a prayer.”

Ἀνέσχον, 3 plur. 2 aor. indic. act. of ἀνέχω, “to hold up.”

LINE 320. Μεδέων. Consult line 276.

LINE 322. Ἀποφθίμενον, “having perished,” accus. sing. masc. syncopated 2 aor. part. middle of ἀποφθίνω or ἀποφθίω, “to perish,” “to die away;” fut. ἀποφθίσω: 1 aor. ἀπέφθισα, always transitive, “to destroy;” 2 aor. mid. syncopated ἀπεφθίμην (same in form with the pluperfect passive): part. ἀποφθίμενος. (Buttmann, Irreg. Verbs, p. 256, ed. Fishlake.)

Δύναι. Consult book ii., line 413, and compare book iii., line 241

Ἄϊδος, gen. sing. of the obsolete nominative Ἄϊς, “Hades.” Consult book i., line 3.

LINE 324. Ἐφάν. Consult line 161.

Κορυθαίολος. Consult line 83.

Πάλλεν, Epic and Ionic for ἔπαλλεν, 3 sing. imperf. indic. act. οἱ πάλλω, “to shake;” 1 aor. ἔπηλα: Epic 2 aor. part., in reduplicated form, πεπαλῶν, used by Homer only, in composition, with ἀνά, as in ἀμπεπαλῶν.

LINE 325. Ὀρόων, Epic lengthened form for ὀρῶν, pres. part. of ὀράω Consult book i., line 56.

Θοῶς, adverb, “quickly.”—From θοός, ἡ, ὄν, “quick.”

Ὀρουσεν, Epic and Ionic for ὄρουσεν, 3 sing. 1 aor. indic. act. οἱ ὀρούω, “to rise and rush violently on or forward,” “to leap,” “to dart forward;” fut. ὀρούσω: 1 aor. ὄρουσα.—From ὄρω, ὄρνυμι.

LINE 326. Ἴζοντο, 3 plur. imperf. indic. mid. of ἵζω, “to cause to sit;” in the middle, ἵζομαι, “to seat one’s self,” “to sit.”—The root is ΕΔ-, which occurs in ἕδ-ος, “a seat,” and in the Latin sed-eo.

Ἦχι, Epic for ἧ, “where.”

Book 3. Line 327-334.

LINE 327. Ἀερίποδες, nom. plur. of ἀερίπους, ὁ, ἡ, gen. ποδος, "light-footed;" more literally, "lifting up the foot," i. e., fleet, briskly-trotting.—From αἶρω, "to lift up," and πούς, "the foot."

LINE 328. Ἐδύσετο, 3 sing. 2 aor. indic. middle (with the characteristic σ of the first aorist) of δύω or δύνω, "to get into," &c. Hence, "to put on," said of clothes, armor, &c.—Consult, as regards the peculiar form of the second aorist here, book i., line 428.

LINE 329. Πόσις, ιος, ὁ, "a husband," "a spouse."—Probably its original sense was that of lord, master. Compare Sanscrit pati, "lord," "husband," and consult the remarks on πότνια, book i., line 357.

LINE 330. Κνημῖδας, accus. plur. of κνημῖς, ἴδος, ἡ, "a greave." (Consult note.)—From κνήμη, "the bone of the leg from the knee to the ankle," the part protected by the greave.

Κνήμησιν, Epic and Ionic for κνήμαις, dat. plur. of κνήμη, ης, ἡ, "a leg;" strictly, "the bone of the leg." Consult previous word.

LINE 331. Ἀργυρέοισιν, Epic and Ionic for ἀργυροῖς, dat. plur. of ἀργύρεος, α, ον, contracted ἀργυροῦς, ᾱ, οὔν, "of silver."—From ἀργυρος, "silver."

Ἐπισφύριοις, dat. plur. of ἐπισφύριον, ον, τό, "an ankle-ring," which secured the greave on the leg. (Consult note.) The term properly denotes "something laid or placed upon the ankle."—From ἐπί, "upon," and σφύρον, "the ankle."

Ἀραρυίας, "fitted," "secured," accus. plur. fem. of perf. part. act. of the obsolete present ἄρω, "to fit," &c. The active present in use is ἀραρίσκω, formed from the 2 aor.; fut. ἀρῶ, Ionic ἄρσω: 1 aor. ἤρσα, Ionic ἄρσα: 2 aor. ἤρᾶρον, Ionic ἄρᾶρον: perfect active, with intransitive and present signification, ἄρᾶρα, Epic and Ionic ἄρηρα, part. ἀρᾶρώς, Epic and Ionic ἀρηρώς, fem. ἀρᾶρυῖα, but Epic (metri gratia) ἀρᾶρυῖα: pluperf. ἤρᾶρειν, Epic and Ionic ἀρήρειν.

LINE 332. Θώρακα, accus. sing. of θώραξ, ηκος, Epic and Ionic for θώραξ, ἄκος, ὁ, "a corselet."

Ἐδυνεν, 3 sing. imperf. indic. act. of δύνω, "to put on," &c.

LINE 333. Οἷο, Epic and Ionic for οὗ, "his," gen. sing. of the possessive pronoun ὅς, ἡ, ὅν, "his, her, its."

Κασιγνήτοιο, Epic and Ionic for κασιγνήτου, gen. of κασίγνητος, ου, ὁ, "a brother."—From κάσις, "a brother," and γεννάω.

Ἦρμοσε, 3 sing. 1 aor. indic. act. of ἄρμόζω, "to fit;" fut. ἄρμόσω: 1 aor. ἤρμοσα.—From ἄρμός, οὔ, ὁ, "a fitting," and this from ἄρω, "to fit."

LINE 334. Αργυρόηλον. Consult book ii., line 45.

Book 3. Line 335-339.

LINE 335. Σάκος, εος, τό, "*a shield*." The earliest shields were of wicker-work or wood, covered with one or more ox-hides: if more than one, they were parted by metal plates (that of Ajax had seven hides, and an eighth layer of metal (*Il.*, vii., 222): hence the epithets χάλκεον, χαλκῆρες, τετραθέλυμον, ἑπταβόειον. It was concave, and hence sometimes used as a vessel to hold liquid. (*Æsch.*, *Theb.*, 540.)

Στιβαρόν, accus. sing. neut. of στιβαρός, á, óν, "*strong*," "*stout*;" strictly, "*close-pressed*," and hence "*thick*," "*stout*," &c.—From στείβω, "*to tread with the feet*," "*to pack close by treading*."—Akin to *stipo*, *stipes*, *stuppa*, our *step*, *stop*, *stamp*, *stump*, &c.

LINE 336. Κρατί. Consult book i., line 530, remarks on κρατός.

Ἰφθίμω. Consult book i., line 3, remarks on ἰφθίμονς.

Κυνέην. Consult line 316.

Εὐτυκτον, accus. sing. fem. of εὐτυκτος, ον, "*well-made*."—From εὖ and τεύχω.

LINE 337. Ἴππουριν, accus. sing. fem. of ἵππουρις, ἰδος, ἡ, "*horse tailed*," "*decked with a horse-tail*."—From ἵππος and οὐρά, "*a tail*."

Λόφος, ον, ó, "*the crest*" of a helmet, usually of horse-hair. The term properly denotes "*the back of the neck*," "*the neck*," especially of draught cattle, because the yoke rests upon and rubs it (λέπει): then, metaphorically, "*a ridge of ground*," "*a rising hill*," like the Latin *jugum* and *dorsum*; and hence of any high and crowning object, as the crest of a helmet, &c.—From λέπω, "*to rub*," "*to chafe*," as above.

Ἔνευεν, 3 sing. imperf. indic. act. of νεύω, "*to nod*;" fut. νεύσω: perf. νένευκα, &c.—Compare Latin *nuo*.

LINE 338. Παλάμῳφιν, Epic dative, with φιν suffixed, for the common παλάμη, from παλάμη, ηι, ἡ, "*the hand*;" strictly, "*the palm of the hand*." Consult, as regards the Homeric suffix φιν or φιν, page 283, *seqq.*

Ἀρήρει, Epic and Ionic for ἡράρει, 3 sing. pluperf. indic. act. of ἄρω, "*to fit*," and having here the force of an imperfect. Consult line 331.

LINE 339. Ἔντεα, accus. plur. neut. ἔντεα, ον, τά, "*armor*," "*arms*;" properly, "*instruments, gear, tools*" of any kind. Homer, however, mostly uses it simply for "*fighting gear, arms, armor*," especially a coat of mail, like θώραξ. In the *Odyssey*, however, we have ἔντεα δαιτός, "*the furniture, appliances of a banquet*." Pindar has ἔντεα νηός, "*rigging*," "*tackle*:" ἔντεα ἵππεια, "*horse-trappings*" &c.—From ἐννυμι, "*to put on*," &c., according to some.

Book 3. Line 340-348.

LINE 340. Ἐκάτερθεν, adverb, for ἐκατέρωθεν, "*from each side*."—
From ἐκάτερος, "*each of two*," &c., and the local suffix *θεν*.
Ὀμίλον. Consult line 22.

Θωρήχθησαν, Epic and Ionic for ἐθωρήχθησαν, 3 plur. 1 aor. indic. pass. of θωρήσσω, "*to arm*;" properly, with a cuirass or corselet: then, in general, "*to arm*," &c.; fut. θωρήξω: 1 aor. ἐθωρήχθην.—
From θώρηξ, Epic and Ionic for θώραξ.

LINE 341. Ἔστιχόωντο. Consult book ii., line 92.

LINE 342. Δερκόμενοι, nom. plur. masc. pres. part. of δέρκομαι, "*to look*," "*to appear*," &c.

Θάμβος, εος, τό, "*amazement*," answering to the Latin *stupor*.—
—From a root θάομαι, akin to τέθηπα and θαῦμα.

Εἰςορόωντας, Epic lengthened form for εἰςορῶντας, accus. plur. pres. part. act. of εἰςοράω, &c.

LINE 344. Στήτην, 3 dual 2 aor. indic. act. of ἵστημι, Epic and Ionic for ἐστήτην.

Διαμετρητῷ, dat. sing. masc. of διαμετρητός, ὄν, "*measured off*."—
From διαμετρέω, "*to measure off*." Consult line 315.

LINE 345. Σείοντε, nom. dual pres. part. act. of σείω, "*to brandish*;" fut. σείσω: perf. pass. σέσεισμαι: 1 aor. pass. ἐσείσθην.—
Akin to σεύω, "*to urge*," "*to drive*."

Ἐγγείας. Consult line 137.

Κοτέοντε, nom. dual pres. part. act. of κοτέω, "*to cherish wrath*," "*to be incensed*;" properly, "*to bear one a grudge*."—From κότος, "*grudge*," "*rancor*."

LINE 346. Προίει, 3 sing. imperf. indic. act. of προίέω, Epic and Ionic form for προίημι, "*to hurl*." Consult book i., line 25, remarks on ἀφίει.

Δολιχόσκιον, accus. sing. neut. of δολιχόσκιος, ὄν, "*long shadow-casting*," i. e., "*long, tall*."—From δολιχός, "*long*," and σκιά, "*a shadow*." Some, however, derive it from ὄσχος, "*the shaft or handle of a spear*." But consult note.

LINE 347. Ἀτρείδαο. Consult book i., line 203.

Πάντοσε, adverb, "*every way*," "*in all directions*."

Ἐἴσην, Epic lengthened form for ἴσην, accus. sing. fem. of ἕϊσος, εἴση, ἕϊσον, Epic for ἴσος, ἴση, ἴσον, "*equal*."

LINE 348. Ἐρρήξεν, 3 sing. 1 aor. indic. act. of ῥήγνυμι, "*to break*," "*to rend*;" fut. ῥήξω: 1 aor. ἐρρήξα.—The root is PHΓ-, PAT-, or, rather, FPHT-, FPAT-. Compare the Latin *frang-o*, *freg-i*, our *break*, *wreck*, the German *brechen*, &c.

Ἀνεγνάμθῃ, 3 sing. 1 aor. indic. pass. of ἀναγνάμπτω, "*to bend*

Book 3. Line 348-358.

back;" fut. ἀναγνάμψω: 1 aor. ἀνέγναμψα: 1 aor. pass. ἀνεγνάμψθην
—From ἀνά and γνάμπτω.

Αἶχμή, ἥς, ἥ, "the point of a spear."—Akin to αἶσσω, as δραχμή to δράσσω (Donaldson's *New Cratylus*, p. 224): also, perhaps, to ἀκή, ἀκμή.

LINE 349. Ὕρνυτο, 3 sing. imperf. indic. mid. of ὀρνυμι, "to rouse," "to stir up;" fut. ὄρω: 1 aor. ὤρσα. In the middle, ὀρνυμαι, "to rouse one's self," "to arise," &c.

LINE 351. Ἄνα, voc. sing. of ἄναξ, ἄνακτος, ὁ, "king," "monarch," used only in addresses or prayers unto the gods. Sappho is said to have used it, also, for ὦ ἄνασσα, "O queen!"—It is of rare occurrence in the tragic writers. The last syllable is never elided. (*Herm. h. Apoll.*, 526.)

Τίσασθαι, 1 aor. infin. mid. of τίνω. Consult book ii., line 356.

Ἑοργεν. Consult book ii., line 272.

LINE 352. Ἑμῆς, Epic and Ionic for ἐμαῖς.

Δάμασσον, Epic for δάμασον, 2 sing. 1 aor. imper. act. of δαμαω. Consult book i., line 61.

LINE 353. Ἑρρίγῃσι, Epic for ἐρρίγῃ (consult book i., line 129), 3 sing. 2 perf. subj. act. of ριγέω, "to shudder;" fut. ριγήσω: 2 perf. (with present signification) ἐρρίγα. Consult line 259.

Ὀψιγόνων, gen. plur. masc. of ὀψίγονος, ον, "late-born." Homer usually employs it in the plural, "they who are born afterward," "descendants," "posterity."—From ὀψέ, "late," and γένος.

LINE 354. Ξεινοδόκον, accus. sing. of ξεινοδόκος, ον, ὁ, "a host," Epic and Ionic for ξενοδόκος. Strictly, an adjective, ξεινοδόκος, ον, "receiving guests," &c.—From ξεῖνος, Epic and Ionic for ξένος, and δέχομαι, "to receive."

Ῥέξαι, 1 aor. inf. act. of ῥέζω, "to do," "to perpetrate;" fut. ῥέξω: 1 aor. ἔρεξα. Consult book i., line 315.

Φιλότητα, accus. sing. of φιλότης, ητος, ἥ, "a friendly or hospitable reception."—From φίλος, "friendly."

LINE 355. Ἀμπεπαλῶν, nom. sing. masc. 2 aor. part. act. (reduplicated form) of ἀναπάλλω, "to brandish," "to swing to and fro" Consult note, and also remarks on πάλλεν, line 324.

LINE 357. Ὀβριμον, nom. sing. neut. of ὀβριμος, ον, "powerful," &c. The form ὀμβριμος (consult note) is not used by the Epic, but is the prevailing form in Lyric writers.—From the intensive prefix βρι- (where βριθύς, βρίθω, βριάω, &c.), with ο prefixed.

LINE 358. Πολυδαίδαλον, gen. sing. masc. of πολυδαίδαλος, ον "wrought with much ingenious art."—From πολύς, and δαίδαλος, "cunningly wrought."

Book 3. Line 358-363.

Ἡρήρειστο, 3 sing. pluperf. indic. pass. (with reduplication), for ἥρειστο, of ἐρείδω, “to force,” “to drive;” strictly, “to make one thing lean against another;” then, “to prop or stay.” Hence “to fix firm,” “to plant,” and, figuratively, “to dash,” “to hurl,” “to force,” “to drive,” &c.; fut. ἐρείσω: perf. pass., without reduplication, ἥρεισμαι: with reduplication, ἐρήρεισμαι: pluperf., without reduplication, ἥρείσμην: with reduplication and augment, ἥρηρείσμην, &c.

ΛINE 359. Ἀντικρύ, adverb, “right on,” “through and through.” If the old grammarians be credited, this is rather the meaning of ἀντικρύς, while they assign to ἀντικρύ the signification of “over against,” &c. On this supposition, ἀντικρύ must here be regarded as equivalent to ἀντικρύς. But the rule above referred to has not as yet been established with certainty.

Παραί, Epic for παρά. Hence the Latin *præ*.

Λαπάρην, Epic and Ionic for λαπάραν, accus. sing. of λαπάρη, ης, ἥ, Epic and Ionic for λαπάρα, ας, ἥ, “the soft part of the body between the ribs and the hip,” “the flank,” “the loins,” corresponding to the Latin *ilia*. Strictly, the feminine of λαπαρός, á, óν, “soft,” “slack,” “loose,” &c.

Διάμησε, Epic and Ionic for διήμησε, 3 sing. 1 aor. indic. act. of διαμάω, “to mow through,” “to cut through,” “to pierce;” fut. διαμήσω: 1 aor. διήμησα.—From διά and ἀμάω, “to mow,” &c.

ΛINE 360. Ἐκλίνθη, Epic and poetic for ἐκλῖθη, 3 sing. 1 aor. indic. pass. (with middle signification) of κλίνω, “to bend,” “to bend sideways;” fut. κλινῶ: 1 aor. ἐκλίνα: 1 aor. pass. ἐκλῖθην. In the middle, κλίνομαι, “to bend one’s self.”—Homer uses both ἐκλίνθη and ἐκλῖθην, yet the former is exclusively Epic and poetic.

Ἀλεύατο, Epic and Ionic for ἡλεύατο, 3 sing. 1 aor. indic. of the middle deponent ἀλέομαι, same as ἀλέομαι, “to avoid,” “to shun.”

Κῆρα. Consult book ii., line 352.

ΛINE 361. Ἐρυσσάμενος. Consult book i., line 190.

Ἀργυρόηλον. Consult book ii., line 45.

ΛINE 362. Πλῆξεν. Consult book ii., line 266.

Ἀνασχόμενος, nom. sing. masc. 2 aor. part. middle of ἀνέχω. Consult book i., line 450, remarks on ἀνασχών.

Κόρυθος, gen. sing. of κόρυς, ὕθος, ἥ, “a helmet,” accus. κόρυθα and κόρυν, both in Homer.—Akin, no doubt, to κύρα, κέρας, Latin *cornu*, &c.

Φάλον, accus. sing. of φάλος, ον, ό, “the metal ridge of a helmet in which the plume was fixed.” (Consult note.)

ΛINE 363. Τριχθά, adverb, poetic form for τρίχα, “into three pieces.”

Book 3. Line 363-370.

Τετραχθά, adverb, poetic form for τέτραχα, "into four pieces."

Διατρυνθέν, nom. sing. neut. 2 aor. part. pass. of διαθρύπτω, "to shiver," "to break into pieces;" fut. διαθρύψω: 1 aor. διέθρυψα: 2 aor. pass. διετρύφην.

Ἐκπεσε, Epic and Ionic for ἐξέπεσε, 3 sing. 2 aor. indic. act. of ἐκπίπτω, "to fall out of," "to fall from;" fut. ἐκπτώσω: 2 aor. ἐξέπεσον.

LINE 364. Ὠμῶξεν, i. e., ὦμῶξεν, 3 sing. 1 aor. indic. act. of οἰμῶζω, "to groan," "to raise the cry of grief," &c.; strictly, "to cry οἶμοι:" fut. οἰμῶξομαι (for οἰμῶζω only occurs in the *Orac. Sib.*): 1 aor. ὦμῶξα. — From οἶμοι, "wo is me!" like οἶζω from οἶ, αἰάζω from αἶ, φεύζω from φεῦ, and many other Greek verbs formed from natural sounds. Compare the German *ächzen*, from *ach*!

LINE 365. Ὀλοώτερος, α, ον, "more hurtful." Comparative of ὀλός, "hurtful." The moral signification, "malignant," &c., is foreign to the word, for it always relates to the infliction of some special ill; and hence the θεὸν ὀλοώτατος (*Il.*, xxii., 15) is not "the most malignant of the gods," but "the god who causes the greatest ill." — From ὄλω, ὄλλυμι.

LINE 366. Κακότητος, gen. sing. of κακότης, ητος, ῆ, "wickedness," "worthlessness." — From κακός.

LINE 367. Χείρεσσιν. Consult line 271.

Ἄγη, 3 sing. 2 aor. indic. pass. of ἄγνυμι, "to break." (Consult note.) — The ordinary form of the 2 aor. pass is ἐάγην, with the α long.

LINE 368. Ἠίχθη, 3 sing. 1 aor. indic. pass. of αἵσσω, "to cause to start forth," "to rush," &c.; fut. αἵξω: 1 aor. ἤϊξα: 1 aor. pass. ἠίχθην. The Attic form is ἄσσω or ἄττω: fut. ἄξω: 1 aor. ῆξα: 1 aor. pass. ῆχθην.

Παλάμην, Epic for παλάμης. Consult page 425, *seqq.*

Ἐτώσιον, nom. sing. neut. of ἐτώσιος, ον, "without effect," "to no purpose," "in vain." — From ἐτός, "in vain," &c.

LINE 369. Ἐπαῖξας. Consult book ii., line 146.

Ἴπποδασείης, Epic and Ionic for ἵπποδασεία, gen. sing. of a feminine ἵπποδάσεια, without any masculine ἵππόδασυς in use (*Lobeck. ad Phryn.*, 538); in Homer always an epithet of κόρυς, "with bushy horse-hair crest."

LINE 370. Ἐλκε, Epic and Ionic for εἰλκε, 3 sing. imperf. indic. act. of ἔλκω, "to drag;" fut. ἔλξω: 1 aor. εἶλξα, but only late, the derivative tenses being mostly formed from ἐλκύνω, namely, fut. ἐλκύσω: 1 aor. εἶλκυσα, &c.

Book 2. Line 370-374

Ἐπιστρέψας, nom. sing. masc. 1 aor. part. act. of ἐπιστρέφω, "to turn about;" iul. ἐπιστρέψω : 1 aor. ἐπέστρεψα.

LINE 371. Ἄγχε, Epic and Ionic for ἡγχε, 3 sing. imperf. indic. act. of ἄγχω, "to press tight" especially the throat, "to choke," &c.

Πολύκεστος, ον, "richly embroidered:"—From πολὺς and κεστός, "embroidered," and this last akin to κεντέω, κένσαι, "to prick," &c.

Ἰμάς, ἄντος, ὁ, "a strap." (Consult note.)—The root is to be found in the Sanscrit *si*, "to bind," rather than in *ἱημι*. Compare the old Saxon *simo*, "a bond." (Pott, *Etymol. Forsch.*, ii., p. 174.)

Ἀπαλήν, accus. sing. fem. of ἀπαλός, ἡ, ὄν, "tender."—Perhaps from ἄπτω, ἀφή, "a touching," the primitive meaning of the adjective being "soft to the touch."

Δειρήν, accus. sing. of δειρή, ἥς, ἡ, "the neck," "the throat." (The Attic form is ~~δέρη~~, ης.)—Probably from δέρω, "to skin," "to flay." Compare remarks on the etymology of λόφος, line 337.

LINE 372. Ἀνθερεῶνος. Consult book i., line 501.

Ὅχεύς, ἑως (Ionic ἦος), ὁ, "any thing for holding or fastening," "the holder of a helmet." (Consult note.)—From ἔχω, "to hold," a collateral form of which is ὀχέω.

Τέτατο, Epic and Ionic for ἐτέτατο, 3 sing. pluperf. indic. pass. of τείνω, "to stretch;" fut. τενῶ : perf. τέτακα : perf. pass. τέταμαι : pluperf. pass. ἐτετάμην.—The root, as before remarked, is TAN-, TEN-, as in Sanscrit *tan*, "extendere." Compare Latin *tenuis*, German *dünn*, English *thin*, &c.

Τρυφαλείης, Epic and Ionic for τρυφαλείας, gen. sing. of τρυφαλεία, ας, ἡ, "a helmet."—Usually derived from τρίς and φάλος, "a helmet with three φάλοι," otherwise called τριφάλεια : but Buttman (*Lexil.*, s. v. φάλος, *fin.*) remarks, that τρυφάλεια is a more general name, not the name of any special sort. Hence he derives it from τρύω, "to pierce," "to perforate," as a helmet with a projection (φάλος), pierced to receive the plume.

LINE 373. Εἶρυσσεν, Epic and Ionic for ἔρυσεν, 3 sing. 1 aor. indic. act. of εἶρύω, "to drag away," "to draw," &c. ; fut. εἶρύσω. 1 aor. εἶρυσσα, all Epic and Ionic forms for ἐρύω, ἐρύσω, ἔρυσσα, &c. (Buttmann, *Irreg. Verbs*, ed. Fishlake, p. 103, seq.)

Ἄσπετον. Consult book ii., line 455.

Ἦρατο, 3 sing. 1 aor. indic. middle of αἶρω, "to take up;" fut. ἀρῶ : 1 aor. ἦρα. In the middle, αἶρομαι, "to take up for one's self," "to gain," "to acquire;" 1 aor. ἦράμην.

LINE 374. Ὀξύ, accus. sing. neut. of ὀξύς, εἶα, ὅ, "keen."

Book 3. Line 374-381

"sharp," "quick," taken here adverbially, "quickly."—Akin to *ὠκύς*.

LINE 375. *Ῥῆξεν*, 3 sing. 1 aor. indic. act. of *ῥήγνυμι*, "to break," and Epic and Ionic for *ἔρῥηξεν* : fut. *ῥήξω* : 1 aor. *ἔρῥηξα*.

Ἴφι. Consult book i., line 38.

Κταμένοιο, Epic and Ionic for *κταμένον*, gen. sing. masc. 2 aor. part. mid. (with passive signification) of *κτείνω*, "to slay;" fut. *κτενῶ* : 1 aor. *ἔκτεινα* : perf. *ἔκτονα* (still later, non-Attic perf. *ἔκτακα* and *ἐκτόνηκα*) : 2 aor. mid. *ἐκτάμην* : part. *κτάμενος*, &c.

LINE 376. *Κεινή*, Epic and Ionic for *κενή*, nom. sing. fem. of *κενός*, *ή, όν*, Epic and Ionic for *κενός, ή, όν*, "empty."

Ἔσπετο, 3 sing. 2 aor. mid. of *ἔπομαι*, "to follow;" 2 aor. *ἔσπόμην*.

Παχείη, Epic and Ionic for *παχεία*, dat. sing. fem. of *παχύς*, *εἶα, ύ*, "stout."—Akin to *πήγνυμι*, 2 aor. pass. *παγ-ῆναι*.

LINE 378. *Ἐπιδινήσας*, nom. sing. 1 aor. part. act. of *ἐπιδινέω*, "to whirl around," "to swing round before hurling or throwing."—From *ἐπί* and *δινέω*, "to whirl," and this from *δίνη*, "a whirling."

Κόμισαν, Epic and Ionic for *ἐκόμισαν*, 3 plur. 1 aor. indic. act. of *κομίζω*. Consult book ii., line 183.

Ἐρίηρες. Consult line 47.

LINE 379. *Ἐπόρουσε*, 3 sing. 1 aor. indic. act. of *ἐπορούω*, "to rush upon;" fut. *ἐπορούσω* : 1 aor. (without augment) *ἐπόρουσα*.

Only a poetic verb.—From *ἐπί* and *ὄρνυμι*.

Κατακτάμεναι, Epic, Doric, and Æolic for *κατακτάναι*, 2 aor. inf act. of *κατακτείνω*, "to slay at once," "to slay;" 2 aor. *κατέκτην*. Consult remarks on *κταμένοιο*, line 375.

Μενεαίνων, nom. sing. masc. pres. part. act. of *μενεαίνω*, "to desire earnestly."—From *μένος*, with regard to which consult book i., line 103.

LINE 380. *Ἐξήρπαξε*, Epic and Doric for *ἐξήρπασε*, 3 sing. 1 aor. indic. act. of *ἐξαρπάζω*, "to snatch away;" fut. (Epic and Doric) *ἐξαρπάξω* : (Attic) *ἐξαρπάσω* : 1 aor. *ἐξήρπαξα* (as always in Homer), but in Attic *ἐξήρπασα* : perf. *ἐξήρπακα*.—From *ἐξ* and *ἀοπαζω*.

LINE 381. *Πεῖα*, adverb; poetic, especially Epic, for *ῥέα*, "easily."—*Ῥέα* is regarded as the adverb of *ῥάδιος*.

Θεός, οὐ, ή, "a goddess."

Ἐκάλυψε, 3 sing. 1 aor. indic. act. of *καλύπτω*, "to conceal." Consult book i., line 460.

Ἥερι, Epic and Ionic for *ἀέρι*, dat. sing. of *ἀήρ*, *ἀέρος, ή*. (Con-

Book 3. Line 381–385.

sult note.)—Observe that this word is feminine in Homer and Hesiod; but, from Herodotus downward, masculine. The passages in *Il.*, v., 776; viii., 50; *H. in Cer.*, 383, can not be quoted for the masculine usage, since there *πουλύς* and *βαθύς* need not be masculine. So, *aër* was feminine in Ennius. (*Aul. Gell.*, xiii., 20.) The Epic and Ionic form is *ἄήρ*, gen. *ἡέρος*, *ῆ*, in Hippocrates *ῆήρ*.—From *ἄω*, *ἄημι*, as *αἰθήρ* from *αἰθω*.

LINE 382. *Κάδ*. Consult book ii., line 160.

Ἐλσε, 3 sing. 1 aor. indic. act., as if from a present *ἔζω*, “to set,” “to place,” to which same supposed present are commonly assigned such tenses as *εἰσάμην* (1 aor. mid.): *εἴσομαι* (fut. mid.): *εἶμαι* (perf. pass.). In truth, however, they ought to be ranked under *ἔζομαι*.

Θαλάμῳ. Consult line 142.

Εὐώδεϊ, Epic and Ionic for *εὐώδει*, dat. sing. masc. of *εὐώδης*, *ες*, “fragrant.”—From *εὖ* and *ὄζω*, “to smell,” perf. *ὄωδα*.

Κηώντι, dat. sing. masc. of *κηώεις*, *ώεσσα*, *ῶεν*, “smelling as of burning incense.”—Usually derived from *κάω*, *καίω*, “to burn,” and *ὄζω*, “to smell;” but probably there was an old substantive *κηός*, equivalent to *θύος*, “incense,” and which was to *καίω* as, in Latin, *fragro* to *flagro*.

LINE 383. *Καλέουσα*, Epic for *καλέσουσα*, nom. sing. fem. fut. part of *καλέω*, “to summon,” “to call;” fut. *καλέσω*.

Ἴε, Epic for *ῆι* (intermediate forms, also Epic, *ῆϊε* and *ῆε*), 3 sing imperf. indic. act. of *εἶμι*, “to go.”

Ἐκίχανεν. Consult book ii., line 18.

LINE 384. *Πύργῳ*. Consult line 153.

Ἄλις. Consult book ii., line 90.

LINE 385. *Νεκταρέου*, gen. sing. neut. of *νεκτάρεος*, *α*, *ον*, Epic and Ionic *η*, *ον*, “nectarous,” i. e., “fragrant,” “sweet-scented;” or, as others explain it, “divine,” “beauteous.” The former is preferable.—From *νέκταρ*, with regard to which consult book i., line 598.

Ἐανοῦ, gen. sing. of *ἐάνον*, *οῦ*, *τό*, “a robe,” usually a rich one, fit for goddesses, ladies of rank, &c., to wear.—There is also an adjective *ἐάνος*, *ῆ*, *όν*, “fit to wear,” “fit to put on,” &c. In the *Iliad*, the *α* of the adjective is long (*ἐᾶνός*), but that of the substantive short (*ἐᾷνόν*). Later authors, however, use *α* or *ᾱ*, as suits the metre. Buttmann is led by this difference of quantity to assume a twofold root: 1. *ἐννυμι* for the substantive. 2. *ἐάω* for the adjective, which would then have for its original signification, “yielding,” “giving way,” and so, “flexible,” “pliant,” “clasping.” Nor is this very im-

Book 3. Line 385-393.

probable, since the substantive, like *ἐννυμι*, has the digamma, whereas the adjective has not.

Ἐτίναξε, 3 sing. 1 aor. indic. act. of *τινάσσω*, "to shake;" fut. *τινάξω*: 1 aor. *ἐτίναξα*.—Akin to *τείνω*, *τανύω*.

LINE 386. *Γρηῖ*, dat. sing. of *γρηῦς*, gen. *γρηός*, Epic and Ionic for *γραῦς*, gen. *γραός*, dat. *γραῖ*, &c., "an aged female."—From the same root as *γέρων*, *γεραιός*, &c.

Εἰκνῖα, nom. sing. fem. of *εἰκώς*, *εἰκνῖα*, *εἰκός*, shortened form for *εοικώς*, *εοικνῖα*, *εοικός*, part. of *εοικα*, 2 perf., with present signification, from the radical *εἰκω*, "to be like," "to resemble." The Attics preferred the form *εἰκώς*, especially in the neuter *εἰκός*, and we find in Homer once *εἰκώς* (*Il.*, xxi., 254), and frequently the feminine *εἰκνῖα*.

Παλαιγενεῖ, Epic and Ionic for *παλαιγενεῖ*, dat. sing. fem. of *παλαιγενής*, *ές*, "far advanced in years;" more literally, "born long ago," or "long before."—From *πάλαι* and *γίγνομαι*.

LINE 387. *Εἰροκόμῳ*, dat. sing. of *εἰροκόμος*, *ου*, *ῆ*, "a wool-dresser." Properly an adjective, *εἰροκόμος*, *ου*, "wool-dressing."—From *εἶρος*, "wool," and *κομέω*, "to dress."

Ναιεταῶση, dat. sing. fem. pres. part. act. (lengthened form for *ναιετώση*), from *ναιετάω*, "to dwell."—Only an Epic word.

LINE 388. *Ἦσκειν*, Epic for *ῆσκεεν*, 3 sing. imperf. indic. act. of *ἄσκέω*, "to prepare," "to dress;" fut. *ἀσκήσω*.—According to Pott, from *σκεῦος* or *ξέω*, with *α* prefixed.

Εἶρια, accus. plur. of *εἶριον*, *ου*, *τό*, Epic and Ionic for *ἔριον*, *ου*, *τό*, "a fleece."

Φιλέεσκεν, 3 sing. imperf. indic. act. (iterative form for *ἐφίλει*) of *φιλέω*, "to love;" fut. *φιλήσω*, &c.

LINE 389. *Ἐεισαμένη*. Consult book ii., line 22.

LINE 390. *Δεῦρ' ἴθ'*. Consult line 130.

LINE 391. *Δινωτοῖσι*, Epic and Ionic for *δινωτοῖς*, dat. plur. neut. of *δινωτός*, *ῆ*, *όν*, "rounded." (Consult note.)—From *δινῶ*, "to round."

LINE 392. *Κάλλει*, Epic and Ionic for *κάλλει*, dat. sing. of *κάλλος*, *εος*, *τό*, "beauty."—From *καλός*.

Στίλβων, nom. sing. masc. pres. part. act. of *στίλβω*, "to glisten;" fut. *στίλψω*.

Εἵμασιν, dat. plur. of *εἶμα*, *ατος*, *τό*, "a garment," &c. In the plural, *εἵματα*, "raiment," "vestments."—From *ἐννυμι*.

LINE 393. *Χορόνδε*, adverb, "to a dance."—From *χορός*, "a dance," with the suffix *δε*, denoting motion toward.

Book 3. Line 394-406.

LINE 394. Λήγοντα, accus. sing. pres. part. act. of λήγω, "to cease from." Consult book i., line 210.

LINE 395. Θυμὸν ἐνὶ στήθεσσιν, κ. τ. λ. Consult book ii., line 142.

LINE 397. Ἰμερόεντα, accus. plur. neut. of ἰμερόεις, ὅεσσα, ὅεν, "love-ly," "exciting love or desire."—From ἴμερος, "desire."

Μαρμαίροντα, accus. plur. neut. pres. part. act. of μαρμαίρω, "to flash," "to sparkle brightly;" fut. μαρμαρῶ. Homer uses only the present participle.—From μαίρω, "to sparkle," by a sort of reduplication, either strengthening the signification, or expressing a quick repetition and continuousness of the action.—From μαρμαίρω, again, come μάρμαρος, μαρμαρύσσω, μαρμαρυγή, &c., and to this same family belongs the Latin *marmor*, the idea involved in all these words being that of a sparkling brightness of surface.

LINE 398. Θάμβησεν. Consult book i., line 199.

Ἔπος τ' ἔφατ', κ. τ. λ. Consult book i., line 361.

LINE 399. Λιλαίειαι, Epic and Ionic for λιλαίει, 2 sing. pres. indic. of the middle deponent λιλαίομαι, "to desire," only used in the present and imperfect.—From the obsolete λάω, "to wish," by a sort of reduplication, as in μαρμαίρω, line 397.

Ἡπεροπεύειν, pres. infin. act. of ἡπεροπεύω, "to deceive;" fut. ἡπεροπεύσω.—Probably from ἔπος, εἶπεῖν, ἀπύω, ἡπύω, "to talk over;" not from ἀπάτη.

LINE 400. Προτέρω, adverb, "farther on," "farther before." Assigned as a species of comparative to πρό.

Πολίων, Epic and Ionic for πολέων, gen. plur. of πόλις, εως, Epic and Ionic ιος, ἡ, "a city."

Εὐναιομενάων, Epic and Ionic for εὐναιομενῶν, gen. plur. fem. of εὐναιόμενος, η, ον, "well-inhabited." A participle in form, though no such verb as εὐναίω or εὐναίομαι occurs.—From εὖ and ναίω, "to inhabit."

LINE 402. Κεῖθι, adverb, Epic and Ionic for ἐκεῖθι, "there," "at that place."

LINE 403. Οὔνεκα. Consult book i., line 11.

LINE 405. Τοὔνεκα, contracted for τοῦ ἔνεκα, "on this account," "for this reason," "therefore."

Δολοφρονέουσα, nom. sing. fem. of δολοφρονέων, ονσα, ον, "meditating wiles," "planning craft." Participle in form, though no such verb as δολοφρονέω exists.—From δολόφρων, "wily-minded," and this from δόλος and φρήν.

LINE 406. Ἦσο. Consult book ii., line 200.

Ἰούσα, nom. sing. fem. of ἰών, ἰοῦσα, ἰόν pres. part. of εἶμι, "to go."

Book 3. Line 406-414.

Ἀποείκε, 2 sing. pres. imper. of ἀποείκω, "to withdraw from;" fut. ἀποείξω.—From ἀπό, and εἶκω, "to yield," "to retire."

Κελεύθου, gen. sing. of κέλευθος, ου, ῆ, with the poetic heterogeneous plural τὰ κέλευθα, "a path," "a way."—According to Buttmann, from ἐλεύθω.

LINE 407. Πόδεςσιν, Epic for ποσί, dat. plur. of πούς, ποδός, ό, "the foot."—The Sanscrit root, as before remarked, is *pad*, "to go:" hence Sanscrit *pad*, Latin *pes*, *ped-is*, English *pad*, *foot*, German *fuss*, &c.—Akin, also, to πέδον, which is equivalent to the Sanscrit *pada*, and probably to πηδάω.

Ὑποστρέφειας, 2 sing. Æolic 1 aor. opt. act. of ὑποστρέφω, "to turn back;" fut. ὑποστρέψω: 1 aor. ὑπέστρεψα.—From ὑπό and στρέφω.

LINE 408. Ὀῖζε, 2 sing. pres. imper. act. of οἷζύω, "to wail," "to mourn," "to lament," and hence "to be miserable." With the Attics it is a trisyllable, οἷζύω.—From οἶ, exclamation of grief, pain, &c., "oh!" "ah!" &c.

LINE 409. Εἰσόκε. Consult book ii., line 332.

Ἄλοχον. Consult book i., line 546.

LINE 410. Κεῖσε, Epic and Ionic for ἐκεῖσε, "thither."—From ελεῖ "there."

Νεμεσσητόν, Epic for νεμεσητόν, nom. sing. neut. of νεμεσητός, όν, "causing indignation or wrath." (Consult note.)—From νεμεσάω, "to be wroth," &c., and this from νέμεσις, "anger" at any thing unjust or unfitting.

LINE 411. Πορσυνέουσα, nom. sing. fem. Epic and Ionic for πορσυνούσα, fut. part. act. of πορσύνω, "to prepare;" fut. πορσυνῶ. (Consult note.) The form πορσύνω is often confounded with the synonymous πορσαίνω, but the latter is unknown to the most ancient Epic, as also probably to Attic poetry. Even πορσύνω is a poetic word, though used by Xenophon (*Cyr.*, i., 6, 17; iv., 2, 47).

LINE 412. Μωμήσονται, 3 plur. fut. indic. of the middle deponent μωμάομαι (Ionic μωμέομαι), "to blame," "to find fault with;" fut. μωμήσομαι.—From μῶμος, "blame," "ridicule."

Ἀχέα, accus. plur. neut. of ἄχος, εος, τό, "sorrow," "grief," &c

Ἀκριτα, accus. plur. neut. of ἀκριτος, ου, "unnarranged," "confused," "crowded together."—From ἀ, priv., and κρίνω, "to separate," "to distinguish," &c.

LINE 413. Χολωσαμένη. Consult book ii., line 195.

LINE 414. Ἐρεθε, 2 sing. pres. imper. of ἐρέθω, "to provoke," "to stir to anger." The derivative ἐρεθίζω is more usually employed.—Akin to ἐρις.

Book 3. Line 414–422.

Σχετλίη, Epic and Ionic for σχετλία, voc. sing. fem. of σχέτλιος, *α, ον*, “wretched,” “miserable.” Compare book ii., line 112.

Χωσαμένη, nom. sing. fem. 1 aor. part. of the middle deponent χῶσμαι, “to be incensed,” “to be enraged at;” fut. χῶσομαι : 1 aor. ἐχωσάμην.

Μεθείω, Epic and Ionic for μεθέω, and this for μεθῶ, 1 sing. 2 aor. subj. act. of μεθήμι, “to fling away,” “to abandon;” fut. μεθήσω : 2 aor. μέθην.

LINE 415. Τως, demonstrative adverb, answering here to ὧς, *i. e.*, *cū*τως, “so much,” “as much.”

Ἀπεχθήρω, 1 sing. 1 aor. subj. act. of ἀπεχθαίρω, “to hate;” fut. ἀπεχθαρῶ · 1 aor. ἀπήχθηρα.—From ἀπό and ἐχθαίρω.

Ἐκπαγλα, adverb, “greatly;” strictly, the accus. plur. neut. of ἐκπαγλος. Consult book ii., line 223.

LINE 416. Μέσσω, Epic and Ionic for μέσῳ, dat. sing. of μέσος, *η, ον*, &c.

Μητίσομαι, 1 sing. 1 aor. subj. (with shortened mood-vowel, for μητίσωμαι) of the middle deponent μητίομαι, “to devise;” fut. μητίσομαι.—From μῆτις, “skill,” “cunning,” “craft,” &c.

Λυγρά, accus. plur. neut. of λυγρός, *ά, όν*, “mournful,” “gloomy.”—Akin to λευγαλέος, λαιγός, λαιγίος, and Latin *lugeo*, *luctus*.

LINE 417. Οἶτον, accus. sing. of οἶτος, *ον, ό*, “fate,” “lot,” “doom.”—Usually derived, like οἶμος, οἶμη, from the same root as οἶσω, fut. of φέρω, like the Latin *fors* from *fero*; but better, perhaps, from οἶ, akin to οἶκτος.

Ὀλῆαι, Epic and Ionic for ὀλῆ, 2 sing. 2 aor. subj. mid. of ὀλλυμι.

LINE 418. Ἐκγεγανῖα. Consult book iii., line 199.

LINE 419. Κατασχομένη, nom. sing. fem. 2 aor. part. mid. of κατέχω. “to cover,” “to envelop.”

Ἐανῶ. Consult line 385.

Ἀργῆτι, dat. sing. of ἀργής, ἦτος, *έ, η*, “white.”—Akin to ἀργός.

LINE 420. Λάθεν, Epic and Ionic for ἔλαθεν, 3 sing. 2 aor. indic. act. of λανθάνω, “to escape observation;” fut. λήσω : 2 aor. ἔλαθον. The first aorist ἔλησα is only found in the Homeric ἐπέλησε, and in later Epic. (*Lobeck, ad Phryn.*, 719.)—Lengthened from root ΛΑΘ—, with which compare the Latin *lat-co*.

LINE 422. Ἀμφίπολοι. Consult line 143.

Τράποντο, Epic and Ionic for ἐτράποντο, 3 plur. 2 aor. indic. middle of τρέπω, “to turn;” in the middle, “to turn one’s self,” “to turn one’s attention;” fut. τρέψω : 1 aor. ἔτρεψα : 2 aor. ἔτραπον : 2 aor. mid. ἔτραπόνην.

Book 3. Line 423-436.

LINE 423. Ὑψόροφον, accus. sing. masc. of ὑψόροφος, ου, "high-roofed," "with high ceiling."—From ὕψι, "on high," and ὀροφή, "a roof," "a ceiling."

Κίε. Consult book i., line 348.

LINE 424. Δίφρον, accus. sing. of δίφρος, ου, ὁ, and later ἡ, "a seat," "stool," &c. The primitive meaning of the term is "the chariot-board." Consult line 310.

Φιλομμειδής, ἐς, "smile-loving," an epithet of Venus.—From φιλέω and μειδάω, "to smile." (Consult note.)

LINE 425. Ἀντίχ, accus. plur. neut. of ἀντίος, taken adverbially, "opposite," "over against."

LINE 426. Κάθιζε, Epic and Ionic for ἐκάθιζε (Kühner, § 106, 3), 3 sing. imperf. indic. act. of καθίζω, taken here in an intransitive sense, "to sit down."

LINE 427. Ὅσσε. Consult book i., line 104. *Eme*

Πάλιν, adverb, "away," "back." Consult remarks on παλιμ-πλαγχθέντας, book i., note on line 59.

Κλίνασα, nom. sing. fem. 1 aor. part. act. of κλίνω, "to bend," "to turn," &c.; fut. κλινῶ: 1 aor. ἐκλίνα.

Πόσιν. Consult line 163.

Ἦνίπαπε. Consult book ii., line 245. *rebut*

LINE 428. Ὀφελες, 2 sing. 2 aor. indic. act. of ὀφείλω, "to owe." Consult book i., line 415.

Αὐτόθι, adverb, "there." Equivalent to αὐτοῦ.

LINE 429. Δαμείς, nom. sing. masc. 2 aor. part. pass. of δαμάω, "to subdue." Consult book i., line 61.

LINE 430. Εὖχεο, Epic and Ionic for ηὔχου, 2 sing. imperf. indic. of the middle deponent εὐχομαι, "to boast;" fut. εὔξομαι: 1 aor. ηὔξάμην.—The common notion is probably that of loud speaking, for the word is clearly akin to αὐχέω, κανχάομαι.

LINE 432. Προκάλεσσαι, Epic for προκύλεσαι, 2 sing. 1 aor. imper. middle of προκαλέω, "to call forth," "to challenge to the combat;" fut. προκαλέσω: 1 aor. προεκάλεσα: Attic προῦκάλεσα.—From πρό and καλέω.

LINE 434. Κέλομαι. Consult book i., line 386.

Ξανθῶ. Consult book i., line 197.

LINE 435. Ἀντίβιον (consult line 20), to be taken here adverbially, "against," not as an adjective agreeing with πόλεμον.

LINE 436. Ἀφραδέως, adverb, "rashly," "foolishly."—From ἀφράδης, "thoughtless," "inconsiderate," "without reflection," and this from ἀ, priv., and φράζουαι, "to reflect," "to deliberate."

Book 3. Line 436-447.

Δαμήρης, Epic lengthened form for δαμῆς, 2 sing. 2 aor. indic. pass. of δαμάω, "to subdue," &c.

LINE 438. Ἐνιπτε, 2 sing. pres. imper. act. of ἐνίπτω, "to assail," "to attack," "to upbraid;" fut. ἐνίψω. Consult remarks on ἡνίπαπέ, book ii., line 245.

LINE 441. Τραπείομεν, Epic and Ionic (with shortened mood-vowel) for τραπέωμεν, and this for τραπῶμεν (which, again, is, by metathesis, for ταρπῶμεν), 1 plur. 2 aor. subj. pass., in a middle sense, of τέρπω, "to delight;" fut. τέρψω: 1 aor. ἔτερψα: 2 aor. ἔταρπον, by metathesis ἔτραπον: 2 aor. pass. ἐτάρπην, by metathesis ἐτράπην. A similar metathesis takes place in ἔπαρθον, ἔπραθοι, from πέρθω. (Consult the remarks of *Buttmann, Irreg. Verbs*, ed. *Fishlake*, p. 236, who successfully combats the formation of τραπεῖομεν, &c., from τρέπω.)

Εὐνηθέντε, nom. dual 1 aor. part. pass., in a middle sense, of εὐνάω, "to lay on a couch," "to lull to repose:" in the middle, "to retire to the couch," "to lie on the couch," &c.; fut. εὐνήσω.—From εὐνή, "a couch."

LINE 442. Ἐρως, ὠτος, ὅ, "love."—Akin to ἐράω.

Ἀμφεκάλυνεν, 3 sing. 1 aor. indic. act. of ἀμφικαλύπτω, "to envelop," "to enclose;" fut. ἀμφικαλύψω: 1 aor. ἀμφέκαλυσα.—From ἀμφί, "round about," and καλύπτω, "to cover."

LINE 444. Ἐπλεον, 1 sing. imperf. indic. act. of πλέω, "to sail;" fut. πλεύσομαι, or, usually, πλευσοῦμαι: 1 aor. ἔπλευσα.

Ἀρπάξας, Epic and Doric for ἀρπάσας, nom. sing. masc. 1 aor. part. act. of ἀρπάζω, "to carry off." Compare remarks on ἐξήρπαξε line 380.

LINE 445. Κρανάη, dat. sing. of Κρανάη, ης, ἡ, "Cranaë," an island on which Paris and Helen first landed after their flight from Sparta. According to some authorities, it is the island Helena, near the southern extremity of Attica. Others, however, make it to have been a small island in the Sinus Laconicus, now *Marathonisi*; and in this latter opinion Müller coincides. (*Orchom.*, p. 316.)

LINE 446. Ἐραμαι, 1 sing. pres. indic. of the deponent ἐραμαι, "I love," &c.; fut. ἐρασθήσομαι: 1 aor. ἠρύσθην. The usual prose form is ἐράω.

LINE 447. Ἄρχε, Epic and Ionic for ἤρχε, 3 sing. imperf. indic. act. of ἄρχω, "to begin;" fut. ἄρξω: imperf. ἤρχον.

Λέχοςδε, adverb, "to the couch."—From λέχος, "a couch."

Κιών, nom. sing. masc. pres. part. of κίω, "to go." The present is not used in the indicative, but the verb is frequently employed by

Book 3. Line 447-456.

Homer and others in the optative κίοιμι, part. κίων, κιοῦσα : imperf. ἔκιοι, without augment κίον. Κίω seems to belong to ἴω, the root of εἶμι, and from it come κιάθω, κινέω, and the Latin *cio*, *cio*.

Ἀκοιτις, ιος, ἡ, "a spouse," "a wife," feminine of ἀκοίτης — From ἀ, copulative, and κοίτη, "a couch."

LINE 448. Τρητοῖσι, Epic and Ionic for τρητοῖς, dat. plur. neut. of τρητός, ἡ, ὄν, "perforated." (Consult note.)—From τιγράω, "to perforate."

Κατεύνασθεν, Epic for κατευνάσθησαν, 3 plur. 1 aor. indic. pass., in a middle sense, of κατευνάω, "to lay down on a couch," &c. : in the middle, "to lie down." Consult remarks on ἐννηθέντε, line 441.

LINE 449. Ἐφοίτα, 3 sing. imperf. indic. act. of φοιτάω, "to move up and down," "to wander," &c. ; fut. φοιτήσω.

Θηρί, dat. sing. of θήρ, θηρός, ὁ, "a wild beast," "a beast of prey." —Compare the German *thier*, English *deer*, and, with the Æolic form, φήρ, likewise the German *e-ber*, English *boar*, *bear*.

LINE 450. Ἐσαθρήσειεν, 3 sing. Æolic 1 aor. opt. act. of ἔσαθρέω, "to espy;" fut. ἔσαθρήσω, &c.—From ἐς (εἰς) and ἄθρέω, "to see," "to observe," &c., and this last from the same root as θεωρέω.

LINE 451. Κλειτῶν, gen. plur. masc. of κλειτός, ἡ, ὄν, "distinguished," "illustrious."—From κλείω, "to celebrate," "to render famous."

Ἐπικούρων. Consult book ii., line 130.

LINE 452. Δείξαι, 1 aor. inf. act. of δείκνυμι, "to point out," "to show;" fut. δείξω : 1 aor. ἔδειξα.—Buttmann traces both this verb and δέχομαι to a common root δεκ-, with the common notion of *stretching out the right hand* (δεξιά), either to *point*, as in δείκνυμι, or to *welcome*, as in δέχομαι. The usual signification of δείκνυμι, "to show," is that of the Sanscrit *dic*, with which compare the Latin *dic-ere*, *doc-ere*, *in-dic-are*, whence, perhaps, *dig-itus*, δάκ-τυλος

LINE 453. Ἐκεύθανον, 3 plur. imperf. indic. act. of κευθάνω, "to conceal," a poetic form for κεύθω.

LINE 454. Ἀπήχθετο, 3 sing. 2 aor. indic. of ἀπεχθάνομαι, "to be hateful;" fut. ἀπεχθήσομαι : 2 aor. ἀπηχθόμην. Some make ἀπήχθετο here the imperfect of ἀπέχθομαι, but the aorist is far preferable, and may very well be rendered as a pluperfect, "had made himself hateful." (Consult Buttmann, *Irreg. Verbs*, ed. Fishlake. p. 110.)

LINE 456. Δάρδανοι, ων, οἱ, "the Dardani." According to the Homeric topography, the Dardani, who were subject to Anchises, and were commanded by his son Æneas, occupied a small

Book 3. Line 456-461. Book 4. Line 1-5.

district which lay between the territory of Abydus and the Rhœtean promontory, beyond which point the Trojan land, properly so called, and the hereditary dominions of Priam commenced.

LINE 459. Ἐκδοτε, 2 plur. 2 aor. imper. act. of ἐκδίδωμι, "to give up;" fut. ἐκδώσω: 2 aor. ἐξέδων.—From ἐκ and δίδωμι.

Ἀποτινέμεν, Epic, Doric, and Æolic for ἀποτίνειν, pres. inf. act. of ἀποτίνω. Consult line 286.

LINE 460. Ἦτε καὶ, κ. τ. λ. Consult line 287.

LINE 461. Ἦνεον, i. e., ἦνεον, 3 plur. imperf. indic. act. of αἰνέω, "to applaud," "to give plaudits," "to praise;" fut. αἰνέσω, Epic αἰνήσω: 1 aor. ἦνεσα.

BOOK IV.

LINE 1. Ἠγορόωντο, 3 plur. imperf. indic. of the middle deponent ἡγοράομαι, "to hold converse together" or "with each other;" and Epic lengthened form for ἦγορῶντο. Compare Glossary on book ii., 337.

LINE 2. Δαπέδω, dat. sing. of δάπεδον, ου, τό, "land," "soil;" but usually "the floor of an apartment" or "hall," "a pavement," generally of marble, or some other hard substance, and often splendidly wrought in the heroic age. The term is commonly supposed to be Doric for γήπεδον, γάπεδον, like Δη-μητήρ; but Dæderlein and Pott take it to be for ζά-πεδον, and the quantity seems to be in favour of this.

LINE 3. Ἐφνοχόει, 3 sing. imperf. indic. act. of οἶνοχοέω, "to be an οἶνοχός," "to pour out wine for drinking;" here, however, "to pour out nectar for wine." The form ἐφνοχόει is Epic, with the syllabic augment prefixed to the temporal, for the common φνοχόει (Kühner, § 100, 8.)—From οἶνος, and χέω, "to pour."

LINE 4. Δειδέχατο, 3 plur. pluperf. (in sense of imperfect) middle of δείκνυμι, and Epic and Ionic for δειδεγμένοι ἦσαν. The original idea appears to be that of *stretching out* and offering the cup, or, as it were, *pointing* with it to another. Many deduce δειδέχατο from δέχομαι, with the meaning of "to receive," "to welcome;" but this is condemned by Buttmann and others. (Buttmann, *Irreg. Verbs*, p. 59, ed. Fisklake.)

LINE 5. Ἐπειράτο, 3 sing. imperf. indic. middle of πειράω. Compare Glossary on book i., 302.

Ἐρεθίζεμεν, Epic, Doric, and Æolic for ἐρεθίζειν. Earliest form ἐρεθίζεμεναι. Compare Glossary on book i., 32.

Book 4. Line 6-20.

LINE 6. Παραβλήδην, adverb, "with sidelong look." Strict meaning, "thrown beside," from παραβάλλω, "to throw beside."

LINE 7. Δοιαί, nom. plur. fem., "two." Compare Glossary on book iii., 236.

Ἀρηγόνες, nom. plur. of ἀρηγών, ὄνος, ὁ, ἡ, "a helper."—From ἀρήγω, "to help."

LINE 8. Ἀλαλκομενηῖς, ἴδος, "Alalcomenēan;" an epithet of Minerva.—From Ἀλαλκομεναί, a town of Bœotia. Consult note.

LINE 11. Παρμέμβλωκε, 3 sing. perf. indic. active of the assumed form παραβλώσκω, "I go," "I come;" fut. mid. παραμολοῦμαι. The form βλώσκω, instead of being an original present, was constructed upon ἔμολον, μόλω, the latter, by transposition, becoming μλόω. As, however, the concurrence of μλ was offensive to euphony, the μ was changed to β, and μλόω thus became βλόω, which in its turn, by a very common process of extension, was strengthened into βλώσκω. So the perfect was originally μέμλωκα, from which, by the insertion of β between the two liquids, arose μέμβλωκα. (Kühner, § 179.—Buttmann, § 114.)

LINE 12. Ἐξεσάωσεν, 3 sing. 1 aor. indic. act. of ἐκσαόω, an Epic form of ἐκσώζω, "to save," "to bring off safe;" fut. ἐκσαώσω: 1 aor. ἐξεσάωσα.

Θανέεσθαι, fut. inf. mid. of θνήσκω, Epic and Ionic for θανεῖσθαι.

LINE 15. Φύλοπιν, accus. sing. of φύλοπις, ἴδος, ἡ, "the din of battle," "the battle-cry," "the battle itself;" accus. φυλόπιδα and φύλοπιν, the latter of which is the common form in Homer, the former being only used by him on one occasion, namely, in *Od.*, xi., 314. According to the grammarians, it is derived from φύλον, "a people, nation, tribe," and ὄψ in the sense of βοή, "a loud cry" or "din."

Αἰνῆν. Consult Glossary on book i., 552, s. v. Αἰνότατε.

LINE 16. Ὅρσομεν, Epic form, with shortened mood-vowel, for ὄρσωμεν, 1 plur. 1 aor. subj. act. of ὀρνυμι, "to excite," "to arouse;" fut. ὄρσω: 1 aor. ὤρσα. Compare Glossary on book iii. 250, s. v. ὄρσεο.

LINE 20. Ἐπέμνξαν, 3 plur. 1 aor. indic. act. of ἐπιμύζω: fut. ξω. From ἐπί and μύζω, "to make the sound μῦ, μῦ," &c. (Consult note; and compare the Latin *mutire*, *mussare*, *mussitare*, and the English "to mutter.")

Ἦσθην, 3 dual, imperf. indic. of ἤμαι, "I sit;" imperf. ἤμην, ἦσο, ἦσο, &c. Observe that ἤμαι is, in fact, a regular perfect, and ἤμην

Book 4. Line 20-33.

a regular pluperfect from ἔω, "*I seat*," and signify respectively, when strictly considered, "*I have been seated, or placed, and remain so*," i. e., "*I sit*," and "*I had been seated, or placed, and remained so*," i. e., "*I was sitting*."

Μεδέσθην, 3 dual, imperf. indic. of middle deponent μέδομαι, "*to devise*," "*to plan*," &c. ; fut. μεδήσομαι. Augment wanting. The future occurs in *Il.*, ix., 650 ; elsewhere Homer employs only the present and imperfect. The form μῆδομαι is originally only an Ionic one for μέδομαι.

LINE 22. Ἀκέων. Consult *Glossary* on book i., 512.

LINE 23. Σκυζομένη, present participle, nom. sing. fem. of the deponent σκύζομαι, "*to be incensed*" or "*wroth with one*." An active σκύζω occurs only in the grammarians. Usually derived from κύων, and so, strictly, like κνύζαομαι, "*to snarl*."

Ἡρεῖ (ῥρεῖ), 3 sing. imperf. indic. act. of αἰρέω, "*to take*," "*to take possession of*," &c. ; fut. αἰρήσω : perf. ἤρηκα : 2 aor. εἶλον, &c.

LINE 24. Ἐχαδε, 3 sing. 2 aor. act. of χανδάνω, "*to hold*," "*to take in*," "*to contain*," &c. : fut. χείσομαι : 2 perf. with present signification κέχανδα : 2 aor. ἔχαδον. This verb is lengthened from the root ΧΑΔ-, and is akin to χαίνω and χάσκω, "*to gape*."

LINE 26. Ἄλιον, accus. sing. masc. of ἄλιος, α, ον, "*fruitless*." According to some, it is the same word with ἄλιος, "*of*" or "*belonging to the sea*," and so, strictly, "*like the sea*," "*faithless*," "*useless*," &c. ; but this is too artificial for so early a word : according to others, akin to ἄλη, "*wandering* ;" ἡλεός, "*astray* ;" ἡλίθιος, "*idle*," "*trifling*," "*vain*," &c.

Ἀτέλεστον, accus. sing. masc. of ἀτέλεστος, ον, "*without end*," "*incomplete*," "*without effect*."—From ἀ, priv., and τελέω, "*to bring about*," "*to complete*."

LINE 27. Ἰδρῶ, accus. sing. of ἰδρώς, ὠτος, ὅ, "*sweat*." Consult note.

Καμέτην, for ἐκαμέτην, augment wanting, 3 dual, 2 aor. indic. act. of κάμνω, "*to labour*." Compare *Glossary* on book ii., 101.

LINE 29. Ἐρδε, 2 sing. pres. imper. of ἔρδω. Compare *Glossary* on book i., 315.

LINE 31. Ῥέζουσιν, 3 plur. pres. indic. act. of ῥέζω, "*to do*," &c. Compare *Glossary* on book i., 147.

Ἀσπερχές, accus. sing. neut., of ἀσπερχής, "*unceasing*," taken as an adverb ; "*unceasingly*."—From ἀ, euphonic, and σπέρχω, "*to set in rapid motion*," "*to urge on*," &c.

LINE 33. Ἐὐκτίμενον, accus. sing. neut. of εὐκτίμενος, ν. ον, "*well*."

Book 4. Line 33–46.

built," "lying beautifully," and also, "well-inhabited," "populous."—From εὖ and κτίζω, "to build," "to found," "to people," &c.

Πύλας, accus. plur. of πύλη, ης, ἡ, "a gate." Pott traces an analogy between this word and the Sanscrit *pûr*, "to fill."

LINE 35. Ὠμόν, accus. sing. masc. of ὠμός, ἡ, ὄν, "raw."

Βεβρώθοις, 2 sing. pres. opt. act. of the verb βεβρώθω, a poetic form for βιβρώσκω, "to eat," "to devour." In this verb the stem, or root ΒΡΩ, is formed in -θω, like κνάω, κνήθω, ἀλέω, ἀλήθω, and the reduplication is prefixed to increase the force of the word, as in τιτραίνω, from τράω; τιτράω and τετρεμαίνω, from τρέω. It is altogether erroneous to make βεβρώθοις, as some do, a perfect optative.

Buttmann, Irreg. Verbs, p. 41, ed. *Fishlake*.)

LINE 36. Ἐξακέσαιο, 2 sing. 1 aor. opt. of the middle deponent ἔξα-κέομαι, "to cure," "to appease;" fut. ἔσομαι. The active voice is only used in later writers.

LINE 37. Ἐρξον, 2 sing. 1 aor. imper. act. of ἔρδω, "to do." Compare *Glossary* on book i., 315.

Νεῖκος, nom. sing. of νεῖκος, εος, τό, "an altercation," "a quarrel."

LINE 38. Ἐρισμα, nom. sing. of ἔρισμα, ατος, τό, "a source of contention," "that which is striven for."—From ἐρίζω, "to strive," "to contend."

LINE 40. Μεμαῶς. Consult *Glossary* on book i., 590, s. v. μεμαῶτα.

LINE 41. Ἐγγεγάσιν, 3 plur. poetic, and especially Epic perfect of ἐγγίγνομαι, "to be born in," "to live in." Observe that γέγαα is formed from γάω, an obsolete present, for which γίγνομαι is employed.

LINE 42. Διατρίβειν, pres. inf. act. of διατρίβω, "to retard:" fut. ψω.—From διά and τρίβω, "to rub." Observe that διατρίβω properly means, "to rub between" or "against, rub away, consume," &c.

Ἐἶσαι, 1 aor. inf. act. of ἐάω, "to permit," "to let," "to leave alone:" fut. σω: perf. εἶακα: 1 aor. εἶασα.

LINE 44. Ἀστερόεντι, dat. sing. masc. of ἀστερόεις, εσσα, εν, "starred," "starry."—From ἀστήρ, "a star."

LINE 45. Πόληες, Epic and Ionic for πόλεις, nom. plur. of πόλις, "a city:" gen. εως and εος, ἡ: Epic and Ionic gen. πόληος; dat. πόληϊ, &c. Another Ionic genitive is πόλιος, which is likewise found in Doric.

LINE 46. Τάων, Epic and Ionic gen. plur. fem. of ὁ, ἡ, τό, for τῶν. It is also called a Doric and Æolic form, but the more common Doric form is τᾶν.

Book 4. Line 46-59.

Τιέσκετο, Epic and Ionic iterative imperfect ind. pass. 3 sing. for έτίετο, from τίω, "to esteem," "to honour:" fut. τίσω. Not to be confounded with τίνω, which merely means "to pay a price."

LINE 47. Έϋμελίω, Epic and Ionic for έϋμελίου, gen. sing. of έϋμελίας, ου, ό, "Good at the ashen-handled spear."—From εϋ and μελία, "the ash-tree." Consult note.

LINE 49. Λοιβής, gen. sing. of λοιβή, ής, ή, "a pouring;" in a religious sense, "a libation."—From λείβω, "to pour out," "to make a libation."

Κνίσης, gen. sing. of κνίση, ης, ή, "the savour of sacrifice." Compare Glossary on book i., 66.

Λάχομεν, Epic and Ionic for έλάχομεν, 1 plur. 2 aor. ind. act. of λαγχάνω, "to obtain by lot," "to have assigned to one by lot:" fut. λήξομαι: perf. είληχα: 2 aor. έλαχον.—Lengthened from the root ΛΑΧ.

LINE 52. Άργος, εος, τό, "Argos," the later capital of Argolis, in the Peloponnesus, the earlier one having been Mycenæ. It was situate on the River Inachus, and of Pelasgic origin.

Σπάρτη, ης, ή, "Sparta," the capital of Laconia, on the River Eurotas.

Μυκήνη, ης, ή, "Mycenæ," the earlier capital of Argolis, and the residence of the Pelopidæ. It lay in a northeastern direction from Argos. Mycenæ was destroyed by the people of Argos. Homer uses both Μυκήνη and Μυκῆναι, but mostly the latter, which prevails also in Attic. Hence the more usual Latin form of the name is *Mycenæ*, whereas Μυκήνη would properly be *Mycene*.

LINE 53. Διαπέρσαι, 1 aor. inf. act. of διαπέρθω, "to destroy:" fut. σω: 2 aor. διέπραθον. The 1 aor. διέπερσα is less frequent.—From διά and πέρθω, "to destroy."

Άπέχθωνται, 3 plur. 2 aor. subj. of the middle deponent άπεχθάνομαι, "to be hateful:" fut. άπεχθήσομαι: 2 aor. άπηχθόμην.

LINE 54. Μεγαίρω, 1 sing. pres. ind. act. of μεγαίρω, strictly, "to look on a thing as great, or too great;" whence we get the notions of ill-will or envy, which soon became attached to it: hence, "to grudge" a thing to another, as too great for him: fut. μεγαρῶ: 1 aor. έμέγηρα.—From μέγας, "great."

LINE 55. Είῶ, 1 sing. pres. ind. act. of είάω, είῶ, Epic and Ionic for έάω, έῶ, "to permit," "to allow."

LINE 56. Άνύω, 1 sing. pres. ind. act. of άνύω, "to effect," "to accomplish," "to gain:" fut. ύσω: perf. ήνυκα.

LINE 59. Πρεσβυτάτην, acc. sing. fem. of πρεσβύτατος, η, ου, "en-

Book 4. Line 59-79.

ailed to very great respect." (Consult note.) Superlative degree of πρέσβυς, comparative πρεσβύτερος.

Τέκετο, 3 sing. 2 aor. ind. mid. wanting augment, and Epic and Ionic for ἐτέκετο, from τίκτω. Compare *Glossary* on book i., 36.

Ἀγκυλομήτης. Consult *Glossary* on book i., 205.

LINE 60. Παράκοιτις, ιος, ἡ, accus. ιν, feminine form of παρακοίτης, "a wife."—From παρά and κοίτη, "a couch."

LINE 62. Ὑποείξομεν, Epic for ὑποείζομεν, the mood vowel being shortened: 1 plur. 1 aor. subj. act. of ὑποείκω, Epic and Ionic for ὑπείκω, "to retire," "to withdraw," and hence, figuratively, "to yield," "to give up:" fut. ξω: from ὑπό and εἰκω, "to yield."

LINE 63. Ἐφονται, 3 plur. fut. ind. of the middle deponent ἔπομαι, "to follow:" fut. ἔψομαι: 2 aor. ἐσπόμην.

LINE 64. Ἐπιτεῖλαι, 1 aor. inf. act. of ἐπιτέλλω, "to command:" fut. ἐπιτελῶ: 1 aor. ἐπετεῖλα: perf. ἐπιτέταλκα.—From ἐπί and τέλλω, with regard to which last, consult *Glossary* on book i., 25.

LINE 66. Ὑπερκύδαντας, accus. plur. masc. of ὑπερκύδας, αντος, "exceeding in fame," "far-famed."—From ὑπέρ and κύδος, "fame," "renown." Some take ὑπερκύδας to be contracted from ὑπερκυδῆεις, ὑπερκυδῆς, Doric ὑπερκύδας, αντος, but then the accent should be ὑπερκυδᾶντα, ὑπερκυδᾶντας, for which there is no authority.

LINE 67. Ἀρξωσι, 3 plur. 1 aor. subj. act. of ἄρχω, "to begin," &c.: fut. ξω: 1 aor. ἤρξα.

Δηλήσασθαι, 1 aor. inf. of the middle deponent δηλέομαι, "to injure," &c.: fut. δηλήσομαι: 1 aor. ἐδηλησάμην.

LINE 76. Ναύτησι, Epic and Ionic for ναῦταις, dat. plur. of ναύτης, ου, ό, "a seaman."—From νᾶϋς, "a ship."

LINE 77. Σπινθήρες, nom. plur. of σπινθήρ, ἦρος, ό, "a spark." The old Æolic form appears to have been σκίνθηρ, with the usual substitution of κ for π; and with this we may compare the Latin *scintilla*.

Ἰενται, 3 plur. pres. ind. pass. of ἵημι, "to send:" fut. ἦσω: perf. εἶκα.

LINE 78. Εἴκυῖα. Consult *Glossary* on book iii., 386.

Ἡῖξεν, 3 sing. 1 aor. ind. act. of αἶσσω, "to rush:" fut. αἶξω: 1 aor. ἤῖξα. The Attic form is ἄσσω, or ἄττω: fut. ἄξω: 1 aor. ἤξα.

LINE 79. Ἐθορε, 3 sing. 2 aor. ind. act. of θρώσκω, "to leap:" fut. θοροῦμαι: 2 aor. ἔθορον.—Lengthened from a root ΘOP-

Book 4. Line 84-101.

LINE 84. Ταμίης, Epic and Ionic for ταμίας, ον, ό, "a dispenser."—Either from τέμνω, τεμ-εῖν, "one who cuts for each his share," or akin to the Latin dare, daίω. (Compare Pott, *Etymol. Forsch.*, i., 186.)

LINE 86. Κατεδύσετο. Consult *Glossary* on book iii., 328, and book i., 428.

LINE 88. Διζημένη, nom. sing. fem. of διζήμενος, η, ον, pres. part. of the deponent verb διζημαι, "to seek for," &c.

LINE 90. Ἑσταότα. Consult *Glossary* on book ii., 170.

στίχες. Compare *Glossary* on book iii., 113.

LINE 94. Ἐπιπροέμεν, Epic and Ionic for ἐπιπροεῖναι, 2 aor. inf. act. of ἐπιπροῖημι.

Ἴόν, accus. sing. of ἰός, οὔ, ό, "an arrow." In plural, τὰ ἰά.—Probably from ἰέναι, i-re.

LINE 95. Ἀροιο, 2 sing. 2 aor. opt. mid. of αἶρω, "to lift up;" in the middle, "to lift up for one's self," "to gain," "to win:" fut. ἀρώ: perf. ἤρκα: 1 aor. ἤρα: 1 aor. mid. ἡράμην: 2 aor. mid. ἡρόμην. Homer uses the aorists ἡράμην and ἡρόμην indiscriminately in the indicative: in the other moods he employs the latter only. The Attic poets have ἡράμην alone as an indicative, giving a preference to the other moods of the same form with α, but resorting occasionally to those of ἀρόμην when ᾱ is required for the metre. Prose writers acknowledge ἡράμην only, with its forms.

LINE 97. Πάμπρωτα, accus. plur. neut. of πάμπρωτος, taken as an adverb, "first of all."—From πᾶς and πρῶτος.

Ἀγλαά. Consult *Glossary* on book i., 23.

LINE 99. Δμηθέντα, accus. sing. 1 aor. part. pass. of δαμάω, "to subdue," "to overpower:" fut. σω: perf. δέδμηκα: 1 aor. ἐδάμασα: 1 aor. pass. ἐδμήθην. Compare the Sanscrit dam, "to be tame," the Latin dom-are, the English tame, the German zahm. Hence, perhaps, also damnare, damnum, and ζημία.

Ἀλεγεινῆς, gen. sing. fem. of ἀλεγεινός, ή, όν, "mournful," "sad."—From ἀλέγω, "to trouble one's self," "to have a care."

LINE 100. Ὅϊστευσον, 1 aor. imper. act. of ὀϊστεύω, "to discharge an arrow at one."—From ὀϊστός, "an arrow."

Κυδαλίμοιο, Epic and Ionic for κυδαλίμου, gen. sing. masc. of κυδάλιμος, ον, "renowned," "glorious."—From κῦδος, "renown," "glory."

LINE 101. Λυκηγενεῖ, Epic and Ionic for Λυκηγενεῖ, dat. sing. masc. of Λυκηγενής, έος, contr. οὔς, "Lycian-born." Consult note

Book 4. Line 101-110.

Κλυτοτόξω, dat. sing. masc. of κλυτότοξος, ον, "*famous for the bow,*" "*renowned archer.*"—From κλυτός, "*famous,*" and τόξον, "*a bow.*"

LINE 102. Πρωτογόνων, gen. plur. masc. of πρωτόγονος, ον, "*first-born.*"—From πρῶτος and γόνος, "*offspring.*"—Observe the difference of meaning occasioned by change of accentuation between πρωτόγονος, "*first-born,*" and πρωτογόνος, "*bringing forth first.*"

LINE 104. Ἀφρονι, dat. sing. of ἄφρων, ονος, "*foolish,*" "*senseless.*"—From ἄ, priv., and φρήν, "*mind.*"

LINE 105. Ἑσύλα, 3 sing. imperf. ind. act. of συλάω, "*to strip off,*" "*to take,*" &c. : fut. ἥσω.

Ἐϋξοον, accus. sing. neut. of εὐξοος, ον, Epic and Ionic for εὐξοος, ον, "*well-polished.*"—From εὖ and ξέω, "*to polish.*"

Ἰξαλον, gen. sing. masc. of ἱξαλος, ον, an epithet of the wild goat, or chamois, and explained as equivalent to πηδητικός, ὀρμητικός, "*bounding,*" "*springing,*" "*darting,*" and usually derived from ἀτσω, as if ἀτξαλος.

LINE 107. Προδοκῆσιν, Epic and Ionic for προδοκαῖς, dat. plur. of προδοκή, ῆς, ῆ, "*a place where one lies in wait.*"—From πρό and δοκάω, "*to lie in wait for*"

LINE 108. Βεβλήκει, Epic and Ionic for ἐβεβλήκει, the augment being dropped; 3 sing. pluperf. ind. act. of βάλλω, "*to strike,*" "*to wound:*" fut. βαλῶ : perf. βέβληκα : pluperf. ἐβεβλήκειν.

Ἐμπεσε, Epic and Ionic for ἐνέπεσε, 3 sing. 2 aor. ind. act. of ἐμπίπτω, "*to fall on or in:*" fut. ἐμπτῶσω : perf. ἐμπέπτωκα : 2 aor. ἐνέπεσον.—From ἐν and πίπτω.

LINE 109. Κέρα, nom. plur. of κέρας, gen. κέρατος, τό, "*a horn.*"—Observe that κέρα is contracted from κέραα, and that this is contracted previously from κέρατα. As regards the root of the word, compare the Latin *cornu*, English *horn*, Hebrew *keren*, &c.

Ἑκκαίδεκάδωρα, nom. plur. neut. of ἐκκαίδεκάδωρος, ον, "*sixteen palms long.*"—From ἐκκαίδεκα "*sixteen,*" and δῶρον, "*a palm,*" "*a hand's breadth.*" Consult note.

Πεφύκει, Epic and Ionic for ἐπεφύκει, the augment being dropped, 3 sing. pluperf. ind. act. of φύω, "*to produce:*" fut. φύσω : perf. πέφυκα. In the passive, φύμαι, "*I am produced, begotten, spring up, grow,*" a meaning shared by the perfect, pluperfect, and second aorist active. Consult, as regards the root of this verb, the *Glossary* on book i., 235.

LINE 110. Ἀσκήσας, 1 aor. part. act. of ἀσκέω, "*to work raw*"

Book 4. Line 110-117.

materials," "to work curiously," "to exercise skill upon," &c. fut. ἦσω: perf. ἥσκηκα: 1 aor. ἥσκησα.—According to Pott, from σκεῦος, or ξέω, with a prefixed.

Κεραοξύος, nom. sing. masc. of κεραοξύος, ον, "horn-polishing."—From κέρας, "a horn," and ξέω, "to polish."

Ἦραρε, 3 sing. 2 aor. ind. act. (like ἦγαγον), with reduplication, from ἀραρίσκω (an Epic verb, strengthened upon an obsolete radical form, ἄρω), "to adapt," "to fit:." 1 aor. Æolic, ἦρσα: 2 aor. ἦρᾶρον: 2 perf. reduplicated and intransitive, with the force of a present, ἄρηρα, "I fit;" with the tragedians, ἄρᾶρα.

Λειήνας, nom. sing. masc. 1 aor. part. act., Epic and LINE 111. Ionic for λειήνας, from λειαίνω, "to smooth," "to polish:." fut. λειανῶ: 1 aor. ἐλέηνα.—From λείος, "smooth."

Κορώνην, accus. sing. of κορώνη, ης, ἡ, "any thing hooked or curved," "the tip of a bow." Consult note.

Τανυσσάμενος, Epic for τανυσάμενος, nom. sing. masc. 1 LINE 112. aor. part. mid. of τανύω, "to stretch," "to bend:." fut. σω: perf. pass. τετάννυσμαι: 1 aor. mid. ἐτανυσάμην. This verb τανύω is merely itself an Epic form from τείνω.—Observe that τανύειν τόξον is "to bend a bow;" but τανύεσθαι τόξον, in the middle, "to bend one's own bow."

Ποτί, Doric and Epic for πρόσ. Consult Glossary on book i., 245.

Ἀγκλίνας, Epic and Ionic for ἀνακλίνας, nom. sing. masc. LINE 113. 1 aor. part. act. of ἀνακλίνω, "to incline:." fut. ἀνακλινῶ: perf. ἀνακέκλικα.

Σχέθον, Epic for ἐσχεθον, 3 plur. 2 aor. ind. act., and a lengthened poetic form for ἐσχον. (Consult Glossary on book i., 219, s. v. σχέθε.)

LINE 114. Ἀναΐξιαν. Consult Glossary on book iii., 216.

Βλῆσθαι, Epic and Ionic for βέβλησθαι, perf. inf. pass. of LINE 115. βάλλω, "to strike," &c.

LINE 116. Σύλα, Epic and Ionic for ἐσύλα. Consult verse 105.

Πῶμα, accus. sing. of πῶμα, ατος, τό, "a cover," "a lid." Consult note.

Ἔλετο, Epic and Ionic for εἴλετο, 3 sing. 2 aor. ind. mid. of αἰρέω, "to take:." fut. ἦσω: perf. ἦρηκα: 2 aor. εἶλον: 2 aor. mid. εἶλόμην.

Ἀβλῆτα, accus. sing. of ἀβλής, ῆτος, ὁ, ἡ, "unshot."—From LINE 117. ἀ, priv., and βάλλω.

Μελαινέων, Epic and Ionic for μελαίνων, gen. plur. fem. of μέλας, μέλαινα, μέλαν, "black," and hence, figuratively, "grievous." The genitive plural originally ended in ᾶων, which was contracted into ῶν (Doric, ᾶν.) In Homer both these forms are used. The ᾶν is

Book 4. Line 115-125.

also resolved, by the insertion of ε, into έων, which is generally pronounced as one syllable. Consult note.

Έρμα, accus. sing. of έρμα, τος, τό, "a prop," "a support," and hence, figuratively, "a cause," &c. (Consult note.) Usually derived from the radical ΕΡΔΩ, "to support." Compare έρεισμα, from έρείδω.

LINE 118. Νευρή, dat. sing. of νευρή, ής, ή, Ionic and Epic for νευρά, ας, ή, "a string," "a bow-string." Compare the Latin *nervus*.

Πικρόν, accus. sing. masc. of πικρός, ά, όν, "pointed," "sharp," "keen." Hence, in general, "piercing," "pungent to the sense," "sharp to the taste," "bitter," &c. (Consult note.) Compare, as regards the root, the English *pike*, *peak*; Latin *pugo*, *pungo*; Greek πεύκη, &c.

LINE 122. Έλκε, Epic and Ionic for είλκε, 3 sing. imperf. ind. act. of έλκω, "to draw:" fut. ξω: 1 aor. είλξα; but only late, the derivative tenses being formed mostly from έλκύω, namely, fut. έλκύσω: 1 aor. είλκυσα, &c.

Γλυφίδας, accus. plur. of γλυφίς, ίδος, ή, in good authors always in the plural, γλυφίδες, the notch of the arrow, which fits on the string.—From γλύφω, "to hollow."

Νεύρα, accus. plur. of νεύρον, ον, τό, "a string," "a bow-string." (Compare νευρή, verse 118.)

Βόεια, accus. plur. neut. of βόειος, α, ον, "of an ox" or "oxen," especially "of ox-hide" or "ox-leather."—From βοϋς, "an ox."

LINE 123. Μαζή, dat. sing. of μαζός, οϋ, ό, "the breast." Of frequent occurrence in Homer, who distinguishes it as a part of the whole breast (στέρνον and στήθος). Homer has it only of men in the Iliad. The distinction of the grammarians between μαζός as the man's breast, and μαστός the woman's, will at least apply only to late authors: the words originally differed only in dialect. Homer always uses the former; Pindar and the tragedians always the latter.

Πέλασεν, Epic and Ionic for έπέλασεν, 3 sing. 1 aor. ind. act. of πελάζω, "to bring near to," "to cause to approach:" fut. πελάσω: 1 aor. έπέλασα.—From πέλας, "near."

LINE 124. Κυκλοτερές, accus. sing. neut. of κυκλοτερός, ές, "round-ed," "completely round."—From κύκλος, "a circle," and τείρω.

LINE 125. Αίγξε, Epic and Ionic for έλιγξε, 3 sing. 1 aor. ind. act. of λίγγω, "to twang:" 1 aor. έλιγξα. No other part but

Book 4. Line 125-131.

the 1 aor. is found. Some refer ἔλιγξα to the verb λίζω, "*to graze,*" "*to wound slightly;*" but λίζω is only found in later authors, and the two verbs, moreover, seem to come from distinct roots. We may trace λίγγω to the adverb λίγα, "*loudly,*" "*clearly,*" and the adjective λιγύς, "*clear,*" "*shrill,*" &c.

Ἰαχεν, 3 sing. imperf. ind. act. of ἰάχω, "*to ring,*" &c.: fut. ἰαχῆσω: perf. ἰαχα. The general meaning of the verb is, "*to cry, shout;*" and, of things, "*to resound,*" "*to roar,*" &c. Compare book i., 482.

Ἄλτο. Consult *Glossary* on book i., 532.

LINE 126. Ὀξυβελής, nom. sing. masc. of ὀξυβελής, ἐς, "*sharp-pointed.*"—From ὀξύς, "*sharp,*" and βέλος, "*a dart,*" "*an arrow,*" "*any missile.*"

Ἐπιπτέσθαι, 2 aor. inf. of the middle deponent ἐπιπέτομαι, which is only found in the 2 aor. ἐπεπτόμην, and 2 aor. inf. ἐπιπτέσθαι, "*to fly over,*" "*to wing one's way.*"

LINE 127. Αελάθοντο, Epic reduplication for λάθοντο, and this last Epic and Ionic for ἐλάθοντο, 3 plur. 2 aor. ind. mid. of λανθάνω, "*to forget:*" fut. λήσω: 2 aor. ἔλαθον: 2 aor. mid. ἐλαθόμην. Lengthened from a root ΛΑΘ-, with which compare the root *lat-* in the verb *lateo*.

LINE 128. Ἀγελείη, nom. sing. fem. of ἀγελεῖος, η, ον, Epic and Ionic for ἀγελείος, α, ον, "*plundering.*"—From ἄγω, "*to lead away,*" and λεία, "*plunder.*" Some grammarians explain it as λεὼν ἄγουσα, "*leading the people,*" while others deduce it from ἀγέλη, "*a herd,*" and make it mean *guardian of herds*. But both of these explanations are decidedly inferior.

LINE 129. Ἐχεπευκές. Consult *Glossary* on book i., 51.

Ἀμυνεν, Epic and Ionic for ἡμυνεν, 3 sing. 1 aor. ind. act. of ἀμύνω, "*to ward off.*" Compare *Glossary* on book i., 67, s. v. ἀμύναι.

LINE 130. Ἐέργει, Epic and Ionic for εἶργει, 3 sing. pres. ind. act. of ἐέργω, for εἶργω, "*to keep off,*" "*to restrain:*" fut. εἶρξω: 1 aor. ἔρξα: fut. mid. εἶρξομαι: perf. pass. εἶργμαι, &c. The early form was ἔργω: fut. ἔρξω: 1 aor. ἔρξα: 2 aor. or imperf. with aoristic force, ἔργαθον. In reality, therefore, ἐέργω marks the transition state from ἔργω to εἶργω.

Χρός, heteroclitite genitive of χρώς, χρωτός, ὁ, "*the surface of any body,*" especially of the human body; hence the "*skin;*" also, "*the body itself,*" especially the "*flesh,*" as opposed to the bone. (Consult note.) No nominative, ὁ χρός, χροῦς, seems to occur.

LINE 131. Λέξεται, 3 sing. fut. ind. mid. of λέγω, "*to lay,*" "*to*

Book 4. Line 131-138.

lay to sleep:" in the middle, "*to lay one's self down to sleep.*" Compare the German *legen*; and in the middle and passive, where it has the meaning of "*to lie,*" &c., compare the German *liegen*.

LINE 132. Ἰθύνειν, 3 sing. 1 aor. ind. act. of ἰθύνω, "*to direct straight forward,*" "*to guide:*" fut. ἰθύνῶ: 1 aor. ἰθύνει.—From ἰθύς, "*straight.*"

Ζωστῆρος, gen. sing. of ζωστήρ, ἦρος, ὁ, "*a girdle,*" "*a belt.*" Consult note.—From ζώννυμι, "*to gird.*"

Ὀχῆες, nom. plur. of ὀχεύς, ἑως, Ionic ἦος, ὁ, "*any thing for holding or fastening,*" "*a clasp,*" &c.—From ὀχέω, "*to hold,*" a collateral form of ἔχω.

LINE 133. Σύνεχον, Epic and Ionic for συνεῖχον, 3 plur. imperf. ind. act. of συνέχω, "*to hold together:*" fut. συνέξω: perf. συνέσχηκα: 2 aor. συνέσχον.

Ἦντετο, 3 sing. imperf. ind. of the middle and defective deponent ἄντομαι, "*to meet;*" only used in the present and imperfect.—From ἀντί.

LINE 134. Ἀρηρότι, dat. sing. masc. of ἀρηρώς, Epic and Ionic for ἀράρώς, perf. act. part. of the obsolete present ἄρω, "*to fit,*" &c. Compare Glossary on book iii., 331, s. v. ἀραρυίας.

LINE 135. Ἐλήλατο, 3 sing. pluperf. ind. pass. of ἐλαύνω, "*to drive:*" fut. ἐλάσω: perf. ἐλήλακα: perf. pass. ἐλήλαμαι: pluperf. pass. ἤληλάμην, and without the superinduced augment, as in the present case, ἐληλάμην.

Δαιδαλέοιο, Epic and Ionic for δαιδαλέον, gen. sing. masc. of δαιδάλεος, α, ον, "*curiously wrought,*" "*of ingenious workmanship.*" —From δαίδαλος, "*curiously wrought,*" &c.

LINE 137. Μίτρης, gen. sing. of μίτρη, ης, ἡ, Epic and Ionic for μίτρα, ας, ἡ, "*a brazen-plated belt.*" Consult note.

Ἐρυμα, accus. sing. of ἔρυμα, τος, τό, "*a protection,*" "*a guard.*" —From ἐρύομαι, "*to protect,*" "*to guard.*"

Ἀκόντων, gen. plur. of ἄκων, οντος, ὁ, "*a javelin,*" "*a dart;*" smaller and lighter than the ἔγχος.—From ἀκή, "*a point,*" "*an edge.*"

LINE 138. Ἔρυτο, 3 sing. imperf. ind. mid. syncopated from ἐρύετο, and this Epic and Ionic for εἰρύετο, the augment being dropped, from ἐρύω, "*to draw,*" &c.; in the middle, ἐρύομαι, "*to guard,*" "*to watch,*" "*to protect.*" Some, less correctly, regard ἔρυτο as a pluperfect passive, with the penult lengthened. (Consult Buttmann, *Irreg. Verbs*, p. 105, ed. Fishlake.)

Εἶσατο, 3 sing. Epic 1 aor. mid. of εἶμι, "*to go:*" Epic fut. εἶσσεαι: Epic 1 aor. mid. εἰσάμην.—From the radical ἴω, "*to go.*"

Book 4. Line 139-143.

LINE 139. Χροα, heteroclite accus. sing. of χρώς, gen. χρωτός, accus. χρωτά: Epic and Ionic, gen. χροός, dat. χροϊ, accus. χρόα, &c., "the skin."

LINE 140. Ἐρρέεν, Epic and Ionic for ἔρρει, 3 sing. imperf. ind. act. of ῥέω, "to flow:" fut. ῥεύσομαι, and ῥυήσομαι: perf. ἔρρυκα: 1 aor. ἔρρευσα. Compare Glossary on book i., 249, s. v. ῥέεν

ᾠτειλῆς, gen. sing. of ᾠτειλή, ῆς, ἥ, "a wound," especially "an open wound." Among later writers it means also a wound that is healed over, a scar.—Probably from οὐτάω, "to wound," and therefore strictly a Doric form for οὐτειλή.

LINE 141. Ἐλέφαντα, accus. sing. of ἐλέφας, αντος, ό, I. "the elephant." First in Herodotus.—II. "the elephant's tusk," "ivory." Homer, Hesiod, and Pindar have it in this signification only, for ivory was an article of traffic long before the animal was known to Greek travelers.—*Eleph*, in Hebrew, is an ox. The old Latin name for the elephant was *bos Lucas*, because first seen in Lucania, in the army of Pyrrhus; and Pausanias (ix., 21, 2) calls a rhinoceros ταῦρον Αἰθιοπικόν, the ox or bull being in all these cases the highest standard of measurement previously known. (Compare Pott, *Etym. Forsch.*, i., lxxx.)

Φοίνικι, dat. sing. of φοίνιξ, ικος, ό, "purple," "purple-red," "crimson."—From φοίνιξ, "a Phœnician," because the discovery and earliest use of this color was ascribed to the Phœnicians.

Μιήνη, Epic and Ionic for μιάνη, 3 sing. 1 aor. subj. act. of μιάινω, "to stain:" fut. μιανῶ: 1 aor. ἐμίηνα, but in Attic ἐμίᾱνα. The original signification is, to paint over a white body with another color, and hence, "to stain," "to dye."

LINE 142. Μηονίς, nom. sing. of Μηονίς, ίδος, ἥ, "a Mæonian female." Mæonia was the earlier name of Lydia, so that here "Mæonian" is the same as "Lydian." In a special sense, it meant a district of Lydia, lying to the east, in the direction of Mount Imolus.

Κάειρα, nom. sing. of Κάειρα, ἥ, the feminine of Κάρ, "a Carian female." It comes, in fact, however, from the stem Κᾶηρ.—Caria was a country of Asia Minor, to the south of Lydia, from which it was separated by the River Mæander.

Παρήιον, Epic and Ionic for παρεῖον, which last is not in use, "a cheek ornament." Strictly speaking, it is merely the neuter of παρήιος, ον, "of or belonging to the cheeks," and has ἄγαλμα, or something equivalent, understood.—From παρειά, "the cheek."

LINE 143. Ἦρήσαντο. Consult Glossary on book iii., 318.

Book 4. Line 144-157.

LINE 144. Ἰππῆες, nom. plur. of ἵππεύς, ἦος, ὅ, Epic and Ionic for ἵππεύς, ἑως, ὅ, "a charioteer," "a horseman." Homer always employs this term in the sense of "a driver of horses," "a charioteer," or, "the hero who fights from a car." The signification of a horseman, i. e., rider, first occurs in Herodotus.

Ἀγαλμα, nom. sing. of ἄγαλμα, τος, τό, "a treasure."—From ἀγάλλω, "to adorn." Consult note.

LINE 145. Ἐλατῆρι, dat. sing. of ἐλατήρ, ἦρος, ὅ, "a driver, especially of horses," "a charioteer."—From ἐλάνω, "to drive."

LINE 146. Μιάνθην, Epic and Ionic for ἐμιάνθην, the augment being dropped, and this, by syncope, for ἐμιάνθησαν, 3 plur. 1 aor. ind. pass. of μιάινω, "to stain," &c. Compare verse 141.

LINE 147. Εὐφύες, Epic and Ionic for εὐφυνεῖς, nom. plur. masc. of εὐφύης, ἑς, "well-shaped," "comely," &c.—From εὖ and φνῆ, "growth," "shape."

Σφυρά, nom. plur. of σφυρόν, ου, τό, "an ankle." Akin to σφεῖρα, σφαῖρα, from the notion of roundness common to them all.

LINE 148. Καταρρέον, accus. sing. neut. pres. part. act. of καταρρέω, "to flow down." Compare remarks on ἔρρεεν, in verse 140.

LINE 151. Ὀγκους, accus. plur. of ὄγκος, ου, ὅ, originally "a bend, bending, curve;" hence a hook, a barb, especially of an arrow or spear-head. Akin to ἄγκος, ἀγκύλος, ἄγκιστρον, ἄγκυρα, and the Latin *uncus*, *ancus*, *angulus*.

LINE 152. Ἀψορρόν, accus. sing. neut. of ἄψορρος, ου, taken as an adverb, "back," "backward." The adjective itself means properly "moving backward." Observe that ἄψορρος is strictly a shortened form for ἀπόρροος. Derived probably from ἄψ and ῥέω, "to flow," &c.

Ἀγέρθη, Epic and Ionic for ἡγέρθη, 3 sing. 1 aor. ind. pass. of ἀγείρω, "to collect," "to gather:" fut. ἀγερῶ: 1 aor. ἡγείρα.

LINE 154. Ἐπεστενάχοντο, 3 plur. imperf. ind. mid. of ἐπιστενάχω, "to groan in unison with," "to groan together with."—From ἐπί and στενάχω.

LINE 155. Κασίγνητε, voc. sing. of κασίγνητος, ου, ὅ, "a brother."—From κάσις, "a brother," and γεννάω.

LINE 156. Προστήσας, nom. sing. 1 aor. part. act. of προΐστημι, "to set forward," "to expose:" fut. προστήσω, &c.—From πρό and ἵστημι.

LINE 157. Πάτησεν, 3 plur. 1 aor. ind. act. of πατέω, "to trample

Book 4. Line 160-167.

υρον : fut. ἦσω : 1 aor. ἐπάτησα, and Epic and Ionic, without augment, πάτησα.

LINE 160. Ἐτέλεσσαν, Epic for ἐτέλεσαν, 3 sing. 1 aor. ind. act. of τελέω, "to bring to pass," "to accomplish : fut. τελέσω. 1 aor. ἐτέλεσα. Compare Glossary on book i., 82.

LINE 161. Ὅψέ, adv., "at length." Literally, "after a long time," "late." Probably akin to ἔπομαι, ὀπίσω.

Τελεῖ, 3 sing. fut. ind. act. of τελέω, fut. τελέσω, contracted τελεῶ. This contracted form of the future became subsequently peculiar to the Attics.

Ἀπέτισαν, 3 plur. 1 aor. ind. act. of ἀποτίνω, "to pay back," "to pay a penalty," &c. : fut. ἀποτίσω : 1 aor. ἀπέτισα.—From ἀπό and τίνω.

LINE 162. Σφῆσιν, Epic and Ionic for σφαῖς, dat. plur. fem. of σφός, σφή, σφόν, "his," "his own," fem. "her," "her own : in the plur. for masc. and fem. "their," "their own."—From σφέ, σφεῖς, like Latin *suus*, from *se*.

Κεφαλῇσιν, Epic and Ionic for κεφαλαῖς, dat. plur. of κεφαλή, ἥς, ἡ, "the head." There are dialectic forms κέβλη, κεβαλή, with which compare the Sanscrit *Kapâla*, the Latin *cap-ut*, Gothic *haub-ith*, German *haupt* and *kopf*, English *hood*, *head*, as in *man-hood*, *God-head*.

LINE 164. Ὀλώλῃ, 3 sing. 2 perf. subj. act. of ὀλλῶμι, "to destroy : fut. ὀλέσω and ὀλῶ : perf. ὀλώλεκα : 2 perf. ὀλώλα. In the middle, ὀλλῶμαι, "I perish," "am undone." The 2 perf. belongs to the middle signification.

Ἴλιος. Consult Glossary on book i., 71

Ἰρή, Epic and Ionic for ἱερά, nom. sing. fem. of ἱρός, ἡ, ὄν, Epic and Ionic for ἱερός, ἅ, ὄν, "sacred."

LINE 165. Ἐϋμμελίω, Epic and Ionic for εὐμελίου, gen. sing. masc. of εὐμελῆς, Epic and Ionic εὐμμελῆς, ου, ὅ, "skilled in the ashen-handled spear," "wielding a spear with tough ashen shaft."—From εϋ and μελία, "the ash." The gen. sing. of masculines in ης and ας was originally αο, which was converted into ω. Homer uses both forms ; as, εὐμμελῆς : gen. εὐμμελῖαο and εὐμμελίω.

LINE 166. Ὑψίζυγος, nom. sing. masc. of ὑψίζυγος, ου, "enthroned on high." Strictly referring to the rowing benches in ships, "sitting high" or "aloft on the bench," and hence figuratively applied to Jove, as sitting at the helm and guiding all things.—From ὕψι, "on high," and ζυγόν, "a rower's bench."

LINE 167. Ἐπισειησιν, Epic and Ionic for ἐπισειή, 3 sing. pres.

Book 4. Line 167-177.

subj. act. of ἐπισειώ, "to shake at" or "against," with the view of striking terror.—From ἐπί and σείω, "to shake."

Ἑρεμνήν, accus. sing. fem. of ἑρεμνός, ἦ, ὄν, syncopated from ἑρεβ-εννός, ἦ, ὄν, "gloomy," "dark," "black."—From Ἑρεβος, a place of nether darkness, just above the still deeper Hades. Akin, probably, in its root, to Hebrew *Erev*, or *Ereb*, English *evening*.

LINE 168. Ἀτέλεστα. Consult Glossary on verse 26 of this book, s. v. ἀτέλεστον.

LINE 170. Ἀναπλήσης, 2 sing. 1 aor. subj. act. of ἀναπύμπλημι, "to fill up," "to fill up the full measure of," &c. : fut. ἀναπλήσω : 1 aor. ἀνέπλησα.—From ἀνά and πύμπλημι, "to fill."

LINE 171. Πολυδίψιον, accus. sing. neut. of πολυδίψιος, ον, "very thirsty," said of ill-watered countries. (Consult note.)—From πολὺς and δίψα, "thirst."

LINE 172. Μνήσονται, 3 plur. fut. ind. mid. of μνῆσσκω, "to remind : " in the middle, "to remind one's self," "to bethink one's self," "to remember : " fut. μνήσομαι, &c.

LINE 174. Ὅστέα, accus. plur. of ὀστέον, ον, τό, "a bone." For ὀστέα, the Attics have the contracted form ὀστᾶ. Compare the Latin *os*, and the Sanscrit *asthi*.

Πύσει, 3 sing. fut. ind. act. of πύθω, "to make rot," "to rot : " fut. πύσω : 1 aor. ἔπυσα. In the passive, "to become rotten," "to rot," "to decay."—From a root ΠΥ-, which appears in the Sanscrit *pūj*, "to stink," in πῦον, πνέω, and Latin *pus*, *puteo*, *putris*, *putridus*, *purulentus*, &c.

LINE 176. Ἐρέει, Epic and Ionic for ἑρεῖ, 3 sing. fut. ind. act. of the rare present εἶρω, "to speak," "to declare." Consult Glossary on book i., 76.

Ὑπερηνορέωντων, gen. plur. of ὑπερηνορέων, οντος, ὅ, "haughty," "overbearing." The strict meaning appears to be, "exceeding manly," but always in a bad sense.—From ὑπέρ and ἡνορέη, "manhood," "manly strength and spirit."

LINE 177. Τύμβω, dat. sing. of τύμβος, ον, ὅ, "a tomb," "a mound of earth over the ashes of the dead."—Some derive it from τύφω, "to consume," "to burn," and make the primitive meaning to be, "the place where a body is burned ;" but the root appears rather to be the same with that of the Latin *tumeo*, "to swell," and the term to refer properly to the swelling of the earth in forming the mound.

Ἐπιθρώσκων, nom. sing. masc. pres. part. act. of ἐπιθρώσκω, "to leap upon : " fut. ἐπιθοροῦμαι : 2 aor. ἐπέθορον.—From ἐπί and θρώσκω.

Book 4. Line 177-190.

Κυδαλίμοιο, Epic and Ionic for κυδαλίμον, gen. sing. masc. of κυδάλιμος, ον, "illustrious," "noble;" a frequent epithet in Homer of heroes and of whole nations.—From κύδος, "glory," "reputation."

LINE 178. Τελέσειε, 3 sing. Æolic 1 aor. opt. act. of τελέω, "to accomplish," "to consummate:" fut. έσω, &c.

LINE 181. Κεινῇσιν, Epic and Ionic for κειναῖς, dat. plur. fem. of κεινός, ἡ, όν, Epic and Ionic for κενός, ἡ, όν, "empty."

LINE 182. Χάνοι, 3 sing. 2 aor. opt. act. of χάσκω, "to yawn," "to open the mouth:" fut. mid. χανοῦμαι: 2 perf. κέχηνα: 2 aor. έχανον. The present χάλνω belongs to a later age.

LINE 183. Έπιθαρσύνων, nom. sing. masc. pres. part. act. of έπιθαρσύνω, "to encourage."—From έπί and θαρσύνω. The Attic form is έπιθαρρύνω.

LINE 184. Δειδίσσεο, Epic and Ionic for δειδίσσον, 2 sing. pres. imper. of the middle deponent δειδίσσομαι, "to alarm," "to terrify:" fut. δειδίξομαι. Compare Glossary on book ii., 190.

LINE 185. Πάγη, Epic and Ionic for έπάγη, 3 sing. 2 aor. ind. pass. of πήγνυμι, "to fix:" fut. πήξω: 1 aor. έπηξα: 2 aor. έπαγον: 2 aor. pass. έπάγην. Compare with the root of this verb, ΠΑΓ-, the Sanscrit *pac*, "to tie," and the Latin *pango* (*pāgo*), *perpigi*, *pactum*; as, also, *pax*, *paco*, *paciscor*.

LINE 186. Εἰρύσατο, 3 sing. 1 aor. ind. mid. of έρύω; literally, "to draw:" fut. έρύσω: in the middle, έρύομαι, "to protect:" fut. έρύσομαι: 1 aor. εἰρυσάμην.

Παναίολος, nom. sing. masc. of παναίολος, ον, "all-flexible."—From πᾶς and αἰόλος. There is no reference here, as some suppose, to any thing vari-colored, and changing quickly from shade to shade. The belt, which must go tight round the waist, is composed of parts, and very flexible; and in this case, above all others, suppleness and flexibility are essential. Consult the remarks of *Buttmann*, *Lexil.*, p. 66, and the note on αἰολομίτρην, book v., 707.

LINE 187. Ζῶμα, nom. sing. of ζῶμα, ατος, τό, "a skirt," "a kilt" Consult note on verse 132, s. v. ζωστῆρος.

Χαλκῆες, nom. plur. of χαλκεύς, ἦος, ό, Epic and Ionic for χαλκεύς, έως, ό, "a worker in brass;" more literally, in bronze.—From χαλκός. Consult Glossary on book i., 236.

LINE 190. Έλκος, accus. sing. of έλκος, εος, τό, "a wound." Compare the Latin *ulcus*.

Ίητήρ, nom. sing. of ιητήρ, ἦρος, ό, Epic and Ionic for ιατήρ, and this last a poetic form itself for ιατρός, "a physician." Originally "a surgeon."—From ιαόμαι, "to heal."

Book 4. Line 190-211.

Ἐπιμάσσεται, Epic and Ionic for ἐπιμάσεται, 3 sing. fut. ind. of an obsolete present, ἐπιμάομαι, "to handle," "to feel," &c. : fut. ἐπιμάσομαι.—From ἐπί and μάομαι, "to seek, touch, lay hold of."

LINE 191. Φάρμακα, accus. plur. of φάρμακον, ου, τό, "a remedy." The term properly denotes *any artificial means*, especially for producing physical effects : hence, I. a medicine, drug, remedy, whether applied outwardly or taken inwardly ; II. a poisonous drug (as Shakspeare uses *drug* for poison) : hence a deadly, mischievous expedient, or means ; III. an enchanted potion, filter, &c. ; also, a charm, spell, &c. ; IV. in general, a remedy, usually metaphorically ; V. a means for coloring, a dye, paint, color ; VI. a stimulant to give a relish to food, a spice, a seasoning.—Akin to φύρω, "to mix," and meaning, in general terms, a mixture.

Παύσησι, Epic and Ionic for παύση, 3 sing. 1 aor. subj. act. of παύω, "to cause to cease : " fut. παύσω : 1 aor. ἔπανσα. In the middle, παύομαι, "to cease."

LINE 196. Εἰδώς. Consult Glossary on book i., 365, s. v. εἰδύνη.

LINE 200. Παπταίνων, nom. sing. masc. pres. part. of παπταίνω, "to look around" or "about : " fut. ἄνω : 1 aor. ἐπάπτηνα ; in Homer always without augment.—As the word seems originally to express a *timid peep*, it is probably a reduplicated form from the root ΠΤΑ-, as occurring in πτήσσω.

LINE 201. Ἀσπιστάων, Epic and Ionic for ἀσπιστῶν, gen. plur. of ἀσπιστής, οῦ, ὅ, "shield-bearing," i. e., "a warrior."—From ἀσπίς, "a shield."

LINE 202. Τρίκης, gen. sing. of Τρίκη, ης, ἡ, *Trica*, or, more commonly, *Tricca*, a city of Thessaly. (Consult note.) The prose form is Τρίκκη.

LINE 204. Ὅρσο, 2 sing. 2 aor. imp. mid. of ὀρνυμι, "to arouse ; " in the middle, "to arise," "to arouse one's self." Compare Glossary on book iii., 250.

Ἀσκληπιάδη, voc. sing. of Ἀσκληπιάδης, ου, ὅ, "son of *Æsculapius* ; " a patronymic noun, from Ἀσκληπιός, "*Æsculapius*."

LINE 209. Βάν, for ἔβαν, the augment being dropped ; and this, Epic and *Æolic* for ἔβησαν, 3 plur. 2 aor. ind. act. of βαίνω, "to go : " fut. βήσομαι : perf. βέβηκα : 2 aor. ἔβην.

LINE 211. Βλήμενος, Epic and Ionic for βεβλήμενος, nom. sing. masc. perf. part. pass. of βάλλω, "to wound : " fut. βαλῶ : perf. βέβληκα : perf. pass. βέβλημαι.

Ἀγηγέρατο, Epic and Ionic for ἀγυγερόμενοι ἦσαν, 3 plur. pluperf. ind. pass. of ἀγείρω, "to collect," "to gather together : " fut. ἀγερῶ :

Book 4. Line 211-222.

perf. pass. with Attic reduplication, ἀγήγερμαι : pluperf. pass. ἡγήγερμην.

Κυκλόσε, adv. "into or in a circle," "around."—From
LINE 212. κύκλος, "a circle," with the suffix -σε, denoting motion toward.

Παρίστατο, 3 sing. imperf. ind. mid. of παρίστημι, "to place by the side of:" fut. παραστήσω : in the middle, παρίσταμαι, "to place one's self by the side of," "to stand by," &c.

Ἄγεν, Epic and Æolic for ἐάγησαν, 3 plur. 2 aor. ind. pass. of ἀγννμι, "to break:" fut. ἄξω : 1 aor. ἔαξα (Epic, ἤξα) : perf. ἔαγα : 2 aor. pass. ἔαγην.

Ἐκμυζήσας, nom. sing. masc. 1 aor. part. act. of ἐκμυζέω,
LINE 218. "to suck out:" fut. ἦσω : 1 aor. ἐξεμύζησα.—From ἐκ and μυζέω, "to suck," and this from μύζω, to make the sound μῦ, μῦ, to murmur with closed lips ; and hence to suck, from the closing of the lips therein, &c. Consult Hemsterhuis, ad Luc. Tim. 8.

Ἥπια, accus. plur. neut. of ἥπιος, α, ον, "soft," "soothing," "mild." In Hesiod (*Theog.*, 407), and usually in Attic, it is merely of two terminations.—Probably to be referred to ἔπω, ἔπος, εἰπεῖν, and indicating originally a soothing or calming, brought about by magic words and incantations.

Πάσσε, Epic and Ionic for ἔπασσε, 3 sing. imperf. ind. act. of πάσσω, Attic πάττω, "to sprinkle," "to strew:" fut. πᾶσω : perf. pass. πέπασμαι.

Χείρων, ωνος, ό, "Chiron." Consult note.

Ἀμφεπένοντο, 3 plur. imperf. indic. of the middle dependent ἀμφιπένομαι, "to busy one's self around a person or thing."—From ἀμφί and πένομαι.

Ἐδυν, Epic and Æolic for ἔδυσαν, 3 plur. 2 aor. ind. act. of δύω, or δύνω, "to enter," "to put on:" fut. δύσω : 2 aor. ἔδυν.

Μνήσαντο, Epic and Ionic for ἐμνήσαντο, 3 plur. 1 aor. ind. mid. of μιμνήσκω, "to remind:" fut. μνήσω. In the middle, "to remind one's self," "to remember," &c.

Χάρμης, gen. sing. of χάρμη, ης, ἡ, "battle," "fight," &c. It occurs, also, in the sense of "joy," in Pindar (*Ol.*, ix., 129), and *Pseudo-Phocyl.*, 110 ; and if χάρμη be really the same word in both significations, and so belongs to the root χαίρω, the signification which is historically the second must be etymologically the first: the connecting links would then be "a shout of joy," and so "a shout of victory," "a battle-shout," "a battle."

Book 4. Line 223-235.

LINE 223. Βρίζοντα, accus. sing. masc. pres. part. act. of βρίζω, "to slumber," "to nod," "to sleep;" and, in general, "to be sleepy, slow, and heavy:" fut. βρίξω (never βρίσω). Akin to βρίθω "to be heavy."

LINE 224. Καταπτώσσοντα, accus. sing. masc. pres. part. act. of καταπτώσσω, "to cower" or "crouch down through fear" (like καταπτήσσω): fut. καταπτώξω.—From κατά and πτώσσω, "to cower," "to crouch."

LINE 229. Ἔασε, Epic and Ionic for εἶασε, 3 sing. 1 aor. ind. act. of ἑάω, "to permit," "to let alone," "to leave:" fut. ἐάσω: perf. εἶακα: 1 aor. εἶασα.

LINE 227. Φυσιόωντας, accus. plur. masc. pres. part. of φυσιάω, "to snort," "to pant," lengthened, according to the Epic custom, from φυσιῶντας.—From φυσάω, "to blow," "to puff."

LINE 228. Εὐρυμέδων, οντος, ό, "Eurymedon," son of Ptolemæus, and charioteer of Agamemnon.

Πειραῖδαο, Epic and Doric for Πειραῖδου, gen. of Πειραῖδης, ου, ό, "son of Peiræus," a patronymic noun, from Πείραιος, "Peiræus."

LINE 229. Παρισχέμεν, Epic, &c., for παρίσχειν, pres. inf. act. of παρίσχω, "to hold in readiness;" a collateral form of παρέχω.

LINE 230. Κάματος, nom. sing. of κάματος, ου, ό, "weariness."—From κάμνω, "to labor."

LINE 231. Πεζός, nom. sing. masc. of πεζός, ή, όν, "on foot."—From πέζα, "the foot," a term originally Doric and Arcadian for πούς.

Ἐπεπωλεῖτο, 3 sing. imperf. indic. mid. of ἐπιπωλέομαι, "to move about among:" fut. ἦσομαι. Compare book iii., 196.

LINE 232. Ταχυνώλων, gen. plur. masc. of ταχύπωλος, ου, "with fleet steeds."—From ταχύς, "swift," and πῶλος.

LINE 233. Θαρσύνεσκε, Epic and Ionic for ἐθαρσύνεσκε, 3 sing. iterative imperf. of θαρσύνω, "to encourage," "to animate:" fut. θαρσύνῶ: 1 aor. ἐθάρσυνα: imperf. ἐθάρσυνον: iterative ἐθαρσύνεσκον, &c.

LINE 234. Μεθίετε, 2 plur. pres. imper. act. of μεθίημι, "to remit," "to lay aside:" fut. μεθήσω: 1 aor. μεθήκα.—From μετά and ἵημι.

Θούριδος, gen. sing. of θούρις, ιδος, ή, "impetuous," feminine form of θούρος, &c.—From θρώσκω, θορεῖν, "to leap:" also akin to θύω.

LINE 235. Ψευδέσι, Epic for ψευδέσι, dat. plur. masc. of ψευδής, ές, "lying," and, as a noun, equivalent to ψευστής, "a liar."

Consult note.

Book 4. Line 235-243.

Ἀρωγός, nom. sing. of ἀρωγός, οὔ, ὁ, "an assistant," "a helper." Akin to ἀρηγών, from ἀρήγω, "to aid."

LINE 237. Τῦπες, nom. plur. of γύψ, γυπός, ὁ, "a vulture."

ἔδονται, 3 plur. fut. ind. mid. of ἔδω, "to eat," "to devour:" fut. ἔδομαι and ἐδοῦμαι, more rarely ἐδέσω: perf. ἐδήδοκα: perf. pass. ἐδήδεσμαι: 1 aor. pass. ἠδέσθην. The root is found in all the cognate languages: Sanscrit *ad*; Latin *ed-o, esse*; English *eat* and *ate*; German *ess-en*, &c. (*Pott, Etymol. Forsch.*, ii., p. 242.)

LINE 240. Μεθιέντας, accus. plur. masc. pres. part. act. of μεθίημι, "to remit," "to relax," &c.

LINE 241. Χολωτοῖσιν, Epic and Ionic for χολωτοῖς, dat. plur. neut. of χολωτός, ἡ, ὄν, "angry," "wrathful."—From χολόω, "to make angry:" in the passive and middle, "to be angry," &c.—From χόλος, "gall," "bile," but usually "bitter anger," "wrath."

LINE 242. Ἰόωροι, voc. plur. of ἰόωρος, ον, "braggart."—From ἰα, "a voice," and μῶρος, "raging," "furious," and indicative of men of big words, boasters, braggarts, &c. Some derive it from ἰός, "an arrow," and make it signify "fighting with arrows," as opposed to ἐγχεσίμωρος, "wielding the spear;" but in ἰόωρος the *ι* is short, whereas in all the compounds of ἰός the *ι* is long. Others, again, deduce it from ἰέναι ἐπὶ τήν μórων, "rushing on their fate;" and others from ἰον, "a violet," and μóρος, "fate," as meaning "men of the destiny of a violet," i. e., short-lived; or "violet-," i. e., "dark-fated." But all these etymologies are inferior to the first. Consult note.

Ἐλεγχέες, Epic and Ionic for ἐλεγχεῖς, voc. plur. of ἐλεγχής, ἐς, "fit subject of reproach;" more literally, "visited with reproach," i. e., shameful, cowardly.—From ἐλεγχος, εος, τό, "a reproach."

Σέβεσθε, 2 plur. pres. ind. of the deponent verb σέβομαι, "to feel ashamed." (Consult note.) The active form σέβω, fut. σέψω, is post-Homeric.

LINE 243. Τίφθ', for τίπτ' before an aspirated vowel, and this latter for τίποτε, "why, then?" Compounded of the interrogative τί and the adverbial ποτέ, and answering to the Latin *quid tandem*?

Ἔστητε, Epic for ἐστήκατε, 2 plur. perf. ind. act. of ἵστημι, "to place:" fut. στήσω: perf. ἔστηκα, "I stand:" 2 aor. ἔστην, "I stood." (*Buttmann, Irreg. Verbs*, ed. Fishlake, p. 136, seq.)

Τεθηπότες, nom. plur. perf. part. act. of τέθηπα, a perfect with present signification, from a root ΤΑΦ-, of which no present is found, "to be astonished," "to be astounded," "to be amazed." Akin to θάμβος, θάομαι, θαύομαι, θαῦμα, &c.

Book 4. Line 242-262.

Νεβροί, nom. plur. of νεβρός, οὔ, ὁ, "the young of the deer," "a fawn." Probably from νέος, νεαρός, "young," &c.

Πολέος, Epic for πολλοῦ, gen. sing. neut. of πολύς, πολλή.
LINE 244. πολύ, "large," &c.

Θέουσai, nom. plur. fem. pres. part. act. of θέω, "to run." Compare Glossary on book ii., 183.

Εστᾶσι, 3 plur. syncopated perf. act. for ἐστήκασι, from
LINE 245. ἵστημι, &c. (Buttmann, Irreg. Verbs, p. 136, ed. Fishlake.)

Εὐπρυμνοί, nom. plur. fem. of εὐπρυμνος, ον, "fair-sterned,"
LINE 248. "with well-built poop."—From εὐ and πρύμνα, "a stern" or "poop."

Οὐλαμόν, accus. sing. of οὐλαμός, οὔ, ὁ, "a throng of warriors," "a band," especially in battle, or on the eve of one. In Homer always οὐλαμός ἀνδρῶν.—Probably from εἰλεῖν, as referring to dense bodies and crowds of people. Compare Buttmann, Lexil., s. v. εἰλεῖν, 21.

Συῖ, dat. sing. of σῦς, σῦός, ὁ, and ἡ, but oftener masc.
LINE 253. than fem., accus. σῦν, "a boar," "a sow." Compare the Latin *sus*, German *sau*, English *sow*, of which *swine* is strictly the plural.—Probably from σέυομαι, ἔσσυμαι, σύμενος, and akin to θύω, "to rush," from the violence and fierceness of the wild boar.

Εἵκελος, nom. sing. masc. of εἵκελος, η, ον, "like."—From εἶκος, "like." Another and more poetic form is ἱκελος.

Πνύματας, accus. plur. fem. of πύματος, η, ον, "hindmost,"
LINE 254. "last."—From πνυθμήν, as if for πύθματος.

Μειλιχίοισιν, Epic and Ionic for μειλιχίοις, dat. plur. neut. of
LINE 256. μειλίχιος, α, ον, and also ος, ον, "bland," "soft," "gentle," "soothing."—From μειλίσσω, "to soothe," "to make gentle."

Δαιτί, dat. sing. of δαίς, δαιτός, ἡ, "a banquet." Consult
LINE 259. Glossary on book i., 424.

Γερούσιον, accus. sing. masc. of γερούσιος, α, ον, "belonging to an elder" or "chieftain." (Consult note.)—From γέρων, "an old man."

Κέρωνται, 3 plur. pres. subj. mid., and assigned to κεράν
LINE 260. νυμι, "to mix," but belonging more analogically to a form κέραμαι, which, however, is not found. (Buttmann, Irreg. Verbs, p. 145, ed. Fishl.)

Δαιτρόν, accus. sing. of δαιτρόν, οὔ, τό, "an assigned por-
LINE 262. tion."—From δαίω, "to divide," "to distribute."

Πίνωσιν, 3 plur. pres. subj. act. of πίνω, "to drink:" fut. πίομαι, and, after Aristotle, πιοῦμα : perf. πέπωκα, &c.

Book 4. Line 263-279.

- LINE 263. Πιέειν, Epic and Ionic for πιεῖν, 2 aor. inf. act. of πίνειν "to drink."
- LINE 264. Ὅρσεν, Epic for ὄρσο, another Epic form for which is ὄρσεο. Consult *Glossary* on book iii., 250.
- LINE 265. Ἀγός, nom. sing. of ἄγός, οὐ, ὅ, "a leader," "a chief."—From ἄγω, "to lead."
- LINE 268. Ὅτρυνε, 2 sing. pres. imper. act. of ὀτρύνω, "to urge on;" fut. ὀτρύνῳ: 1 aor. ὤτρυνα.
- LINE 272. Γηθόσυνος, nom. sing. masc. of γηθόσυνος, η, ον, "delighted," "glad."—From γῆθος, "joy," "delight."
- LINE 273. Αἰάντεσσι, Epic and Ionic for Αἰᾶσι, dat. plur. of Αἴας, αντος, ὅ, "Ajax."
- LINE 274. Κορυσσέσθην, Epic and Ionic for ἐκορυσσέσθην, 3 dual, imperf. ind. mid. of κορύσσω, "to arm." Compare *Glossary* on book ii., 273.

Νέφος, nom. sing. of νέφος, εος, τό, "a cloud," and also "a dense throng," "a cloud of men."—From the same root as νεφέλη, *nebula*, with which compare the German *Nebel*, and also the Latin *nubes*, and the Sanscrit *nabhas*, "heaven."

- LINE 275. Σκοπιῆς, gen. sing. of σκοπιή, ῆς, ἥ, Epic and Ionic for σκοπιά, ᾶς, ἥ, "a place whence one can look out," "a look-out place," in Homer always a mountain-peak, or hill-top.—From σκοπέω.

- LINE 276. Ἰωῆς, gen. sing. of ἰωή, ῆς, ἥ, "any loud sound," "the roar" or "whistling of the wind." Akin to ἰά, "a voice," "a cry," and ἰώ.

- LINE 277. Μελάντερον, nom. sing. neut. of μελάντερος, α, ον, comparative of μέλας, "black;" comparative μελάντερος: superl. μελάντατος. Observe that the comparative establishes the original form to be μέλανς; and both μέλανς and κελαινός appear to spring from another form, κμελανς. (*Donaldson, New Crat.*, p. 136.)

Πίσσα, nom. sing. of πίσσα (Attic πίττα), ης, ἥ, "pitch," whether solid or liquid.—From same root as πίτυς, "a pine-tree."

- LINE 278. Λαίλαπα, accus. sing. of λαῖλαψ, απος, ἥ, "a hurricane," with clouds and thick darkness; hence, in Homer, usually joined with the epithets κελαινή, ἐρεμνή. Pott detects in the latter part of λαῖ-λαπ a resemblance to the root of the Latin *rap-ere*, &c. (*Etymol. Forsch.*, i., p. 258.)

- LINE 279. Σπέος, accus. sing. of σπέος, εος, τό, "a cave."—From σπέος are derived the forms σπήλαιον and σπήλυγξ, and the Latin *specus*, *spelæum*, &c.

Book 4. Line 279-301.

Μῆλα, accus. plur. of μῆλον, *ον, τό*, “a sheep.” Homer always uses the plural, μῆλα, by which he means flocks of sheep or goats. The term μῆλον, in the sense here given, is not used in prose.

Κίνυντο, Epic and Ionic for ἐκίνυντο, 3 plur. imperf. ind. of a poetic, and especially Epic passive, κινῶμαι (from an obsolete active, κινῶμι), “to be set in motion.”—Akin to κινέω.

Σάκεσιν, dat. plur. of σάκος, *εος, τό*, “a shield.” Compare *Glossary* on book iii., 335.

Πεφρίκυται, nom. plur. fem. perf. part. act. of φρίσσω (Attic, φρίττω), “to be rough,” “to bristle :” fut. φρίξω : perf. πέφρικα. The root is strictly ΦΡΙΚ- : hence φρίξ, φρίκη, φριξός, &c. Akin, also, to ῥιγος, διγέω, ριγώω, as also to the Latin *rigeo* and *frigeo*, whence the French *frissonner*.

LINE 285. Αἴαντε, voc. dual of Αἴας, *αντος, ό*, “Ajax.”

LINE 287. Ἀνώγετον, 2 dual perf. ind. act. with present signification, ἄνωγα, *ας, ε*, or, with the augment, ἥνωγα, *ας, ε*. Consult *Glossary* on book i., 313.

LINE 293. Ἔτετμε, 3 sing. of an aorist without a present, ἔτετμον, *ες, ε*, &c., used by Homer in the indicative, both with and without augment, and once in the 2 sing. subjunct. (*Od.*, xv., 15), “he found,” “he overtook,” &c.

LINE 294. Οὓς, accus. plur. masc. of the possessive *ός, ή, ον*, never *ο*. Most usually of the third person, for *έός*, “his,” “her.”

Στέλλοντα, accus. sing. masc. pres. part. act. of στέλλω : radical signification, “to set, place,” i. e., “make to stand, fix ;” especially, “to set in order, arrange, array ;” and often with collateral signification, “to furnish, equip, get ready,” &c. Hence “to dispatch,” “to send,” &c. : fut. *στελῶ* : 1 aor. *ἔστειλα*.—From a root, *ΣΤΕΛ-*, *ΣΤΑΛ-*.

LINE 297. Ἴππῆας, Epic and Ionic for ἵππεῖς, accus. plur. of ἵππεύς, *ηος*, Epic and Ionic for ἵππεύς, *έως, ό*, “a charioteer.”—From ἵππος, “a horse.”

Ὅχεσφιν, Epic and Ionic for ὄχεσιν, dat. plur. of ὄχος, *εος, τό*, “a chariot.”

LINE 298. Ἐξόπιθε, adverb, poetic for ἐξόπισθεν, “behind.”

LINE 299. Ἐλασσειν, Epic for ἤλασεν, 3 sing. 1 aor. ind. act. of ἐλαύνω : fut. ἐλάσω : 1 aor. ἤλασα.

LINE 301. Ἐπετέλλετο, 3 sing. imperf. ind. mid. of ἐπιτέλλω, “to order.” The middle voice is here used in the same sense as the active. Compare *Glossary* on book i., 295.

Book 4. Line 302-314.

LINE 302. Σφούς, accus. plur. masc. of σφός, σφή, σφόν, possessive pronoun, "their," like σφέτερος. In later poets, also, σφέος.—From σφεῖς.

Κλονέεσθαι, Epic and Ionic for κλονεῖσθαι, pres. inf. pass. of κλονέω, "to move tumultuously," "to move violently." The more usual signification, however, is "to drive an enemy in confusion before one;" and so, in the passive, "to be routed," "to flee in confusion." But observe that this meaning does not obtain in the present passage.—From κλόνος, "any violent confused motion," and in the Iliad always said of the throng and press of battle. Compare κλόνος with the root of the Latin *cell-o*.

LINE 303. Ἴπποσύνη, dat. sing. of ἵπποσύνη, ης, ἡ, "skill in chariot-riding," "the art of driving and using the war-chariot;" in general, "driving."—From ἵππος.

Ἥνορέηφι, Epic for ἡνορέῃ, dat. sing. of ἡνορέῃ, ης, ἡ, Epic and Ionic for ἡνορέα, ας, ἡ, "manly spirit," &c.—From ἀνήρ.

Πεποιθώς, nom. sing. masc. 2 perf. part. act. of πείθω, "to persuade:" fut. πείσω: 1 aor. ἔπεισα: 1 perf. πέπεικα, "I have persuaded:" 2 perf. (intransitive) πέποιθα, "I trust," "I rely."

LINE 304. Μεμάτω, 3 sing. perf. imper. act. of the radical μάω, "to desire:" perf. with present signification, μέμαα: fut. μύσσομαι: 1 aor. mid. ἐμασάμην. Observe that the penult of μεμάτω is shortened by syncope; and so, likewise, in μέμαμεν, μέματε, μέμασθον &c., of μέμαα, but in 3 plur. μεμάασι. The 3 plur. pluperf. is μέμασαι.

LINE 305. Ἀλαπαδνότεροι, nom. plur. masc. of ἀλαπαδνότερος, α, οι (Epic and Ionic, η, ον), "more easily conquered." Comparative of ἀλαπαδνός, ἡ, όν, "easily conquered" or "mastered."—From ἀλαπάζω, "to empty," "to drain," "to drain of power and strength," "to conquer," &c.; and this from ἀ, euphonic, and λαπάζω, "to drain."

LINE 306. Ὡν, gen. plur. neut. of ὅς, ἧ, ὅν, never ὄ; possessive pronoun, "his, her, its."

LINE 307. Ὀρεξάσθω, 3 sing. 1 aor. imper. mid. of ὀρέγω, "to stretch forward," &c.: fut. ὀρέξω: perf. pass. ὠρεγμαι and ὀρώσεγμαι: 1 aor. mid. ὠρεξάμην.

LINE 308. Πόλιας, Epic and Ionic for πόλεις, accus. plur. of πόλις, "a city," &c.

LINE 313. Εἴθε, adverb, with interjectional force, "would that!" "O that!" The Epic and Doric form, αἴθε, is more frequent in Homer. Consult Glossary on book i., 415.

LINE 314. Γούνατα, nom. plur. of γόνυ, τό, "the knee." Ordinary genitive γόνατος, Homeric γούνατος and γαννός. Ord-

Book 4. Line 314-321.

nary nom. plur. γόνατα, Homeric γούνατα and γούνα.—The form γόνυ is akin to the Sanscrit *jānu*, Latin *genu*, English *knee* and *knuckle*.

Ἐπιτο, 3 sing. pres. opt. of the middle deponent ἔπομαι, “to follow :” fut. ἔψομαι : 2 aor. ἐσπόμην.

Ἐμπεδος, nom. sing. fem. of ἔμπεδος, ον, “firm.” Literally, “in” or “on the ground.”—From ἐν and πέδον, “the ground.”

Τείρει, 3 sing. pres. ind. act. of τείρω, “to wear away,”
LINE 315. “to wear out,” &c. With the exception of the Æolic future, τέρσω (*Theoc.*, *Id.*, xxii., 63), this verb is found only in the present and imperfect active and passive. Akin to the Latin *tero*, and the Greek τέρσομαι, τιτράω, τετραίνω, τορός, τορέω, τορεύω, τρύω, τρύχω, θρύπτω, τρίβω, θραύω, τιτρώσκω, τρώγω, τέρην (*tener*).

Ὅμοιον, nom. sing. neut. of ὁμόιος, η, ον, Epic and Ionic for ὅμοιος, α, ον, “like,” “shared alike,” “common alike to all,” &c.—From ὁμός, “one and the same,” “together,” “united,” &c.

Κουροτέροισι, Epic and Ionic for κουρότεροις, dat. plur.
LINE 316. masc. of κουρότερος, α, ον (Epic and Ionic, η, ον), “younger.” Comparative of κούρος (Ionic for κόρος), “a boy,” “a youth” Consult *Glossary* on book i., 98.

Κατέκταν, 1 sing. of an Epic 2 aor. of κατακτείνω, “to
LINE 319. slay :” fut. κατακτενῶ : 2 perf. κατέκτονα : 1 aor. κατέκτεινα : 2 aor. κατέκτανον, Epic κατέκταν, κατέκτας, κακέκτᾱ, &c. This form of the 2 aor. is also used by the tragic writers.—From κατά and κτείνω, which verb is akin to καίνω, καίννμαι, and the Sanscrit *kshî*, “to destroy.”

Κούρος, nom. sing. of κούρος, ον, ὁ, “a young man,” “a
LINE 321. youth.” Epic and Ionic for κόρος. Consult *Glossary* on book i., 98.

Ἔα, 1 sing. imperf. ind. act. of εἶμι, “to be,” and Epic and Ionic for ἦν. Hence came the other Ionic form ἦα, and the old Attic ἦ. In Ionic prose, also, we find 2 sing. ἔας, and 2 plur. ἔατε.

Ὀπάζει, 3 sing. pres. ind. act. of ὀπάζω, “to press upon :” fut. σω. Used by Homer in the pres. imperf. fut., but mostly in the aorist, ὤπασα. The passive he has only in the present ; the middle in the aorist. The chain of meanings in this verb is as follows : 1. “To make to follow, send with one, give as a companion or follower.” 2. “To add, attach to, grant,” usually with the collateral notion of lasting. 3. “To follow, pursue, press upon, coop up,” and absolutely, “to press on, force one’s way.” Usually derived from ἵπω, ἵπομαι. Pott considers the ο as ὁθροιστικόν, and the root to

Book 4. Line 324-334.

be found in the Sanscrit *pad*, "to go," with which root compare πατ-εἶν, πόδ-ες, &c.

ΛΙΝΕ 324. Αἰχμάσσουσι, Epic and Ionic for αἰχμάσσονσι, 3 plur. fut. ind. act. of αἰχμάζω, "to handle the spear," "to throw the spear," "to fight with the spear:" fut. αἰχμάσω.—From αἰχμή, "a spear," &c.

ΛΙΝΕ 325. Τεγάασι, 3 plur. of γέγαα, an Epic perf. formed from an obsolete verb γάω, "to be born," "to come into being;" hence, in general, "to be," "to live." Observe that γέγαα is equivalent, in fact, to γέγονα, the perf. of γίγνομαι.

Πεποιθασιν, 3 plur. 2 perf. act. of πείθω. Compare *Glossary* on line 303, s. v. πεποιθώς.

Βίηφιν, Epic for βίη, dat. sing. of βίη, ης, ἡ, Epic and Ionic for βία, ας, ἡ, "might," "strength." Βίη, therefore, is for βία.

ΛΙΝΕ 327. Πετεῶο, Epic lengthened form of Πετεώ, gen. sing. of Πετεός, ὦ, ὁ. So we have Πηνελεῶο for Πηνελεώ, in *Il.*, xiv., 489. (*Kühner*, § 88, 8, vol. i., p. 73, *ed. Jelf.*) Eustathius mentions another mode of formation besides this; namely, nom. Πετεός, gen. Πετεοῦ, Epic and Ionic Πετεοῖο, and this, again, changed into Πετεῶο. But the former is preferable.

ΛΙΝΕ 328. Ἑσταότα. Consult *Glossary* on book ii., 170.

Μήστωρες, nom. plur. of μήστωρ, ωρος, ὁ, "an adviser," "a counsellor." (Consult note.)—From μήδομαι, "to devise," "to plan," &c.

ΛΙΝΕ 329. Ἑστήκει, 3 sing. pluperf. ind. act. of ἵστημι, "to place:" fut. στήσω: perf. ἔστηκα, "I stand:" pluperf. ἐστήκειν, and with strengthened augment εἰστήκειν, "I was standing:" 1 aor. ἔστησα, "I placed:" 2 aor. ἔστην, "I stood."

ΛΙΝΕ 330. Κεφαλλήνων, gen. plur. of Κεφαλλήν, ἦνος, ὁ, "a Cephallenian;" in the plural, Κεφαλλήνες, ων.

ΛΙΝΕ 331. Ἑστασαν, 3 plur. syncopated form of the pluperfect, for ἐστήκεσαν (lengthened form ἐστήκεισαν), "they were standing," from ἵστημι, "to place." Observe the difference made by the breathing between the meaning of the two forms ἐστασαν and ἐστάσαν, the latter being 3 plur. 2 aor. ("they stood"), and a shortened form of ἔστησαν, and this same ἔστασαν, again, is abbreviated into ἐστᾶν. Compare *Glossary* on book i., 535.

ΛΙΝΕ 332. Συνορινόμεναι, nom. plur. fem. pres. part. pass. of συνορίνω, "to arouse:" fut. συνορίνω.—From σύν and ὀρίνω, "to arouse," &c.

ΛΙΝΕ 334. Πύργος, nom. sing. of πύργος, ου, ὁ, "a tower," "a body of men drawn up in close column, with a depth much ex-

Book 4. Line 335-345.

ceeding the front," and thus resembling a tower lying on its side. Consult note, and compare *Glossary* on book iii., 153.

LINE 335. Ὀρμήσειε, 3 sing. Æol. 1 aor. opt. act. of ὀρμάω, "to rush:" fut. ἦσω: 1 aor. ὤρμησα.—From ὀρμή, "an onset," &c.

Ἀρξειαν, 3 plur. Æol. 1 aor. opt. of ἄρχω, "to begin:" fut. ξω: 1 aor. ἤρξα.

LINE 339. Δόλοισι, Epic and Ionic for δόλοις, dat. plur. of δόλος, ου, ὁ, "a wile." Compare *Glossary* on book iii., 202.

Κεκασμένε, voc. sing. masc. of κεκασμένος, η, ου, "excelling," "surpassing," perf. part. pass. of an obsolete present κάζω, and assigned to the deponent καίνυμαι, "to excel," "to surpass:" perf. κεκασμαι (Doric κέκαδμαι), with a present signification: pluperf. ἐκεκάσμεν (Doric κεκάδμεν), with an imperfect signif. The perf. and pluperf. most usually occur.

LINE 340. Ἀφέστατε, 2 plur. syncopated form of the perfect ind act. for ἀφεστήκατε; from ἀφίστημι, "to stand aloof:" fut. ἀποστήσω. Compare *Glossary* on line 329.

LINE 342. Ἑστάμεν, Epic, &c., for ἐσάναι, and this the syncopated form of the perfect inf. for ἐστηκέναι, from ἵστημι. Observe, moreover, that ἐστάμεν is itself shortened from ἐστάμεναι.

Κανστειρῆς, gen. sing. fem. of κανστειρός, ή, όν, Epic and Ionic for κανστειρός, ά, όν, "glowing," "burning," "raging." It occurs only in the genitive, κανστειρῆς μάχης.—From καίω, "to burn."

Ἀντιβολῆσαι, 1 aor. inf. act. of ἀντιβολέω, "to meet by chance, hit upon," especially in battle; and then generally "to meet with," "to take part in."—From ἀντιβάλλω.

LINE 343. Πρώτω, nom. dual masc. of πρῶτος, η, ου, "the first," &c.

Ἀκουέσθον, 2 dual pres. ind. of the middle deponent ἀκουάζομαι, "to hear," &c. Consult note.—From ἀκούω.

LINE 344. Γέρονσιν, dat. plur. of γέρων, γέροντος, ὁ, "a chief," "an elder," &c. Compare *Glossary* on book i., 26.

Ἐφοπλίζοιμεν, 1 plur. pres. opt. act. of ἐφοπλίζω, "to prepare," "to get ready:" fut. σω.—From ἐπί and ὀπλίζω, "to get ready," and this from ὄπλον, "a tool," "an implement," &c.

LINE 345. Ὀπαλέα, accus. plur. neut. of ὀπαλέος, α, ου, "roasted." —From ὀπάω, "to roast," which is itself akin to ἔψω.

Κρέα, accus. plur. of κρέας, κρέατος, τό, "flesh." Observe that κρέα is contracted from κρέαα, and that this last is by syncope from κρέατα. Compare the Sanscrit *kravya*, and the Latin *caro*, when transposed into *crao*.

Book 4. Line 345-359.

ἔδμεναι, Epic syllabicated form of ἐδέδμεναι, pres. inf. act. of the radical ἔδω, "to eat."—Compare *Glossary* on line 237, s. v. ἔδονται.

LINE 346. Μελιηδέος, Epic and Ionic for μελιηδοῦς, gen. sing. masc. of μελιηδής, ἑς, "honey-sweet."—From μέλι, "honey," and ἡδύς, "sweet."

LINE 347. Ὀρόωτε, Epic lengthened form for ὀρῶτε, 2 plur. pres. opt. act. of ὀράω, "to see," "to behold," "to look on." Compare *Glossary* on book i., 56.

LINE 348. Μαχοίατο, Epic and Ionic for μάχουιντο, 3 plur. pres. opt. of μάχομαι, "to fight." Compare *Glossary* on book i., 8.

LINE 350. Ἐρκος, accus. sing. of ἔρκος, εὖς, τό, "an inclosure," "a barrier." Consult note.—From ἔργω, εἶργω.

LINE 351. Φῆς, 2 sing. pres. ind. act. of φημί, "to say." But φῆς for ἔφης, 2 sing. imperf.

Μεθιέμεν, Epic, Doric, and Æolic for μεθιέναι, pres. inf. act. of μεθίημι, "to relax:" fut. μεθήσω: 1 aor. μεθήκα.—From μετά and ἵημι.

LINE 353. Ὀψεαι, Epic and Ionic for ὄψει, 2 sing. fut. ind. mid. of ὀράω, "I see:" fut. ὄψομαι (always in an active signification): perf. ἑώρακα (which Dawes, *metri gratia*, also wrote ὦρακα, but the more probable Attic, at least comic, form of which is ἐώρακα. *Buttm., Ausf. Gr.*, § 84, *Anm.* 12, *not.*).—For the derivation of ὀράω, consult *Glossary* on book i., 56. The form ὄψομαι comes from a root OPT.

Μεμήλην, 3 sing. 2 perf. subj. act. Consult *Glossary* on book ii., 25.

LINE 354. Μιγέντα, accus. sing. masc. 2 aor. part. pass. of μίσγω, "to mingle." Compare *Glossary* on book ii., 475.

LINE 355. Ἀνεμώλια, accus. plur. neut. of ἀνεμώλιος, ον, "windy," "as idle as the winds."—From ἄνεμος, for -ώλιος is merely an adjective termination.

Βάζεις, 2 sing. pres. ind. act. of βάζω, "to speak," "to utter:" fut. βάξω.—From a root BAA-, with which compare the Sanscrit *wad*, "to speak." (*Pott, Etymol. Forsch.*, i., p. 243, 245.)

LINE 356. Ἐπιμειδήσας, nom. sing. masc. 1 aor. part. act. of ἐπιμειδάω, "to smile upon:" fut. ἥσω.—From ἐπί and μειδάω, "to smile." Compare *Glossary* on book i., 595.

Λάξετο, Epic and Ionic for ἐλάξετο, 3 sing. imperf. ind. of λάζομαι, "to seize," "to take," poetic deponent for λαμβάνω. Compare *Glossary* on book ii., 418.

LINE 359. Νεικέω, Epic and Ionic for νεικέω, "to reproach," "to revile." Compare *Glossary* on book ii., 224.

Περιώσιον, accus. sing. neut. taken adverbially of περιώσιος, ον

Book 4. Line 359-371.

"immense," "vast," and here "beyond measure," "exceedingly."—Probably an Ionic form for περιούσιος, from περίειμι, and equivalent, consequently, to περιών.

LINE 361. Δήνεα, accus. plur., found only in the plural number, "intentions," "counsels," "plans," &c. The singular nominative was assumed by Hesychius to be τὸ δῆνος, by Suidas τὸ δῆνεον.—Akin to δῆω, "to find," &c.

LINE 362. Ἀρεσσόμεθα, Epic and Ionic for ἀρεσόμεθα, 1 plur. fut. ind. mid. of ἀρέσκω, "to make a thing good, make it up," and intransitively "to please, content, gratify:" fut. ἀρέσω: fut. mid. ἀρέσομαι: 1 aor. ἤρεσα: 1 aor. mid. ἠοεσάμην.—From the radical ἄρω, "to fit," &c.

LINE 363. Εἴρηται, 3 sing. perf. pass. assigned to the rare form εἴρω, "to speak:" fut. (Attic) ἐρῶ (Ionic and Epic ἐρέω): perf. εἴρηκα: perf. pass. εἴρημαι. Compare Glossary on book i., 76, s. v. ἐρέω.

Μεταμώνια, accus. plur. neut. of μεταμώνιος, ον; strictly, "with the wind," "according to" or "borne by the wind;" but only used by the poets, and always metaphorically, "vain," "idle," &c., like μάταιος.—In all likelihood, from μετά and ἄνεμος. In the older poets, μεταμώνιος, the reading of the best MSS., is to be preferred to μεταμώλιος, though this, too, is supported by the Homeric synonym ἀνεμώλιος, and the frequent Attic interchange of ν and λ.

LINE 365. Ὑπέρθυμον, accus. sing. masc. of ὑπέρθυμος, ον, "high-spirited," "daring."—From ὑπέρ and θυμός.

Διομήδεα, accus. sing. of Διομήδης, εος, ὁ, "Diomedes," son of Tydeus, and called otherwise Tydides.—From Διός, gen. of Ζεύς, and μῆδος, "counsel," "advice;" hence equivalent in meaning to "Jove-counseled."

LINE 366. Κολλητοῖσιν, Epic and Ionic for κολλητοῖς, dat. plur. neut. of κολλητός, ἦ, ὄν, "compact," "well-fastened." Primitive meaning, "glued together," from κολλάω, "to glue, cement, fasten together," and this from κόλλα, "glue," "cement."

LINE 367. Καπανήιος, nom. sing. masc. of Καπανήιος, η, ον, "Capaneian," "of or belonging to Capaneus."—From Καπᾶνεύς, ῥος, ὁ, "Capaneus."

LINE 371. Πτώσσεις, 2 sing. pres. ind. act. of πτώσσω, "to cower," "to crouch:" fut. ξω.—Akin to πτήσσω.

Ὅπιπτεύεις, 2 sing. pres. ind. act. of ὀπιπτεύω, "to look around after," usually with the collateral notion of curiosity, "to gaze, gape, or stare at or about upon any thing:" fut. σω. A later form is ὀπιπεύω.—From the same root as ὄψομαι, the future middle of ὁράω

Book 4. Line 371-381.

Γεφύρας, accus. plur. of γέφυρα, ας, ἡ, "a dam," "a mound of earth," especially to keep out water; and hence Pindar (*Nem.*, vi., 67) calls the Isthmus of Corinth πόντου γέφυραν. In the *Iliad*, usually the lane between two lines of battle, which served to keep them apart, as it were a dam; and hence the battle-field, the place of fight. In post-Homeric writers, "a bridge."

Πτωσκαζέμεν, Epic, Doric, and Æolic for πτωσκάζειν, LINE 372. pres. inf. act. of πτωσκάζω, "to cower," "to crouch;" a poetic form (with somewhat of a frequentative meaning) for πτώσσω.

Δηῖοισι, Epic and Ionic for δηῖοις, dat. plur. masc. of LINE 373. δῆϊος, η, ον, Epic and Ionic for δάϊος, α, ον, "hostile," and substantively, "a foe."

Ἴδοντο, Epic and Ionic for εἶδοντο, the augment having LINE 374. been dropped, 3 plur. 2 aor. ind. mid. of εἶδω, "to see." Compare *Glossary* on book i., 203.

Πονεύμενον, Epic, Ionic, &c., for πονούμενον, accus. sing. masc. pres. part. of the middle deponent πονέομαι, "to toil," "to labor." In early Greek this deponent alone appears; in later Greek, the form πονέω takes its place.

Ἦντησα, 1 sing. 1 aor. ind. act. of ἀντέω, Epic and Ionic LINE 375. for ἀντάω, "to meet:" fut. ἦσω: 1 aor. ἦντησα.—From ἄντα, "over against," "face to face," with which compare ἀντί.

Μυκῆνας, accus. plur. of Μυκῆναι, ων, αἱ, "Mycenæ." LINE 376. Compare *Glossary* on line 52, s. v. Μυκῆνη.

Πολυννείκει, Epic and Ionic for Πολυννείκει, dat. sing. of LINE 377. Πολυννείκης, εος, contr. ους, ὁ, "Polynīces," son of Œdipus, and brother of Eteocles.—From πολύς and νεῖκος, "strife," "contention."

Θήβης, gen. sing. of Θήβη, ης, ἡ, "Thebes," the chief city LINE 378. of Bœotia. Homer uses both this form and also the plural one, Θῆβαι, ων, αἱ.

Λίσσοντο, Epic and Ionic for ἐλίσσοντο, 3 plur. imperf. ind. LINE 379. of the middle deponent λίσσομαι, "to beseech," "to entreat." Compare *Glossary* on book i., 15.

Δόμεν, shortened from δόμεναι, which occurs in the succeeding line, and Epic, Doric, and Æolic for δοῦναι, 2 aor. inf. act. of δίδωμι, "to give."

Ἐπήνεον, Epic and Ionic for ἐπήνονν, 3 plur. imperf. ind. LINE 380. act. of ἐπαινέω, "to assent:" fut. ἐσω.

LINE 381. Παραΐσια, accus. plur. neut. of παραΐσιος, ον, "inauspicious."

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cious," "unfavorable."—From παρά, as denoting something amiss or wrong, and αἰσιος, "auspicious."

LINE 383. Βαθύσχοινον, accus. sing. masc. of βαθύσχοινος, ον, "deep-grown with rushes."—From βαθύς, "deep," and σχοῖνος, "a rush."

Λεχεποίην, accus. sing. from λεχεποίης, ον, ὁ, "of grassy banks." Observe that λεχεποίην is, in fact, a substantive, but is here employed as an attributive adjective. (Compare Kühner, § 439, 1, p. 93, Jelf.)—From λέχος, "a bed, couch, bank," &c., and ποία, "grass."

LINE 384. Ἀγγελίην, Epic and Ionic for ἀγγελίαν, accus. sing. of ἀγγελίη, ης, ἡ, Epic and Ionic for ἀγγελία, ας, ἡ, "an embassy." (Consult note.)—From ἄγγελος, "a messenger," "an ambassador."

Τυδῆ, Epic contracted form for Τυδέα, accus. sing. of Τυδεύς, έος, ὁ, "Tydeus." This form occurs also in Attic. (Kühner, § 96, 2, Obs. 2, p. 83, Jelf.)

Στείλαν, Epic and Ionic for ἔστειλαν, 3 plur. 1 aor. ind. act. of στέλλω, "to send," &c. Consult Glossary on book i., 433.

LINE 385. Κιχήσατο, Epic and Ionic for ἐκιχήσατο, 3 sing. 1 aor. ind. mid. of κιχάνω, "to find," &c.: fut. κιχήσω. Compare Glossary on book ii., 188, s. v. κιχείη.

Καδμείωνας, accus. plur. of Καδμείων, ωνος, ὁ, "a descendant of Cadmus," "a Theban." In the plural, Καδμείωνες.—From Κάδμος, "Cadmus."

LINE 386. Δαινυμένους, accus. plur. masc. pres. part. mid. of δαίνυμι, "to feast." Compare Glossary on book i., 468.

Ἑτεοκλείης, Epic and Ionic for Ἑτεοκλείας, gen. sing. fem. of Ἑτεοκλήιος, η, ον, Epic and Ionic for Ἑτεοκλεῖος, α, ον, "Eteocleān," "of or belonging to Eteocles."—From Ἑτεοκλῆς, έους, Ep. and Ion. ἦος, ὁ, "Eteocles."

LINE 387. Ξείνος, Epic and Ionic for ξένος, ον, ὁ, "a stranger," "a guest," &c. Pott refers the word to the preposition ἐκ, Latin ex; compare the English strange, from extran-eus. (Etymol. Forsch., ii., p. 166, 247.)

Ἴππηλάτα, nom. sing. of ἱππηλάτα, ας, ὁ, Epic for ἱππηλάτης, ον, ὁ, "a driver of steeds," "one who fights from a chariot." An epithet of honor, like the English knight, and German Ritter.—From ἵππος and ἐλαύνω.

LINE 388. Τάρβει, Epic and Ionic for ἐτάρβει, 3 sing. imperf. ind. act. of ταρβέω, "to be alarmed," "to be troubled:" fut. ἦσω.—From τάρβος, "alarm," "terror."

Book 4. Line 388-400.

Πολέειν, Epic and Ionic for πολλοῖς, dat. plur. masc. of πολύς.

Καδμείοισιν, Epic and Ionic for Καδμείοις, dat. plur. masc. of Καδμείος, α, ον, "a Cadmean," "a Theban."—From Κάδμος, "Cadmus."

LINE 389. Ἀεθλεύειν, Epic and Ionic for ἀθλεύειν, pres. inf. act. of ἀθλεύω (Epic and Ionic ἀεθλεύω), "to contend for a prize," "to engage in matches."—From ἀθλος, "a contest."

Ἐνίκα, 3 sing. imperf. ind. act. of νικάω, "to conquer," "to overcome : " fut. ἦσω.—From νίκη, "victory."

LINE 390. Ῥηϊδίως, adv., "with ease," "easily," Epic and Ionic for ῥαδίως.—From ῥηϊδιος, Epic and Ionic for ῥάδιος.

Ἐπὶ ῥόθος, nom. sing. fem. of ἐπὶ ῥόθος, ον, "hastening to the rescue," "aiding." Used here as a substantive, "an auxiliary," "a helper."

LINE 391. Κέντροες, nom. plur. of κέντρω, ορος, ό, "a goader," "driver," "impeller."—From κέντρον, "a goad." Consult note.

LINE 392. Εἰσαν, 3 plur. 1 aor. ind. act., usually referred to a present, ἔζω, "to cause to sit," "to place," "to plant," &c., but which does not occur. The tenses that are wanting are supplied from ἰδρύω. Consult Glossary on book i., 311.

LINE 394. Μαίων, nom. sing. of Μαίων, ονος, ό, "Mæon," son of Hæmon.

LINE 395. Πολυφόντης, nom. sing. of Πολυφόντης, ον, ό, "Polyphontes," son of Antiphonus.—From πολύς and φόνος, and equivalent in meaning, therefore, to "many-slaying."

LINE 397. Ἐπεφνε, 3 sing. 2 aor. ind. act. of the obsolete radical φένω, "to slay : " 2 aor. ἔπεφνον (shortened from the reduplicated form ἐπέφενον). No doubt akin to σφάζω.

Ἴει, 3 sing. imperf. ind. act. Consult Glossary on book iii., 221

LINE 398. Προέηκε, Epic and Ionic for πρόηκε, 3 sing. 1 aor. ind. act. of προΐημι, "to send forth : " fut. προήσω : 1 aor. πρόηκα, Epic and Ionic προέηκα.—From πρό and ἵημι.

Τεράεσσι, Epic and Ionic for τέρασι, dat. plur. of τέρας, ατος, τό, "a sign," "a portent." Compare Glossary on book ii., 324.

Πιθήσας, nom. sing. masc. 1 aor. part. act. of a form πιθέω, collateral to πείθω, but which does not actually occur ; "to obey."—From this same πιθέω, we have, in Homer, a future πιθήσω. In the aorist, however, he only employs the participle.

LINE 400. Ἐὖ, Epic and Ionic for οὖ, pronoun of the third person, in a reflexive sense. Another Epic and Ionic form is ἔω, which occurs in book ii., 239.

Book 4. Line 400-409.

Χέρηα, accus. sing. of χέρης, ἡς. Consult Glossary on book i. 80.

LINE 402. Αἰδεσθείς, nom. sing. masc. 1 aor. part. pass. of αἰδέομαι, "to respect," "to pay respect to." Compare Glossary on book i., 23.

Ἐνιπήν, accus. sing. of ἐνιπή, ἥς, ἥ, "a speaking to, speech, address," always, in Homer, with the accompanying idea of reproof. Hence "a reprimand."—From ἐνίπτω, "to speak to."

Αἰδοίοιο, Epic and Ionic for αἰδοίου, gen. sing. masc. of αἰδοῖος, οἴα, οῖον, "august," "regarded with reverence."—From αἶδομαι, Epic for αἰδέομαι.

LINE 403. Ἀμείψατο, Epic and Ionic for ἡμείψατο, the augment being dropped; 1 aor. ind. mid. of ἀμείβω, "to change;" in the middle, "to answer." Compare Glossary on book i., 84, s. v. ἀπαμειβόμενος.

LINE 404. Ψεύδεο, Epic and Ionic for ψεύδου, 2 sing. pres. imper. of the middle deponent ψεύδομαι, "to lie:" fut. ψεύσομαι: 1 aor. ἐψενσάμην. This deponent is of earlier, and more common use in Homer, as in later Greek, than ψεύδω.

Ἐπιστάμενος, nom. sing. masc. pres. part. of ἐπίσταμαι, "to know:" fut. ἐπιστήσομαι. Since the Attics use ἐφίστημι τὸν νοῦν like ἐπίσταμαι, "to attend," and "observe," &c, some, as Passow, incline to consider ἐπίσταμαι as an old middle form of ἐφίστημι. Buttmann, however, assumes a distinct root.

Σάφα, poetic adverb, formed from σαφής, "clearly," "accurately."

LINE 406. Ἔδος, accus. sing. of ἐδος, εὖς, τό, "a seat, abode, dwelling-place."—From ἔζομαι, "to sit."

Ἐπταπύλοιο, Epic and Ionic for ἐπταπύλου, gen. sing. fem. of ἐπτάπυλος, ον, "seven-gated."—From ἐπτά and πύλη, "a gate."

LINE 407. Ἀγαγόντε, nom. dual, 2 aor. part. act. of ἄγω, "to lead." Consult note.

Ἀρειον, accus. sing. neut. of Ἀρειος, α, ον, and ος, ον, "of Mars." (Consult note.)—From Ἄρης, "Mars."

LINE 408. Ἀρωγῇ, dat. sing. of ἀρωγή, ἥς, ἥ, "protection," "aid," "succor."—From ἀρήγω, "to aid."

LINE 409. Σφετέρησιν, Epic and Ionic for σφετέραις, dat. plur. fem. of σφέτερος, α, ον, possessive adjective of the 3 pers. plur. from the personal pronoun σφεῖς, "their own," "their proper." The Latin *vester* is to σφέτερος as *vespa* is to σφήξ.

Ἀτασθαλίησιν, Epic and Ionic for ἀτασθαλίαις, dat. plur. of ἀτασθαλία, ας, ἥ, "blind folly," "mad violence," "presumptuous sin," "ar-

Book 4. Line 410-422.

rogance."—From ἀτάσθαλος, "*blindly foolish*," &c., and this from ἀτάω, "*to harm*."

LINE 410. Ἐνθεο, Epic and Ionic for ἐνθου, 2 sing. 2 aor. imper. mid. of ἐντίθημι, "*to place in*," "*to rank*:" fut. ἐνθήσω, &c. Oldest form ἐνθεσο.

LINE 412. Τέττα, a species of address from a younger to an elder person; "*my friend*." Consult note, and compare τάτα, ἄττα, ἄππα, ἀπφά, πάππα.

Σιωπῇ, dat. sing. of σιωπή, ῆς, ἡ, "*silence*." Observe that Homer frequently employs this term, but always in the dative, "*in silence*," or "*silently*," and mostly in the pleonastic phrase, ἀκὴν ἐγένοντο σιωπῇ.

LINE 413. Νεμεσῶ, pres. ind. act. of νεμεσάω, ῶ, "*to feel angry*," "*to be angry with*:" fut. ἤσω. In the middle, νεμεσσάομαι, fut. ἤσομαι, "*to be displeased with one's self*," "*to take shame to one's self*," &c.—From νέμεσις. Compare Glossary on book ii., 223, s. v. νεμέσσηθεν.

LINE 416. Δηώσωσιν, 3 plur. 1 aor. subj. act. of δηόω (contracted from δηϊόω), "*to destroy*," "*to slay*;" literally, "*to treat as an enemy*:" fut. δηώσω.—From δῆϊος, "*an enemy*."

LINE 417. Δηωθέντων, gen. plur. masc. 1 aor. part. pass. of δηόω. Compare line 416.

LINE 418. Μεδῶμεθα, 1 plur. pres. subj. of the middle deponent μέδομαι, "*to be thinking of*," "*to devise*," "*to plan*," &c. Compare Glossary on book iv., 20.

LINE 420. Ἐβραχε, 3 sing. 2 aor. ind. act. of the radical verb βράχω, "*to rattle*," "*to clash*," "*to ring*." Mostly said of arms and armor; also of the roaring of a torrent (*Il.*, xxi., 9); the groaning of the battle-field (*Il.*, xxi., 387); the creaking of a heavy wagon (*Il.*, v., 838); the shriek of a wounded horse (*Il.*, xvi., 468). Always found in 3 sing. aor. as above. Less correctly taken by some as the perfect of βράζω, for βέβραχε.—Akin to βράζω, ῥάσσω, and an instance of onomatopœia.

LINE 421. Ὀρνυμένου, gen. sing. masc. pres. part. mid. of ὀρνυμι, "*to rouse*:" fut. ὀρσω: 1 aor. ὤρσα. In the middle. ὀρνυμαι, "*to rouse one's self*," "*to move rapidly along*." Compare Glossary on book iii., 13, s. v. ὠρνυτο.

Ταλασίφρονα, accus. sing. masc. of ταλασίφρων, ονος, "*patient in mind*," "*firm of heart*," "*stout-hearted*."—From τλάω, "*to endure*," and φρήν.

LINE 422. Πολυηχεῖ, Epic and Ionic for πολυηγεῖ, dat. sing. masc.

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σι πολυηχής, ές, "loud resounding."—From πολύς and ήχος, "a sound," &c.

LINE 423. ὀρνυται, 3 sing. pres. ind. pass. of ὀρνυμι, "to raise," "to rouse," &c. Compare line 421, s. v. ὀρνυμένου.

Ἐπασσύτερον, nom. sing. neut. of ἐπασσύτερος, α, ον, "in close succession." Compare Glossary on book i., 383.

LINE 424. Κορύσσεται, 3 sing. pres. ind. pass. of κορύσσω, "to raise to a head." Compare Glossary on book ii., 273, s. v. κορύσσω.

LINE 425. Χέρσω, dat. sing. of χέρσος, ου, ή, and also ό (Attic χέρρος), "the shore." Properly "dry land," "land," as opposed to water; but usually as opposed to the sea. In Homer always a substantive, though the gender can not be determined, and mostly so in the Attic poets. In post-Homeric writers it is used also as an adjective.—Akin to χήρος, ξερός, ξηρός, &c.

Ῥηγνύμενον, nom. sing. neut. pres. part. pass. of ῥήγνυμι, "to break." Compare Glossary on book iii., 375.

Ἄκρας, accus. plur. of ἄκρα, ας (Epic and Ionic ἄκρη, ης), ή, "the end," "the point," especially the highest point, "the top of a hill," and also "a peak," "a headland," "a projecting point of land," &c. Strictly, the feminine of ἄκρος.

LINE 426. Κυρτόν, nom. sing. neut. of κυρτός, ή, όν, "curved," "arched," "swollen," "bent," &c.—Akin to the Latin *curvus*, the English *curb*, &c.

Κορυφούται, 3 sing. pres. ind. mid. of κορυφώω, "to bring to a head," "to make peaked:" fut. ὤσω. In the middle, "to bring itself to a head," "to rise."—From κορυφή, "the head, top, or highest point," and this from κόρυς, "the head," &c.

Ἀποπτύει, 3 sing. pres. ind. act. of ἀποπτύω, "to spit forth, or from:" fut. ῥύσω.—From ἀπό and πτύω, "to spit."

Ἀχνην, accus. sing. of ἄχνη, ης, Epic and Ionic for ἄχνα, ης, ή, "any thing shaved, or taken off, or that comes off the surface of a thing;" and hence, said of liquids, "foam," "spray," "froth," "chaff," &c.—Akin to χνόος, λάχνη, and the Latin *lanugo*.

LINE 428. Νωλεμέως, adv., "unceasingly," "without pause."—From νωλεμές, also an adverb, "unceasingly." Homer, who always joins νωλεμές αἰεί, except in *Il.* xiv., 58, has no trace of an adjective νωλεμής.—Usually derived from νω-, for νη-, and λείπω.

LINE 431. Σημάντορας, accus. plur. of σημάντωρ, ορος, ό, "a leader," "a commander." Properly, "one who gives a sign, signal, or command."—From σημαίνω, "to give a sign," &c.

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LINE 432. Ἐλαμπε, 3 sing. imperf. ind. act. of λάμπω, "to shine" fut. λάμψω : perf. λέλαμπα.

Εἰμένοι, nom. plur. masc. perf. part. pass. of ἔννυμι, "to array," "to clothe," &c. : fut. ἔσω : 1 aor. ἔσα : Epic and Ionic fut. and aor. ἔσσω and ἔσσα : perf. pass. (with augment εἰ) εἶμαι.—Lengthened from a root ἘΩ.

LINE 433. Ὀῖες, nom. plur. of ὄϊς, "a sheep." Consult Glossary on book iii., 198.

Πολυπάμονος, gen. sing. of πολυπάμων, ον, gen. ονος, "of great possessions," "exceedingly wealthy."—From πολύς and πᾶμα, "possession," "property."

Αὐλῇ, dat. sing. of αὐλή, ῆς, ἡ, "a court-yard," &c. Consult note
LINE 434. Ἀμελγόμεναι, nom. plur. fem. pres. part. pass. of ἀμέλγω, "to milk:" fut. ἀμέλξω.—From the same root as *lac*, according to Donaldson (*New Cratylus*, p. 284). Compare the Latin *mulgeo*, and the English *milk*, as also the German *milch*.

Γάλα, accus. sing. of γάλα, γάλακτος, τό, "milk." The same as *lac*, as appears from the genitive, and from the form γλάβος. Compare remarks on ἀμέλγω, preceding.

LINE 435. Ἀζηχές, adv., "incessantly," properly the neuter of the adjective ἀζηχής, ἐς, "incessant."—Derivation uncertain according to some, from ἡχέω, "to sound," with an intensive prefix, α-, ζα-.

Μεμακνῖαι, nom. plur. fem. perf. part. of the middle deponent μηκάομαι, "to bleat:" perf. with present signification, μέμηκα : part. μεμηκώς : shortened feminine μεμᾶκνῖα.—Formed from the sound of sheep and goats, as μυκάομαι from that of oxen.

LINE 436. Ἀλαλητός, nom. sing. of ἀλαλητός, οὔ, ὁ, "a shouting," "a war-cry."—From ἀλαλά, "a war-cry."

Ὀρώρει, and, with superinduced augment, ὠρώρει, 3 sing. 2 pluperf. of ὀρνυμι, "to raise," "to excite:" fut. ὀρσω : 1 aor. ὠρσα : in the middle, ὀρνυμαι, "to raise one's self," "to arise:" 2 perf. ὀρωρα, "I am risen up:" pluperf. ὀρώρειν, "I arose." (*Buttmann, Irreg. Verbs*, p. 193, ed. *Fishlake*.) Compare, also, Glossary on book ii., 146.

LINE 437. Θρόος, nom. sing. of θρόος, ον, ὁ (Attic θροῦς, gen. θροῦ), "a cry," "a noise," as of many voices. This is the only instance where it occurs in Homer, and it refers here to the cries of a number of people.—From θρέω, "to cry aloud," whence the middle deponent θρέομαι.

Ἴα, Epic and Ionic for μία, from ἰος, ἱα, Epic and Ionic for εἷς, ἡ, "one." Of the neuter, however, only the dative ἱῷ, for ἐνὶ occurs, *Il.*, vi., 422.

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Γῆρυς, nom. sing. of γῆρυς, υος, ὁ, "a voice."

LINE 438. Ἐμέμικτο, 3 sing. pluperf. ind. pass. of μίγγω, Homeric form of μίγνυμι, "to mix." Compare *Glossary* on book iii., 209.

Πολύκλητοι, nom. plur. masc. of πολύκλητος, ον, "called from many a land."—From πολὺς and καλέω.

LINE 440. Δεῖμος, nom. sing. of Δεῖμος, ον, ὁ, "Terror." In the *Iliad* always personified as accompanying *Phobos*, *Eris*, &c., and so, for distinction's sake, written as a properispome, or with the circumflex on the penult. On the other hand, δειμός, οὔ, ὁ, "fear," "terror," is oxytone in the nominative.—From δέος, "fear."

Ἄμοτον, adv., "insatiably," "incessantly;" properly the neuter of ἄμοτος, ον, "insatiate," "incessant." In Homer always joined with verbs expressing passion, desire, &c., especially with μεμάασι, μεμαώς, μεμανῖα. The derivation from μότον, "shredded linen," "lint," is very unlikely. According to Rost, it comes from the same root as μέμαα, with α intensive or euphonic.

Μεμανῖα, nom. sing. of μεμαώς. Consult *Glossary* on book i., 590.

LINE 441. Ἀνδροφόνιοι, Epic and Ionic for ἀνδροφόνου, gen. sing. masc. of ἀνδροφονος, ον, "man-slaying."—From ἀνὴρ and φονεύω.

Κασιγνήτη, nom. sing. of κασιγνήτη, ης, ἡ, "a sister." The feminine of κασίγνητος. Compare *Glossary* on book iii., 333.

Ἐτάρη, nom. sing. of ἐτάρη, ης, ἡ, Epic and Ionic form for ἐταῖρα, ας, ἡ, "a female companion, friend, helper," &c. Feminine of ἑταρος, Epic and Ionic for ἑταιρος. Compare *Glossary* on book i., 179.

LINE 443. Ἐστήριξε, 3 sing. 1 aor. ind. act. of στηρίζω, fut. στηρίσω. Epic and Doric στηρίξω (*Kühner*, § 224, 2, p. 205, *Jelf*) 1 aor. ἐστήρισα, Epic and Doric ἐστήριξα.—From a root ΣΤΑ—whence, also, ἵστημι, &c.

Κάρη, accus. sing. Consult *Glossary* on book ii., 259.

LINE 445. Ὀφέλλουσα, nom. sing. fem. pres. part. act. of ὀφέλλω "to increase." Compare *Glossary* on book i., 510.

Στόνον, accus. sing. of στόνος, ον, ὁ, "a groaning."—From στένω, "to groan."

LINE 446. Συνιόντες, Epic and Attic (*metri gratia*) for συνιόντες, nom. plur. masc. pres. part. act. of ξύνειμι, "to go" or "come together," and hence "to meet."—From ξύν (for σύν) and εἰμι, "to go."

LINE 447. Ῥινούς, accus. plur. of ρινός, οὔ, ὁ, "an ox-hide shield." The term properly means, "the skin on the body of a liv-

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ing person ;" rarely of a dead one. Then, "*the hide of a beast*," especially of *an ox*, and, finally, a shield covered with one.

Μένεα, accus. plur. of μένος, εος, τό, "*might*," "*force*," &c. Consult *Glossary* on book i., 103.

LINE 448. Χαλκεοθωρήκων, gen. plur. masc. of χαλκεοθώρηξ, ηκος, ό, ή, "*clad in brazen corselets*," Epic and Ionic for χαλκεοθώραξ, ακος, ό, ή. —From χάλκεος, "*brazen*," and θώρηξ, "*a corselet*," Epic and Ionic for θώραξ.

Ὀμφαλόεσσαι, nom. plur. fem. of ὀμφαλόεις, όεσσα, όεν, "*bossed*," "*having a boss*."—From ὀμφαλός, "*a boss*."

LINE 449. Ἐπληντο, 3 plur. 2 aor. ind. pass. (Epic formation) of πελάζω, "*to bring near*," "*to cause to approach*:" fut. σω. 1 aor. pass. (in Attic poetry) ἐπλάθην: 2 aor. pass. (among the Epic writers) ἐπλήμην, regarded by Buttmann as a syncopated form from ἔπειπην, and so, likewise, the perf. pass. πέπλημαι, from πεπέλαμαι. (*Irrreg. Verbs*, p. 202, ed. Fishlake. — Compare Kühner, § 301, 2, p. 285, ed. Jelf.) Some, less correctly, make ἐπλήμην an Epic abbreviated form of the pluperfect passive ἔπεπλήμην. (Carmichael, *Greek Verbs*, p. 230.)

Ὀρρυμαγδός, nom. sing. of ὀρρυμαγδός, οὔ, ό, "*a din*," "*a loud noise*," as of a throng of men fighting, working, or running about. The word seems not to have been used of loud *voices*, shouting, &c., but only of confused, inarticulate sounds, and hence we find it applied even to horses and dogs; as, *Il.*, x., 185; xvii., 741. So, again, it is employed to indicate the *sound* of wood-cutters (*Il.*, xvi., 633); the *rattling* made by throwing a bundle of wood on the ground (*Od.*, ix., 235); the *roar* of a mountain-torrent (*Il.*, xxi., 256), &c.—From ὀρύγω, same as ὠρύω, "*to howl, bellow, roar*."

LINE 450. Οἰμωγή, nom. sing. of οἰμωγή, ης, ή, "*a wailing*," &c.—From οἰμώζω, "*to wail*."

Εὐχολή, nom. sing. of εὐχολή, ης, ή, "*exultation*," "*boasting*." Primitive meaning, "*a vow*." Compare *Glossary* on book i., 65.

Πέλεν, Epic and Ionic for ἔπελεν, 3 sing. imperf. ind. act. of πέλω, "*to be*." Compare *Glossary* on book iii., 3.

LINE 451. Ὀλλύντων, gen. plur. of ὀλλύς, pres. part. act. of ὀλλυμι, "*to destroy*:" fut. ὀλέσω: in the middle, ὀλλυμαι, "*to perish*." Pres. part. pass. ὀλλύμενος.

LINE 452. Χείμαρροι, nom. plur. masc. of χείμαρρος, ον, Epic for χειμάρροος, ον, which again is contracted by the Attics into χειμάρρονος, ον, "*water-flowing*."—From χεῖμα, "*winter*," and δέω, "*to flow*."

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Γεσφι, Epic for ὄρέων, gen. plur. of ὄρος, εος, τό, "a mountain" Consult remarks on page 426, Excursus iv.

LINE 453. Μισγάγκειαν, accus. sing. of μισγάγκεια, ας, ἡ, "a place where several mountain-glens run together and mix their waters," "a meeting of glens," "a common basin."—From μίσγω, "to mix," and ἄγκος, εος, "a mountain-glen."

Συμβάλλετον, with shortened mood-vowel (Thiersch, § 322, 6) for συμβάλλητον, 3 plur. pres. subj. act. of συμβάλλω, "to cast together"

LINE 454. Κρουνῶν, gen. plur. of κρουνός, οὔ, ὁ, "a spring," "a well-head," whence the πηγαί issue. Probably akin to κρήνη, "a well," "a spring."

Χαράδρης, gen. sing. of χαράδρη, ης, ἡ, Epic and Ionic for χαράδρα, ας, ἡ, "a ravine." (Consult note.)—From χαράσσω, "to cut by furrows," &c., the reference being to a deep gully, rift, or ravine, cut by some impetuous mountain-stream.

LINE 455. Τηλόσε, adv., "far away." Literally, "to a distance." From τηλοῦ, "afar."

Δοῦπον, accus. sing. of δοῦπος, ου, ὁ, "the roar." Properly, "any dead, heavy sound," especially of bodies falling or knocking against each other. Homer frequently has δοῦπος ἀκόντων, "the hurtling of spears;" also of the measured tread of infantry (Od., xvi., 10); the hum of a multitude (Od., x., 556); the roar of the sea (Od., v., 401), and, in the present instance, the roar of a mountain-torrent. It is often applied, moreover, to the din of war.

Οὔρεσιν, Epic and Ionic for ὄρεσιν, dat. plur. of ὄρος, εος, τό, Epic and Ionic οὔρος, εος, τό, "a mountain."

LINE 456. Ἰαχή, nom. sing. of ἰαχή, ῆς, ἡ, "a shouting," "a cry," "the shout of both the victor and the vanquished."—From ἰάχω, "to shout," &c.

LINE 457. Κορυστήν, accus. sing. of κορυστής, οὔ, ὁ, "a helmed man," hence "an armed warrior." Also, taken as an adjective in connection with ἀνὴρ, "helmeted."—From κορύσσω, "to helm," &c., and this from κόρυς, "a helmet."

LINE 458. Θαλυσιάδην, accus. sing. of the patronymic Θαλυσιάδης, ου, ὁ, "son of Thalysius."—From Θαλύσιος, "Thalysius."

LINE 460. Μετώπῳ, dat. sing. of μέτωπον, ου, τό, "the forehead." Strictly, "the space between the eyes."—From μετά and ὤψ.

Πήξε, Epic and Ionic for ἐπηξε, 3 sing. 1 aor. ind. act. of πήγνυμι, "to fix:" fut. πήξω: 1 aor. ἐπηξα.

Πέρησε, Epic and Ionic for ἐπέρασε, 3 sing. 1 aor. ind. act. of περάω, "to go through," "to penetrate:" fut. περάσω, Epic and Ionic

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περησω : 1 aor. ἐπέρασα, Epic and Ionic ἐπέρησα, and, without the augment, πέρησα.

LINE 461. Σκότος, nom. sing. of σκότος, ου, ό, “darkness.” Of frequent occurrence in the Iliad, but there always of the darkness of death.—Akin to σκοά, a collateral form from σκιά, “a shadow.”

Κάλυψεν, Epic and Ionic for ἐκάλυψεν, 3 sing. 1 aor. ind. act. of καλύπτω, “to envelop.” Compare Glossary on book i., 460.

LINE 462. ἤριπε, 3 sing. 2 aor. ind. act. of ἐρείπω, “to throw or dash down,” “to tear down :” fut. ἐρείψω : but in the 2 aor. ἤριπον, intransitive, like the passive, “to fall,” “to fall down.” And so, likewise, in the 2 perf. ἐρήριπα.—Akin to ρίπτω.

LINE 464. Χαλκωδοντιάδης, nom. sing. of the patronymic Χαλκωδοντιάδης, ου, ό, “son of Chalcōdon.”—From Χαλκώδων, ουτος, ό, “Chalcodon.”

Ἀβάντων, gen. plur. of Ἀβαντες, ων, οι, “the Abantes,” a people of Eubœa.

LINE 465. Λελημένος, nom. sing. masc. perf. part. from λελῆμαι, an old Epic perf., “to strive eagerly,” &c. Homer uses only the participle, and that only in the Iliad, like an adjective.—Probably λελῆμαι is for λελίλῃμαι, and hence λελημένος for λελιλημένος, from λιλαίωμαι.

LINE 466. Συλήσειε, 3 sing. Æol. 1 aor. opt. act. of συλάω, “to strip off,” &c. : fut. ἦσω.

Ὀρμή, nom. sing. of ὀρμή, ῆς, ἡ, “any violent pressure inward,” “the first stir or move toward a thing,” “the first start in an undertaking,” “an undertaking,” “an attempt,” &c.—From the radical ὄρω, “to arouse,” “to stir up.”

LINE 467. Ἐρύοντα, accus. sing. masc. pres. part. act. of ἐρύω, “to drag away,” &c. : fut. ἐρύσω : 1 aor. εἶρυσα.

LINE 468. Πλευρά, accus. plur. of πλευρόν, ου, τό, “a rib,” but hardly found save in the plural, “the ribs,” “the side.”—An older and poetic form of πλευρά, ᾤς, ἡ.

Κύψαντι, dat. sing. masc. 1 aor. part. act. of κύπτω, “to stoop :” fut. κύψω : 1 aor. ἐκυψα.—Lengthened form from a root ΚΥΦ-, and akin to cubo, cumbo, incumbo.

Ἐξεφάνθη, Epic lengthened form for ἐξεφάνθη, 3 sing. 1 aor. ind. pass. of ἐκφαίνω, “to expose to view,” “to show forth :” fut. ἐκφανῶ : perf. pass. ἐκπέφασμαι : 1 aor. pass. ἐξεφάνθην.

LINE 469. Οὔτησε, 3 sing. 1 aor. ind. act. of οὔτιάω, “to wound :” fut. οὔτήσω : 1 aor. οὔτησα. Homer has besides this a pres

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ent οὐτάζω, with its aorist οὐτᾶσα, and perf. pass. οὔτασμαι: also the imperf. οὔτασκε, and 1 aor. οὐτήσασκε.

Ξυστῶ, dat. sing. of ξυστόν, οὐ, τό, properly, "the taper, polished shaft of a spear;" hence simply, like δόρυ, "a spear," "dart," "javelin," &c.—From ξύω, "to scrape," "to polish."

LINE 470. Λίπε, Epic and Ionic for ἔλιπε, 3 sing. 2 aor. ind. act. of λείπω, "to leave:" fut. λείψω: 1 aor. ἔλειψα (only occurs in later authors): 2 aor. ἔλιπον.—From the 2 aor. inf. λιπεῖν comes a post-Homeric collateral form λιμπάνω.

LINE 471. Λύκοι, nom. plur. of λύκος, ου, ό, "a wolf," the largest wild beast in Greece, and the emblem of greediness and cruelty. Compare the Latin *lupus*, the Greek ἀλώπ-ηξ, the English *wolf*, Latin *vulpes*. The Sanscrit is *varkas* (compare Sabine *hirpus*), and in Slavonic the *k* is retained, e. g., Russian *wolk*. (Winning, *Comparative Etymology*, p. 60.)

LINE 472. Ἐδνοπάλιζεν, 3 sing. imperf. ind. act. of δνοπαλίζω, "to swing or sling about," "to hurl back" (consult note): fut. ξω.—Akin to δονέω, as a sort of frequentative.

LINE 474. Ἥϊθεον, accus. sing. of ἡϊθεος, ου, ό (Attic contracted form ἦθεος), "the youth," come to manhood, but not yet married, "a bachelor," answering to the feminine παρθένος.—Probably another form of αἰζήος, and so from ζάω, ζέω.

LINE 475. Κατιούσα, nom. sing. fem. pres. part. act. of κάτειμι, "to descend," "to come down."

Ὅχθησιν, Epic and Ionic for ὄχθαις, dat. plur. of ὄχθη, ης, ή, "a bank." Consult *Glossary* on book iii., 187.

Σιμόεντος, gen. sing. of Σιμόεις, όεντος, ό, "the Simois," a small river of Troas, rising in Mount Ida, and falling into the Scamander, or Xanthus.

LINE 476. Τοκεῦσιν, dat. plur. of τοκεύς, έως, ό, "one who begets," "a father," but in the plural τοκεῖς, "parents." Consult *Glossary* on book iii., 140; s. v. τοκήων.

LINE 477. Κάλεον, Epic and Ionic for ἐκάλεον (Attic ἐκάλουν), 3 plu. imperf. ind. act. of καλέω, "to call:" fut. καλέσω (Attic καλῶ): perf. κέκληκα.

LINE 478. Θρέπτρα, τά, like θρεπτήρια, "the returns made by children to their parents for their rearing," "the price of early nurture." The singular θρέπτρον seems not to be in use.—From τρέφω, "to nurture."

LINE 479. Δαμέντι, dat. sing. 2 aor. part. pass. of δαμάω, "to subdue." Compare *Glossary* on book i., 61, s. v. δαμᾶ.

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Χαμαί, adv., "on the ground," but also, like χαμαῖζε, and
 LINE 482. the Latin *humi*, "to the ground."

Αἰγειρος, nom. sing. of αἰγειρος, ον, ἡ, "the black poplar," "a poplar." Opposed to λεύκη, "the white poplar."

Εἰαμένη, dat. sing. of εἰαμενή, ἥς, ἡ, "a low, moist pasture,"
 LINE 483. "moist grass-land." Usually derived from εἶαται, ἦνται, ἦμαι, ἦμενος, whence some grammarians wrote εἰαμενή. Buttmann, however, connects it with an old Epic word, HION, or -ΟΣ, or -Α, akin, as he supposes, to the German *Aue*, a tract or district of marshy or meadow land; and from which he also derives ἡϊόεις.

Ἐλεος, gen. sing. of ἔλος, εος, τό, "a marsh," "wet, low ground," with the collateral notion of richness and fitness for pasturage. Besides the present passage, the word also occurs in *Il.*, xx., 221, and *Od.*, xiv., 474.

Πεφύκη, 3 sing. perf. subj. act. of φύω. Compare *Glossary* on line 409, s. v. πεφύκει.

Λείη, Epic and Ionic for λεία, nom. sing. fem. of λείος, η,
 LINE 484. ον, Epic and Ionic for λείος, α, ον, "smooth." It probably once had the digamma λείφος, with which compare the Latin *lēvis* or, as some write it, *lāvis*, and the Greek λευρός.

Πεφύασιν, 3 plur. perf. ind. act. of φύω, Epic and Ionic for πεφύκασιν.
 LINE 485. Ἄρματοπηγός, nom. sing. masc. of ἄρματοπηγός, όν, "chariot-compacting," "chariot-making."—From ἄρμα, "a chariot," and πήγνυμι, "to fasten," &c.

Αἶθωνι, dat. sing. masc. of αἶθων, ωνος, ό. Strictly, "fiery," "burning," said of lightning, fire, &c.; then of metals and the like, "bright," "flashing," "glittering."—From αἶθω, "to light up," "to kindle."

Ἴτυν, accus. sing. of ἴτυς, υος, ἡ, "the edge or rim of a
 LINE 486. round body;" in Homer always "the felly" of wheels. Elsewhere, the outer edge of a shield, &c. According to some, from ἰέναι, "that which goes round;" but more probably connected with ἰτέα, "a wicker-shield," &c.

Κάμψη, 3 sing. 1 aor. subj. act. of κάμπτω, "to bend:" fut. κάμψω: 1 aor. ἔκαμψα. Lengthened from a root KAMH-, and akin to γνάμπτω, γαμψός.

Ἀζομένη, nom. sing. fem. pres. part. pass. of ἄζω, "to
 LINE 487. dry."

Ἐξενάριξεν, 3 sing. 1 aor. ind. act. of ἐξεναρίζω, "to slay."
 LINE 488. Strictly, however, and more commonly, "to strip or spoil a foe:" fut. ξω: 1 aor. ἐξηνάριξα, and, without the augment, ἐξενά-

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ριζα. A strengthened form of ἐναρίζω, “to strip or spoil,” and this latter from ἐναρα, “the arms, &c., of a fallen foe.”

LINE 489. Αἰολοθώρηξ, nom. sing. of αἰολωθώρηξ, ηκος, ὁ, “active in mail,” said of one who moves his corselet or coat of mail easily, or moves himself easily in it. (Buttmann, *Lexil.*, p. 66, ed. *Fishlake*.) There is no reference here, as some erroneously suppose, to any thing vari-colored. Compare *Glossary* on line 186, s. v. παναίολος.—From αἰόλος, “movable,” “nimble,” and θώρηξ, Epic and Ionic for θώραξ, “a corselet.”

LINE 490. Ἀκόντισεν, Epic and Ionic for ἡκόντισεν, 3 sing. 1 aor. ind. act. of ἀκοντίζω, “to hurl a javelin,” and then, simply, “to hurl,” with the genitive, “to hurl at one :” fut. σω : 1 aor. ἡκόντισα.—From ἄκων, οντος, “a javelin,” and this from ἀκή, “a point,” “an edge.”

LINE 491. Ἀμαριε, Epic and Ionic for ἡμαρτε, 3 sing. 2 aor. ind. act. of ἀμαρτάνω, “to miss :” fut. ἀμαρτήσομαι (ἀμαρτήσω only in Alexandrine Greek) : 2 aor. ἡμαρτον, for which Homer has also ἡμβροτον. The 1 aor. ἡμάρτησα occurs only in later writers Buttmann refers ἀμαρτάνω, with ἀμείρω, to the root μείρω, μέρος, and assumes, as the original signification, “to be without a share” (*Lexil.*, p. 85, not., ed. *Fishlake*.)

LINE 492. Βουβῶνα, accus. sing. of βουβών, ὠνος, ὁ, “the groin.” Strictly, “a gland in the groin.” Probably, quasi βομβών any round, tumid protuberance.

Ἐτέρωσε, adv., “to the other side,” “in another direction.”—From ἕτερος.

LINE 494. Ἀποκταμένοιο, Epic and Ionic for ἀποκταμένου, gen. sing. masc. 2 aor. part. mid. (with passive signification) of ἀποκτείνω, “to slay.” Compare *Glossary* on book iii., 375, s. v. κταμένοιο.

LINE 495. Κεκορυθμένος, Epic and Ionic for κεκορυσμένος, nom. sing. masc. perf. part. pass. of κορύσσω, “to arm.” Properly, “to helm,” “to furnish with a helmet.” Compare *Glossary* on book iii., 18, s. v. κεκορυθμένα.

Αἶθοπι, dat. sing. of Αἶθοψ, οπος, “flashing.” Strictly, “fiery-looking.” Said, also, of wine, “dark-red,” “sparkling.” Compare book i., 462.

LINE 497. Παπτήνας, nom. sing. 1 aor. part. act. of παπταίνω. Compare *Glossary* on line 200, and consult note.

Κεκάδοντο, Epic and Ionic for κεχάδοντο, and this by reduplication for ἐχάδοντο, 3 plur. 2 aor. ind. mid. of χάζω, which however

Book 4. Line 497-508.

is very rarely found in the present active, and probably only in composition. In the middle, *χάζομαι*, "to give way," "to recoil:" fut. *χάσομαι*: 1 aor. *ἐχασάμην*: 2 aor. *ἐχαδόμην*, reduplicated *κεχαδόμην*, and Epic and Ionic *κεκαδόμην*. Lengthened from a root *ΧΑΔ-*, *ΧΑ-*, which latter appears in *χά-ος*, *χαί-νω*, *χά-σκω*, Latin *hi-sco*, *hi-o*, and the former in *χανδ-άνω*.

LINE 499. *Νόθον*, accus. sing. masc. of *νόθος*, *η, ον* (Attic *ος, ον*), "illegitimate," "born out of wedlock, from a slave or concubine." It occurs frequently in the *Iliad*, and usually in the expression *νόθος υἱός*, "a natural son." Never appears in the *Odyssey*. The derivation of the word is uncertain; it is akin, probably, to *νυθός*, "secret," "dark," and perhaps to *νωθής*, "dull," "stupid," i. e., un-ingenious.

LINE 500. *ᾠκειῶν*, Epic and Ionic for *ᾠκειῶν*, gen. plur. fem. of *ᾠκός*, *ᾠκεῖα*, *ᾠκύ*, "swift," "fleet."

LINE 502. *Κόρσην*, accus. sing. of *κόρση*, *ης, ῆ*, "the side of the head," "the temple."—Akin to *κάρα*, "the head."

Κροτάφοιο, Epic and Ionic for *κροτάφου*, gen. sing. of *κρόταφος, ον*, *ὄ*, "the temple of the head." Usually in the plural, "the temples."—From *κροτέω*, "to strike," as referring to the pulsation perceptible there.

LINE 504. *Δούπησεν*, Epic and Ionic for *ἐδούπησεν*, 3 sing. 1 aor. ind. act. of *δουπέω*, "to make a heavy sound:" fut. *ῆσω*: 1 aor. *ἐδούπησα*.—From *δοῦπος*, with regard to which, consult *Glossary* on line 455.

Ἀράβησε, Epic and Ionic for *ἠράβησε*, 3 sing. 1 aor. ind. act. of *ῥαβέω*, "to clang," "to ring," "to rattle."—From *ῥαβος*, "a clanging," "a ringing," &c., and this derived from the sound.

LINE 505. *Φαίδιμος*, accus. sing. masc. of *φαίδιμος, ον*, and also *η, ον*, "illustrious." In Homer never used in the feminine.—From *φάω*, *φαίνω*.

LINE 507. *Ἰθυσαν*, 3 plur. 1 aor. ind. act. of *ἰθύω*, "to go straight on," "to press right onward:" fut. *σω*: 1 aor. *ἰθύσα*.—From *ἰθυς*, "straight," "direct," and probably an intransitive form of *ἰθύνω*.

LINE 508. *Περγάμου*, gen. sing. of *Πέργαμος, ον, ῆ*, "Pergamus," "the citadel of Troy." In later writers, as, for example, Euripides, usually *τὰ Πέργαμα*, in the plural. Akin to *πύργος*, "a tower;" the German *Burg, Berg*; the English *-burg, -bury*. To this same class of words belong *Βέργη* in Thrace, and *Πέργη* in Pamphylia, and perhaps, also, the Celtic termination *-briga*, appended

Book 4. Line 508-515.

to the names of places. Graff even adds the Sanscrit *giri*, "a mountain." (*Althochd. Sprachsch.*, vol. iii., col. 184.)

Κέκλετο, Epic and Ionic for ἐκέκλετο, 3 sing. 2 aor. ind. of the middle deponent κέλομαι, "to set in motion," "to urge on," "to exhort," &c. Homer usually adds the dative to the aorist, in the signification "to call," "to call to or on:" fut. κελήσομαι: 2 aor. ἐκεκλόμην, and without augment, κεκλόμην. This aorist appears to be formed by syncope from ἐκελόμην. (*Buttmann, Irreg. Verbs*, p. 144, ed. *Fishlake*.)

LINE 509. Ὀρνυσθε, 2 plur. pres. imper. mid. of ὀρνυμι, "to rouse." Compare *Glossary* on book iii., 13.

Εἵκετε, 2 plur. pres. imper. act. of εἴκω, "to yield," "to retire from:" fut. ξω. This verb often has the digamma in Homer, so that it is well compared to the German *weichen*, the Anglo-Saxon *vican*, and perhaps the English *weak*.

LINE 510. Χρῶς, nom. sing. of χρώς, χρωτός, ὁ, "the skin," "the flesh." Strictly, "the surface of any body," especially of the human body; hence the skin, and also the body itself, especially the flesh, as opposed to the bone, which usage is said to have been peculiar to the Ionians.—From χράω, "to touch the surface of a thing;" χραύω, χραίνω: akin to χρίω, κρίμπτω.

LINE 511. Ταμεσίχροα, accus. sing. of ταμεσίχρως, οος, ὁ, ἡ, "flesh cutting," "skin-cutting."—From τέμνω (ἐταμον), and χρώς.

LINE 513. Θυμαλγέω, accus. sing. masc. of θυμαλγής, ἑς, "soul-distressing."—From θυμός, and ἀλγέω, "to feel pain," "to be distressed."

Πέσσει, 3 sing. pres. ind. act. of πέσσω, "to brood over." Compare *Glossary* on book ii., 237.

LINE 514. Πτόλιος, gen. sing. of πτόλις, ιος, ἡ, poetic, and especially Epic form for πόλις, ιος, ἡ (Attic πόλιως, and also πόλιος in the genitive).

LINE 515. Τριτογένεια, nom. sing. fem. of Τριτογένεια, ας, ἡ, "the Triton-born," an epithet of Minerva, used both as a substantive and an adjective. The derivation is uncertain. Some deduce the name from the lake *Tritonis* (Τριτωνίς), in Libya, near which the oldest legend represented the goddess as born. According to others, τριτώ was a Boeotian, Cretan, or Æolic word, for κεφαλή, and so τριτογένεια would mean "the head-born;" but the word τριτώ is itself dubious, and the legend to which it refers is certainly not earlier than Hesiod (*Theog.*, 924); nay, it does not appear in its

Book 4. Line 515-521.

full form until Stesichorus, as the scholiast on Apollonius Rhodius (iv., 1310) asserts. Others, again, interpret *τριτογένεια* "born on the third day." Hence, too, the epithet *τριτόμηνις* given to the same goddess, as being produced on the third day of the month, which day, moreover, was sacred to her at Athens. (Welcker, *Æsch. Trilog.*, p. 65, note.) There appears to be in this some hidden reference to the sacred number three. Compare the remarks of Bähr on this number (*Symbolik Mos. Cult.*, vol. i., p. 138, seqq.).

LINE 517. Ἀμαρυγκείδην, accus. sing. of the patronymic Ἀμαρυγκείδης, ου, ό, "the son of Amarynceus."—From Ἀμαρυγκεύς, "Amarynceus."

Ἐπέδησεν, 3 sing. 1 aor. ind. act. of πεδάω, "to fetter," "to shackle:" fut. ἥσω: 1 aor. ἐπέδησα.—From πέδη, "a fetter."

LINE 518. Χερμαδίω, dat. sing. of χερμάδιον, ου, τό, "a stone," "a large pebble," such as were used for missiles. Occurs often in Homer, especially in the Iliad, and usually of great size, so that they are often called *μεγάλα*, and also *ἀνδραχθέα*, i. e., as much as a man can carry. See, also, the description of one in book v., 302, seqq. — Not a diminutive from *χερμάς*, but properly a neuter from *χερμάδιος*, ου, "of the kind, shape, or size of a *χερμάς*, or stone."

Βλήτο, Epic and Ionic for ἔβλητο, 3 sing. 2 aor. pass. (Epic formation) of βάλλω, "to strike." (Buttmann, *Irreg. Verbs.* p. 39, ed. Fishlake.)

Σφυρόν, accus. sing. of σφυρόν, ου, τό, "the ankle."—Akin to σπεῖρα, σφαῖρα, from the notion of roundness common to them all.

Ὀκρίεντι, dat. sing. neut. of ὀκρίεις, όεσσα, όεν, "rugged," "having many points," "pointed." In Homer always an epithet of unhewn stone.—From ὀκρις, "a point," "prominence," &c.

LINE 519. Θρηκῶν, gen. plur. of Θρηξ, ηκός, ό, Epic and Ionic for Θρηξ, ακός, "a Thracian."

LINE 520. Ἰμβρασίδης, nom. sing. of Ἰμβρασίδης, ου, ό, "son of Imbrasus."—From Ἰμβρασος, "Imbrasus."

Εἰληλούθει, 3 sing. 2 pluperf. act. of ἐρχομαι, Epic and Ionic for ἐληλύθει. Compare *Glossary* on book i., 202.

LINE 521. Τένοντε, accus. dual of τένων, ουτος, ό. Strictly, any tight stretched band, especially "a sinew," "a tendon."—From τείνω, "to stretch," &c.

Ἀναιδής, nom. sing. masc. of ἀναιδής, ές, "shameless," "~~unshamed~~ed," "bold," "reckless."—From αἰ, priv., and αἰδέομαι, "~~to feel~~ shame."

Book 4. Line 522-531.

LINE 522. Ἀχρις (and, before a consonant, ἄχρι), adv., "on the surface," like ἄκρως, "just touching," and then "even to the outermost," "utterly."—From ἄκρος, "outermost," &c., as μέχρι from μῆκος, μακρός.

Ἀπηλοίησεν, 3 sing. 1 aor. ind. act. of ἀπαλοιάω, Epic and poetic for ἀπαλοάω; strictly, "to thresh out," and hence "to pound, bruise, crush:" fut. ἥσω: 1 aor. ἀπηλοίησα.—From ἀπό and ἀλοιάω for ἀλοάω, "to thresh."

LINE 523. Πετάσσας, nom. sing. masc. 1 aor. part. act. of πετάω, "to stretch out," and Epic and Ionic for πετάσας. Compare Glossary on book i., 480.

LINE 524. Ἀποπνείων, Epic and Ionic for ἀποπνέων, nom. sing. pres. part. act. of ἀποπνέω, "to breathe forth:" fut. ἀπνεύσω. Compare Glossary on book iii., 8.

Ἐπέδραμεν, 3 sing. 2 aor. ind. act. of ἐπιτρέχω, "to run upon one:" fut. ἐπιθρέξομαι: 2 aor. ἐπέδραμον.—From ἐπί and τρέχω.

LINE 525. Οὔτα, 3 sing. of a syncopated second aorist act. of οὐτάω, "to wound:" fut. ἥσω: 1 aor. οὔτησα: 2 aor. οὔτᾱν, οὔτᾱς, οὔτᾱ, like ἐκτᾱν, ἐκτᾱ. (Buttmann, Irreg. Verbs, p. 196, ed. Fishlake.)

Ὀμφαλόν, accus. sing. of ὀμφαλός, οὔ, ὅ, "the navel." Compare ὀμφαλός with the Latin *umbilicus*, the German *nabel*, and Sanscrit *nabhi*.—Akin, also, to ὀμβων, *umbo*.

LINE 526. Χύντο, Epic and Ionic for ἔχυντο, 3 plur. syncopated 2 aor. pass. of χέω, "to pour," "to gush:" fut. χεύσω: perf. κέχϋκα: 2 aor. pass. ἐχύμην, ἔχυντο, ἔχυντο. (Buttmann, Irreg. Verbs, p. 265, ed. Fishlake.)

Χολάδες, nom. plur. of χολάς, ἄδος, ἡ, usually in the plural, αἱ χολάδες, "the bowels."

LINE 527. Ἐπεσσύμενον, accus. sing. masc. of ἐπεσσύμενος, η, ον, "rushing on," perf. part. pass. of ἐπισεύω, more frequently in the passive ἐπισεύομαι, "to hurry, hasten to or toward, rush," &c.: perf. pass. ἐπέσσυμαι.—From ἐπί and σεύω.

LINE 528. Πνεύμονι, dat. sing. of πνεύμων, ονος, ὁ (in common Attic also πλεύμων), usually in the plural, πνεύμονες, "the lungs," "the organs of breathing." With the Ionic form πλεύμων compare the Latin *pulmo*.

LINE 529. Ἀγχίμολον, adv. (strictly the neuter of ἀγχίμολος, ον), "coming near," "near."—From ἄγχι, "near," and μολέω, "to come."

LINE 531. Αἴνυντο, 3 sing. imperf. ind. of the defective middle deponent αἴνυμαι, "to take." Used only in the present and imperfect, without augment.

Book 4. Line 532–541.

LINE 532. Ἀπέδυσσε, 3 sing. 1 aor. ind. act. of ἀποδύω, “to strip off:” fut. ὕσω.—From ἀπό and δύω.

Περίστησαν, Epic and Ionic for περιέστησαν, the augment being dropped, 3 plur. 2 aor. ind. act. of περιίστημι, &c.

LINE 533. Ἀκρόκομοι, nom. plur. masc. of ἀκρόκομος, ον, “hair-crowned.” (Consult note.)—From ἄκρος, “at the top,” and κόμη, “the hair of the head.”

Δολιχά, accus. plur. neut. of δολιχός, ἡ, όν, “long.”

LINE 535. Ὦσαν, 3 plur. 1 aor. ind. act. of ὠθέω, “to drive,” “to push,” and Epic and Ionic for ἔωσαν, the augment being dropped. Compare Glossary on book i., 220, s. v. ὤσε.

Χασσάμενος, Epic and Ionic for χασάμενος, 1 aor. part. of the middle deponent χάζομαι, “to retreat,” “to retire:” fut. χάσομαι: 1 aor. ἐχασάμην.

Πελεμίχθη, Epic and Ionic for ἐπελεμίχθη, 3 sing. 1 aor. ind. pass. of πελεμίζω, “to swing,” “to shake:” fut. ξω. In the passive, “to be shaken,” “to tremble,” &c. In the aorist passive in Homer, always “to be shaken,” i. e., driven back.—From πάλλω, “to swing,” “to brandish,” and akin to πόλεμος.

LINE 536. Τετάσθην, Epic and Ionic for ἐτετάσθην, 3 dual, pluperf. ind. pass. of τείνω, “to stretch:” fut. τενῶ: perf. τέτακα: perf. pass. τέταμαι: pluperf. pass. ἐτετάμην. Compare Glossary on book iii., 261, s. v. τείνεν.

LINE 537. Ἐπειῶν, gen. plur. of Ἐπειοί, ὦν, οἱ, “the Epēi,” the earliest inhabitants of Elis, and fabled to have derived their name from Epēus (Ἐπειός), son of Endymion.

LINE 538. Κτείνοντο, Epic and Ionic for ἐκτείνοντο, 3 plur. imperf. ind. pass. of κτείνω, “to slay.” Compare Glossary on book i., 410, s. v. κτεινομένους.

LINE 539. Ὀνόσαιτο, 3 sing. 1 aor. opt. of the middle deponent ὀνομαι, “to blame,” “to find fault with,” &c.: fut. ὀνόσομαι: 1 aor. ὠνόσθην and ὠνοσάμην.—Pott compares the Lithuanian *unniti*, but thinks that there is no affinity between ὀνομαι and *ὀνειδος*. (Etym. Forsch., i., p. 255; ii., p. 164.)

LINE 540. Ἀβλητος, nom. sing. masc. of ἄβλητος, ον, “unwounded from a distance.” (Consult note.)—From ἀ, priv., and βάλλω.

Ἀνούτατος, nom. sing. of ἀνούτατος, ον, “unwounded from near at hand.” (Consult note.)—From ἀ, priv., and οὐτάω, “to wound.”

LINE 541. Δινεύοι, 3 sing. pres. opt. act. of δινεύω, “to whirl or twirl:” in general, “to wander,” “to roam or stroll about:” fut. σω.—Akin to δινέω, from δίνη, “a whirling.” &c.

Book 4. Line 542-544. Book 5. Line 2-6.

LINE 542. Ἀπερύκοι, 3 sing. pres. opt. act. of ἀπερύκω, "to ward off," "to keep away:" fut. ξω.—From ἀπό and ἐρύκω, "to check," "to keep back."

Ἐρωήν, accus. sing. of ἐρωή, ἥς, ἥ, "any quick, violent motion," in Homer especially said of the rush of a spear. Compare Glossary on book iii., 62.

LINE 544. Τέταντο, Epic and Ionic for ἐτέταντο, 3 plur. pluperf. ind. pass. of τείνω, "to stretch." Compare Glossary on line 536, s. v. τετάσθην.

BOOK V.

LINE 2. Θάρσος, accus. sing. of θάρσος, εος, τό, "daring" (in new Attic, θάρβος). The German *Trotz* is, perhaps, akin in root; but certainly the English *dare*.

LINE 4. Δαΐε, Epic and Ionic for ἔδαιε, 3 sing. imperf. ind. act. of δαίω, "to light up," "to kindle:" fut. σω. Compare Glossary on book ii., 93.

Ἀκάματον, accus. sing. neut. of ἀκάματος, ον, "untiring," "unwearied."—From ἀ, priv., and κάματος, "toil," and this from κάμνω, "to toil."

LINE 5. Ἀστέρι, dat. sing. of ἀστήρ, ἑρος, ὅ, "a star." The *a* is euphonic, as in ἄστρον, *astrum*. Compare the English *star*, and German *Stern*.

Ὀπωρινῷ, dat. sing. of ὀπωρινός, ἥ, ὄν, "of or belonging to summer."—From ὀπώρα, with regard to which, consult note.

Ἐναλίγκιον, accus. sing. neut. of ἐναλίγκιος, ον (and in *Apoll. Rhod.*, η, ον), "like."—From ἐν and ἀλίκιος, "like," the derivation of which is uncertain; perhaps akin to ἡλιξ, ἡλικος, "of the same age," "like."

LINE 6. Παμφαίνησι, Epic and Ionic for παμφαίνῃ, 3 sing. pres. subj. act. of παμφαίνω, "to shine in every direction." Some read παμφαίνησι, which will then be the 3 sing. pres. ind. act. of παμφαίνημι, but Thiersch (§ 346, 5, 6) and Buttman (§ 106, 10) agree with Spitzner in retaining the ι subscript, and παμφαίνησι must then be regarded as a freer use of the subjunctive.—From πᾶν and φαίνω.

Λελουμένος, nom. sing. masc. perf. part. pass. of λούω, "to bathe," "to lave:" fut. σω. Observe that λούω is, in fact, contracted from λοέω, from which old verb we have still several tenses remaining in Homer, such as λοέσσαι, λοέσας, &c.—Akin to the Latin *luo*, *diluo*, *eluo*, *lavo*

Book 5. Line 8-23.

- LINE 8. Κλονέοντο, Epic and Ionic for ἐκλονέοντο, 3 plur. imperf. ind. pass. of κλόνεα. Compare *Glossary* on book iv., 302.
- LINE 9. Ἀφνειός, nom. sing. masc. of ἀφνειός, ὄν (and ἦ, ὄν), "rich" "wealthy." Buttmann regards ἀφνειός as a lengthened form of an adjective ἀφνύς, εἶα, ὕ, and this last as an old abbreviation of ἄφθονος. (*Lexil.*, p. 178, ed. Fishlake.)
- LINE 10. Ἱεὺς, ἦος, ὁ, Epic and Ionic for ἱερεὺς, ἔως, ὁ, "a priest." —From ἱερός, "sacred."
- Υἱέες, Epic and Ionic for υἱεῖς, nom. plur. of υἱεύς, gen. υἱέος, &c., "a son."
- Ἦστην, Epic for ἦτην, 3 dual imperf. ind. act. of εἶμι, "to be."
- LINE 11. Εἰδότε, nom. dual of εἰδώς, εἰδυῖα, εἰδός, perf. part. and assigned to οἶδα, "I know." Taken here as an adjective, "skilled in," "acquainted with."
- LINE 12. Ἀποκρινθέντε, Epic, Doric; and Æolic for ἀποκριθέντε, nom. dual 1 aor. part. pass. of ἀποκρίνω, "to separate:" fut. ἀποκρίνω: 1 aor. act. ἀπέκρινα: 1 aor. pass. ἀπεκρίθην: 1 aor. part. pass. ἀποκριθείς.
- Ἐναντίω, nom. dual masc. of ἐναντίος, α, ον, "over against," "full against," &c.—From ἐν and ἀντίος.
- LINE 13. Ἴπποιιν, Epic and Ionic for ἵπποιιν, gen. dual of ἵππος, ον, ὁ, "a horse." Compare *Glossary* on book i., 154.
- LINE 16. Τυδείδεω, Epic and Ionic for Τυδείδου, gen. sing. of Τυδεΐδης, ον, ὁ, "Tydides."
- Ἀριστερόν, accus. sing. masc. of ἀριστερός, ἄ, ὄν, "the left." As regards the derivation, consult *Donaldson's New Cratylus*, p. 204, n.
- Ἀκωκή, nom. sing. of ἀκωκή, ἥς, ἡ, "a point," "an edge."—From ἀκή, "a point," "an edge."
- LINE 18. Ἐκφύγε, Epic and Ionic for ἐξέφυγε, 3 sing. 2 aor. ind. act. of ἐκφεύγω, "to fly forth."
- LINE 19. Μεταμάξιον, accus. sing. neut. of μεταμάξιος, ον, "between the paps," said especially of a man.—From μετά and μαζός, "the breast."
- LINE 20. Ἀπόρουσε, Epic and Ionic for ἀπώρουσε, 3 sing. 1 aor. ind. act. of ἀπορούω, "to rush off:" fut. σω: 1 aor. ἀπώρουσα. —From ἀπό and ὀρούω, "to rush." Compare *Glossary* on book ii., 310.
- LINE 23. Σάωσε, Epic and Ionic for ἐσάωσε, 3 sing. 1 aor. ind. act. of σαώω, "to save:" fut. σαώσω: 1 aor. ἐσάωσα. The present is not found in Homer, except in the contracted form σώω.—From σάος, σῶς, "safe"

Book 5. Line 24-36.

LINE 24. Ἀετρήμενος, nom. sing. of ἀκαρήμενος, η, ον, perf. part pass. of the radical verb ἄχω, "to distress:" perf. pass. ἀκάχημαι.

Πάγχυ, adv., "utterly," "altogether." Ionic, poetic, and especially Epic, for πάνυ.—From πᾶν.

LINE 27. Υἱε, accus. dual of υἱς, gen. υἱος, "a son." (Anthon's New Greek Gr., p. 122.) Observe that υἱε here is distinguished by its accent from υἱέ, the vocative singular of υἱός.

LINE 28. Ἀλενόμενον, accus. sing. masc. 1 aor. part. mid. of ἀλεύω (rarely found in the active): in the middle, ἀλεύομαι, "to keep away," "to remove:" 1 aor. ἤλενάμην. Observe that ἀλεύω is, in fact, only another form for ἀλέω, the υ representing the digamma; as in δέομαι for δέομαι.

LINE 29. Ὀρίνθη, Epic and Ionic for ὠρίνθη, 3 sing. 1 aor. ind. pass of ὀρίνω, "to arouse." Compare Glossary on book ii., 142.

LINE 30. Θοῦρον, accus. sing. masc. of θοῦρος, ον (feminine form, θοῦρις, ιδος), "impetuous," &c.—From θρώσκω, θορεῖν, "to leap," "to rush."

LINE 31. Ἀρές, voc. sing. of Ἄρης, εος, ό, "Mars," the god of war. Βροτολοιγέ, voc. sing. masc. of βροτολοιγός, όν, "man-slaying"—From βροτός, "mortal," and λοιγός, "ruin," "death."

Μιαιφόνε, voc. sing. masc. of μιαιφόνος, ον, "blood-stained."—From μιαίνω, "to stain," and φόνος, "slaughter."

Τειχεσιπλήτα, voc. sing. of τειχεσιπλήτης, ον, ό, "approacher of walls," "stormer of cities."—From τεῖχος and πελάζω, "to approach."

LINE 33. Μάρνασθαι, pres. inf. mid. of μάρναμαι, "to contend:" pres. and imperfect (ἐμαρνάμην) like ἵσταμαι.

Ὀρέξη, 3 sing. 1 aor. subj. act. of ὀρέγω, "to reach out," "to extend," "to bestow:" fut. ξω. Compare Glossary on book i., 351, s. v. ὀρεγνύς.

LINE 34. Χαζώμεσθα, Epic and poetic for χαζώμεθα, 1 plur. pres. subj. mid. of χάζω: in the middle, χάζομαι, "to retire." Compare Glossary on book iv., 497, s. v. κεκάδοντο.

Ἀλεώμεθα, 1 plur. pres. subj. of the middle deponent ἀλέομαι, "to avoid," "to shun." Compare Glossary on line 28, s. v. ἀλενόμενον.

LINE 36. Καθεῖσεν, 3 sing. 1 aor. ind. act. from a present καθέζω, which is not used: "I made to sit down," "I scatez." Compare Glossary on book i., 311, s. v. εἰσεν. The deficient tenses are supplied from καθιδρύω.

Ἡΐδεντι, dat. sing. of ἡΐοεις, όεσσα, όεν, "grassy." (Consult note.)—Buttmann, following the analogy of other adjectives in όεις, de

Book 5. Line 36-50.

rives it from an old noun, HION, or -ΟΣ, or -Α, from which he also proposes to deduce *εἰαμένη*. Compare *Glossary* on book iv., 483.

Σκαμάνδρῳ, dat. sing. of Σκάμανδρος, ον, ό, "the Scamander," the famous river of Troy, called Scamander by men, but Xanthus by the gods (*Il.*, xx., 74), and now the *Bounâbashi*. Consult note on book ii., 465.

LINE 37. Ἐκλιναν, 3 plur. 1 aor. ind. act. of κλίνω, "to bend," "to make to give way:" fut. κλίνῳ: 1 aor. ἐκλῖνα. Compare *Glossary* on book iii., 360, s. v. ἐκλίνθη.

Ἀλιζώνων, gen. plur. of Ἀλιζών, ὠνος, ό, "a Halizonian;" in the plural, Ἀλιζῶνες, ων, οί, "the Halizonians," a people of Bithynia, at the western extremity, bordering on Mysia, and whose territory extended to the shore of the Propontis and Sinus Cianus. They were neighbors of the Paphlagonians. (*Il.*, ii., 856.) They must not be confounded with the Ἀλαζῶνες, a nomadic people of Scythia.

LINE 41. Μεσσηγύς, Epic and poetic for μεσηγύς (before a consonant, μεσηγυ), adv., "in the middle of," "between."—From μέσος.

Στήθεσφιν, Epic for στηθέων, gen. plur. of στῆθος, εος, τό, "the breast." Consult *Excurs.* iv., p. 426.

Ἐλασσειν, Epic and Ionic for ἤλασειν, 3 sing. 1 aor. ind. act. of ἐλαύνω, "to drive:" fut. ἐλάσω: 1 aor. ἤλασα.

LINE 43. Ἐνῆρατο, 3 sing. 1 aor. ind. mid. of ἐναίρω, "to slay," "to kill:" fut. ἐνᾶρῳ: 2 aor. ἠνᾶρον: 1 aor. mid. ἐνηράμην.—No compound of αἶρω, but derived from ἐνεροί, and akin to ἐναρα, ἐναρίζω, and so, strictly, "to send to the other world."

LINE 45. Δουρικλυτός, nom. sing. masc. of δουρικλυτός, ή, όν, "famed for the spear."—From δόρυ and κλυτός.

LINE 46. Νύξε, Epic and Ionic for ἐννυξε, 3 sing. 1 aor. ind. act. of νύσσω, "to pierce;" strictly, "to touch with a sharp point," "to prick:" fut. ξω: 1 aor. ἐννυξα.

LINE 48. Ἐσύλευον, 3 plur. imperf. ind. act. of συλεύω, "to despoil," especially of arms: fut. σω. A collateral form of συλάω. —From σῦλον, σύλη, "spoils," "booty," &c.

LINE 49. Αἷμονα, accus. sing. of αἷμων, ονος, ό, "clever," "skillful." —According to Hermann, from αἵτσω, who gives it, however, the meaning of "eager."

Θήρης, Epic and Ionic for θήρας, gen. sing. of θήρα, ες, ή, Epic and Ionic θήρη, ης, ή, "a hunting of wild beasts," "the chase."—From θήρ, gen. θηρός, "a wild beast."

LINE 50. Οξύεντι, dat. sing. neut. of ὀξύεις, όεσσα, όεν, "sharp-

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pointed," "sharp."—Equivalent to ὀξύς, and derived from it. For other explanations, consult note.

LINE 51. Θηρητῆρα, accus. sing. of θηρητήρ, ἦρος, ὁ, Epic and Ionic term for θηρατής, οὔ, ὁ, "a hunter."—From θηρέω, Epic, Ionic, and Doric for θηράω, "to hunt."

Ἄρτεμις, nom. sing. of Ἄρτεμις, ἰδος, ἡ, "Artemis," the Roman "Diana," goddess of the chase, daughter of Jupiter and Latona, and sister of Apollo.—Derivation uncertain. Donaldson finds in it the Scythian ἄρα (ara), "a virgin," mentioned in the tract about rivers, printed among Plutarch's fragments, where ἀράξα is mentioned as equivalent to μισοπάρθενος, the termination ξα, "to hate," being akin to the German scheu. With Ἄρ-τεμις we may also compare the Etruscan Ari-timi-s. (Varronianus, p. 39.)

LINE 53. Χραῖσμε, Epic and Ionic for ἔχραισμε, 3 sing. 2 aor. ind. act. assigned to χραισμέω, "to prove of avail." Compare Glossary on book i., 28, s. v. χραίσμη.

Ἰοχέαιρα, nom. sing. fem., and a frequent epithet of Artemis or Diana in Homer: "she who delights in arrows," "the arrow-queen."—From ἰός, "an arrow," and χαίρω, "to rejoice."

LINE 54. Ἐκβολαίαι, nom. plur. of ἐκβολία, ας, ἡ, "skill in shooting afar."—From ἐκάς, "afar," and βάλλω.

Ἐκέκαστο, 3 sing. pluperf. ind. pass. of καίννυμαι, a verb without future and aorist; "to surpass," "to excel:" perf. κέκασμαι: pluperf. ἐκεκάσμεν.—Though so like καίνω in form, it seems rather to belong to a root KAZ-, which appears in the perf. and pluperfect.

LINE 55. Δουρικλειτός, nom. sing. masc. of δουρικλειτός, όν, "famed for the spear." Compare δουρικλυτός, line 45.—From δόρυ and κλειτός, "famed," "renowned," and this last from κλείω, "to make famous," &c.

LINE 56. Οὔτασε, 3 sing. 1 aor. ind. act. of οὔτάζω, "to wound:" fut. οὔτάσω: 1 aor. οὔτασα. Observe that οὔτάζω is a collateral form of οὔτάω, fut. ἦσω.

LINE 60. Ἀρμονίδεω, Epic and Ionic for Ἀρμονίδου, gen. sing. of Ἀρμονίδης, ον, ὁ, "Harmonides."

Ἐπίστατο, Epic and Ionic for ἡπίστατο, 3 sing. imperf. indic. of ἐπίσταμαι, "to know." Compare Glossary on book iv., 404.

Δαίδαλα, accus. plur. neut. of δαίδαλος, η, ον, "ingenious," "cunningly or curiously wrought." Probably from a root ΔΑ-, by reduplication. Compare the radical δάω, "to teach," "to learn;" and the English cunning, from to ken.

LINE 61. Ἐφίλατο, 3 sing. 1 aor. ind. mid. assigned to φιλέω as

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an Epic form, and having the same signification as the active aorist ἐφίλησα. In reality, however, it is formed from the stem of φιλέω, and it differs from it likewise in having the ι long. (*Bullmann, Irreg. Verbs*, p. 257, ed. *Fishlake*.)

LINE 62. Τεκτήνατο, Epic and Ionic for ἐτεκτήνατο, 3 sing. 1 aor. ind. of the middle deponent τεκταίνομαι, “to build,” “to construct.” Properly, “to work as a τέκτων, or carpenter,” but more usually in the transitive signification first given.

LINE 63. Ἀρχεκάκους, accus. plur. fem. of ἀρχέκακος, ον, “source of ill,” “breeding mischief.”—From ἀρχω and κακός.

LINE 64. Θέσφατα, accus. plur. of θέσφατον, ον, τό, “a divine decree,” “an oracle.” Properly an adjective, θέσφατος, ον, “spoken by God,” and so “decreed,” “appointed,” “destined.”—From θεός and φημί.

LINE 65. Κατέμαρπτε, 3 sing. imperf. ind. act. of καταμάρπτω, “to overtake.” Properly “to grasp,” “to catch hold of:” fut. ψω.—From κατά and μάρπτω, “to seize,” which last is akin to ἄρπη, ἀρπάζω, &c.

LINE 66. Γλουτόν, accus. sing. of γλουτός, οὔ, ό, “the buttock.” In later Greek its place is supplied by πυγή.—Akin to κλόνις, κλοῦνις, the *os sacrum*. (*Benfey, Wurzellex.*, vol. ii., p. 170.)

LINE 67. Κύστιν, accus. sing. of κύστις, εως and ιος, ἡ, “the bladder.”—From κύω, “to hold.”

LINE 68. Γνύξ, adv., “on bended knee.”—From γόνυ, “the knee,” as if written originally γόνυξ.

Ἐριπε, Epic and Ionic for ἤριπε. Consult *Glossary* on book iv., 462.

Οἰμώξας, nom. sing. masc. 1 aor. part. act. of οἰμώζω, “to groan,” &c.: fut. ξομαι: 1 aor. ὤμωξα. The future οἰμώζω occurs only in the Sibylline oracles. The aorist ὤμωξα is the only tense used by Homer.—From οἶμοι, like οἶζω from οἶ, αἰάζω from αἶ, φεύζω from φεῦ, and many other Greek verbs formed from natural sounds: so the German *ächzen* from *ach*!

LINE 70. Πύκα, adv., “carefully.” Poetic form; from πυκός, and equivalent to πυκινῶς or ἐπιμελῶς.

LINE 71. Χαρίζομένη, nom. sing. fem. pres. part. of the middle deponent χαρίζομαι, “to gratify:” fut. ίσομαι (Attic ιοῦμαι): 1 aor. ἐχαρίσαμην.—From χάρις, “a favor,” &c.

LINE 72. Φυλείδης, nom. sing. of Φυλείδης, ον, ό, “son of Phyleus,” a patronymic appellation of Meges.—From Φυλεύς, ὅς ‘ “Phyleus.”

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LINE 73. Ἰνίου, accus. sing. of ἰνίον, ον, τό, "the sinews between the occiput and the back;" in general, however, "the back of the head," "the nape of the neck."—From ἰς, ἰνός, ἦ, "ne ve," "force," &c.

LINE 74. Τάμε, Epic and Ionic for ἔταμε, 3 sing. 2 aor. ind. act. of τέμνω (Ionic τάμνω), "to cut:" fut. τεμῶ: 2 aor. ἔταμον: perf. τέτμηκα. Lengthened from a root TEM-, TAM-.

LINE 78. Ἐτέτυκτο, 3 sing. pluperf. indic. pass. of τεύχω, "to make," &c.: fut. ξω: 1 aor. ἔτευξα: perf. pass. τέτυγμαι: pluperf. pass. ἐτετύγμην.—Nearly akin to τυγχάνω, the notion implied in which has grown out of the perf. pass. of τεύχω: hence, in Epic, the passive forms τέτυγμαι, ἐτετύγμην, ἐτύχθην, are substantially the same with τυγχάνω, ἔτυχον: and the active perfect τέτευχα, when used intransitively, is used exactly like τυγχάνω: farther, τεύχειν is manifestly akin to τίκτω, German zeugen, &c.

Τίετο, Epic and Ionic for ἐτίετο, 3 sing. imperf. ind. pass. of τίω, "to honor."

LINE 80. Μεταδρομάδην, adv., "running after," "following close upon."—From μεταδρόμος, "running after," and this from μετά and τρέχω, δραμεῖν.

LINE 81. Ἐξεσε, 3 sing. 1 aor. ind. act. of ξέω, "to lop off," &c. fut. ξέσω: 1 aor. ἔξεσα. The same root appears in ξαίνω, ξύω, and the Latin scalpo, sculpo.

LINE 82. Ὅσσε, accus. dual, from a supposed nominative ὄσσοις, εοῖς, τό, "an eye." Compare Glossary on book i., 104.

LINE 83. Κραταιή, nom. sing. fem. of κραταιός, ἦ, ὄν, Epic and Ionic for κραταιός, ἅ, ὄν, "powerful," "mighty." Poetic for the usual κρατερός.—From κράτος, "power," "strength."

LINE 84. Πονέοντο Epic and Ionic for ἐπονέοντο, 3 plur. imperf. indic. of the middle deponent πονέομαι, "to toil," "to labor." In early Greek this deponent alone appears; in later Greek the form πονέω takes its place.

LINE 85. Ποτέροισι, Epic and Ionic for ποτέροις, dat. plur. of πότερος, α, ον, "whether of the two." In Homer it occurs only once, namely, in the present passage, and here in an indirect question, like ὁπότερος.—Formed by contraction from ἕτερος, and the root πορ, "who?" &c.

Μετείη, 3 sing. pres. opt. of μέτειμι, "to be with," "to belong," &c.

LINE 86. Ὅμιλέοι, Epic and Ionic for ὀμιλοῖ, 3 sing. pres. opt. act. of ὀμιλέω, "to keep company with," "to associate with" fut. ἦσω.—From ὄμιλος, "a crowd," "a throng," &c.

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LINE 87. Θῦνε, Epic and Ionic for ἔθυνε, 3 sing. imperf. ind. act. of; θύνω, "to move rapidly to and fro," "to rush."—Akin to θύω, "to rush."

Πλήθοντι, dat. sing. pres. part. act. of πλήθω, "to be or become full." Only found in the present and imperfect, and in the poetic perfect πέπληθα, with present signification. The transitive aorist ἐπλησα belongs to πίμπλημι. Observe that πλήθω is never transitive, and only late writers use the middle voice.

LINE 88. Ἐκέδασσε, Epic and Ionic for ἐκέδασε, 3 sing. 1 aor. ind. act. of κεδάννυμι, "to scatter:" fut. κεδάσω: 1 aor. ἐκέδασα. Observe that κεδάννυμι is merely a poetic form for σκεδάννυμι.

LINE 89. Ἐεργμέμαι, nom. plur. fem. of ἐεργμένος, η, ον, Epic and Ionic for εἰργμένος, perf. part. pass. of ἐέργω or ἔργω (the former more usual in Homer, but the latter the earlier of the two), for which the Attics employ εἶργω, "to fence in," "to secure," &c.: fut. ἔρξω: perf. pass. ἐεργμαι: Attic εἶργμαι.—Akin to arceo; hence ἔργμα, ἔρκος, &c. Observe that the Attics employ both εἶργω and εἵργω, and that, according to Buttmann, they probably distinguished between the signification of these two verbs by means of the rough breathing, εἶργω being "to shut in," and εἵργω "to shut out."

Ἰσχανόωσιν, Epic lengthened form for ἰσχανῶσιν, 3 plur. pres. ind. act. of ἰσχάνάω, "to hold back," "to restrain:" fut. ἦσω.—An Epic lengthened collateral form of ἴσχω.

LINE 90. Ἰσχει, 3 sing. pres. ind. act. of ἴσχω, "to hold in check," "to check," &c. Compare Glossary on book i., 214, s. v ἴσχεο.

Ἀλωάων, Epic and Ionic for ἀλωῶν, gen. plur. of ἀλωή, ῆς, ῆ, "a threshing-floor," "any leveled plot of ground," sown or planted, &c. Observe that ἀλωή itself is an Epic and poetic term for the Attic ἄλως.

Ἐριθηλέων, Epic and Ionic for ἐριθηλῶν, gen. plur. fem. of ἐριθηλής, ἐς, "very blooming," "richly blooming."—From ἐρι-, "very," and θάλλω, "to bloom."

LINE 91. Ἐξαπίνης, adv., softer form for ἐξαίφνης, "on a sudden," "suddenly." Found not only in Homer and Herodotus, but frequently in Attic prose.

Ἐπιβρίση, 3 sing. 1 aor. subj. act. of ἐπιβρίθω, "to be heavy upon," "to fall heavily upon:" fut. σω: 1 aor. ἐπέβρισα.—From ἐπί and βρίθω, "to be heavy."

LINE 92. Κατήριπε, 3 sing. 2 aor. ind. act. of κατερείπω, "to cast or throw down." In the second aorist, κατήριπον, and second per-

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κατερρήριπα, intransitive, "to fall down." Compare *Glossary* on book iv., 462.

LINE 94. Μίμνον, Epic and Ionic for ἔμμνον, 3 plur. imperf. ind. act. of μίμνω, "to wait for," "to remain." Compare *Glossary* on book ii., 296.

LINE 97. Ἔπιταίνεται, 3 sing. imperf. ind. mid. of τιταίνω, "to stretch," "to draw." Compare *Glossary* on book ii., 390.

LINE 98. Ἐπαύσσοντα, accus. sing. masc. pres. part. act. of ἐπαύσσω, "to rush on." Compare *Glossary* on book ii., 146.

LINE 99. Γύαλον, accus. sing. of γύαλον, ου, τό, "a hollow," "a cavity." (Consult note.)—Akin, perhaps, to κοῖλος.

Ἔπτατο, 3 sing. 2 aor. ind. of the middle deponent πέτομαι, "to fly:" fut. πετήσομαι (in Attic prose usually shortened πτήσομαι): syncopated 2 aor. ἐπτόμεν, but frequently, also, ἐπτάμεν. In later prose a present, ἵπταμαι, occurs. The original signification is "to spread the wings to fly," and the verb is akin to πετάννυμι, "to expand," "to spread."

LINE 100. Διέσχε, 3 sing. 2 aor. ind. act. of διέχω, "to hold on one's way:" fut. ξω, &c.

Παλάσσετο, Epic and Ionic for ἐπαλάσσετο, 3 sing. imperf. ind. pass. of παλάσσω, "to sprinkle:" fut. ξω: perf. pass. πεπάλαγμαi.—From πάλλω, "to shake."

LINE 103. Βέβληται, 3 sing. perf. ind. pass. of βάλλω, "to strike," "to wound," &c.

LINE 104. Ἀνσχήσεσθαι, Epic and Ionic for ἀνασχήσεσθαι, fut. inf. mid. of ἀνέχω, "to hold up against," "to endure."

LINE 105. Ἀπορνύμενον, accus. sing. masc. pres. part. mid. of ἀπορνύμι, "to set in motion," "to arouse:" in the middle, "to set one's self in motion," "to hasten away from:" fut. ἀπόρσω. Observe that ἀπόρνυμι is a poetic form for ἀφορμάω.

LINE 106. Δάμασεν, Epic and Ionic for ἐδάμασεν, 3 sing. 1 aor. ind. act. of δαμάω, "to subdue." Compare *Glossary* on book i., 61.

LINE 107. Ὀχεσφιν, Epic and Ionic for ὄχεων, gen. plur. of ὄχος, εος, τό, "a chariot."

LINE 109. Ὅρσο. Consult *Glossary* on book iii., 250, s. v. ὄρσο.

Πέπον, voc. sing. of πέπων, ου, gen. ονος, "kind." In book ii, 235, it has the signification of "faint-hearted." Compare *Glossary*, *ad loc.*

Καπανηϊάδην, voc. sing. of Καπανηϊάδης, ου, ό, "son of Capaneus"—From Καπανεύς, ἥος, ό, "Capaneus."

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Καταβήσεο, Epic and Ionic for καταβήσου, 2 sing. 2 aor. imperf. mid. of καταβαίνω, “to come down,” “to descend:” fut. καταβήσομαι: 2 aor. mid. κατεβησόμεν; with regard to which formation, consult *Glossary* on book i., 428, s. v. ἀπεβήσετο.

LINE 110. Ἐρύσσης, Epic and Ionic for ἐρύσης, 2 sing. 1 aor. subj. act. of ἐρύω, “to draw:” fut. σω, &c.

LINE 112. Διαμπερές, adv., “quite through,” “through and through.” Probably for διαναπερές.

LINE 113. Στρεπτοῖο, Epic and Ionic for στρεπτοῦ, gen. sing. masc. of στρεπτός, ἦ, ὄν, “twisted.”—From στρέφω.

LINE 117. Φίλαι, 2 sing. 1 aor. imper. mid. assigned to φιλέω, as an Epic form, and having the same signification as the active aorist imperf. φίλησον. Compare *Glossary* on line 61, s. v. ἐφίλατο.

LINE 119. Φθά νος, nom. sing. masc. 2 aor. part. mid. of φθάνω, “to be beforehand with,” “to anticipate:” fut. φθήσομαι, later, also, φάσω: 2 aor. ἔφθην: 2 aor. mid. ἐφθάμην.

Ἐπεύχεται, 3 sing. pres. ind. of the middle deponent ἐπεύχομαι, “to exult at any thing,” &c.

LINE 120. Ὀψεσθαι, fut. inf. mid. assigned to ὁράω, “to see:” fut. ὄψομαι, &c.

LINE 122. Ἐλαφρά, accus. plur. neut. of ἐλαφρός, ἄ, ὄν, “light,” “active.”—Observe that, according to some etymologists, ε-λαφ-ρός is the Latin *lev-is*, with ε euphonic. It may more safely be pronounced akin to ἐλαφος, “a deer.”

LINE 124. Θαρσῶν, nom. sing. masc. pres. part. act. of θαρσέω, “to take courage:” fut. ἦσω. Compare *Glossary* on book i., 85.

LINE 126. Ἄτρομον, accus. sing. neut. of ἄτρομος, ὄν, “fearless,” “intrepid.”—From ἀ, priv., and τρέμω, “to tremble.”

Σακέσπαλος, nom. sing. masc. of σακέσπαλος, ὄν, “shield-shaking,” “shield-brandishing.”—From σάκος, “a shield,” and πάλλω, “to brandish.”

LINE 127. Ἀχλύν, accus. sing. of ἀχλὺς, ὕος, ἦ, “a mist,” “a cloud,” and hence “gloom,” “darkness.”—The Sanscrit for “a cloud” is *valáhaka*. If we regard *aka* as a mere suffix, which is commonly the case, we have *valáh* remaining, with which we may compare the old high German *Wolch*, the later German *Wolke*, and also the Greek ἀχλύς, or, with the digamma, φαχλύς.

Ἐπῆεν, Epic for ἐπῆν, 3 sing. imperf. ind. act. of ἐπειμι.

LINE 129. Πειρώμενος, nom. sing. masc. pres. part. mid. of πειράω, “to make trial of.” Compare *Glossary* on book i., 362

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LINE 132. Ἐλθῃσι, Epic and Ionic for ἐλθῃ, 3 sing. 2 aor. subj. act. of ἐρχομαι.

Οὐτάμεν, Epic for οὐτᾶν, pres. inf. act. of οὐτάω, "to wound."—Observe that οὐτάμεν itself is shortened from οὐτάμεναι, the Epic Doric, and Æolic form.

LINE 134. Ἐμίχθῃ, 3 sing. 1 aor. ind. pass. of μίσγω, "to mingle." Compare *Glossary* on book ii., 475, s. v. μιγέωσιν.

LINE 137. Ἀγρῷ, dat. sing. of ἀγρός, οὔ, ὁ, "a field," "land," also "the country," as opposed to the town.—Compare the Latin *ager* and German *acker*.

Εἰροπόκοις, dat. plur. of εἰροπόκος, ον, "wool-fleeced," "fleecy."—From εἶρος, "wool," and πόκος, "a fleece."

Ὅτεσσιν, Epic and Ionic for οἰσί, dat. plur. of οἷς, ὄϊος, ὁ, ἡ, Epic and Ionic for οἷς, οἴος, ὁ, ἡ, "a sheep."—Observe that the Latin *vis* is merely ὄϊς with the digamma, ὄφις.

LINE 138. Χραύσῃ, 3 sing. 1 aor. subj. act. of χραύω, "to touch lightly," "to wound slightly," "to wound:" fut. σω: 1 aor.

ἔχρανσα. Observe that χραύω is strictly an Æolic form for χράω, and that χραύω, χραίνω, χράω, &c., all come etymologically from χεῖρ, χειρός, "the hand," the leading meaning being "to lay hold of."

Ὑπεράλμενον, accus. sing. masc. of the syncopated 1 aor. part. of the middle deponent ὑπεράλλομαι, "to leap over:" fut. ὑπεραλοῦμαι: 1 aor. ὑπερηλάμην: part. ὑπεραλάμενος, by syncope ὑπεράλμενος. In the same way we have ἐπάλμενος and ἐπιάλμενος. This syncopated form is found only in the compounds, and the change from the rough to the smooth breathing is worthy of particular notice, though no satisfactory explanation has ever been given for the same. Consult *Buttmann, Irreg. Verbs*, p. 18, note, ed. *Fishlake*.

Δαμάσῃ, Epic and Ionic for δαμάσῃ, 3 sing. 1 aor. subj. act. of δαμάω, "to subdue," "to conquer," "to kill."

LINE 140. Σταθμούς, accus. plur. of σταθμός, οὔ, ὁ, "a standing place," "shelter" for men or animals, "a hut," "a pen," "a fold," &c. (Consult note.)—From στάω, ἵστημι.

Δύεται, 3 sing. pres. ind. mid. of δύω, "to get into:" fut. δύσω: in the middle, δύομαι, fut. δύσομαι: 1 aor. ἐδυσάμην.

LINE 141. Ἀγχιστῖναι, nom. plur. fem. of ἀγχιστίνος, η, ον, poetic lengthened form of ἄγχιστος, "near," "close to," "huddled together."—From ἄγχι, of which the superlative is ἄγχιστος.

Κέχυνται, 3 plur. perf. ind. pass. of χέω, "to pour," &c. In the passive, "to be thrown," "heaped up," "strewn one upon another:" fut. χεύσω: perf. κέχυκα: perf. pass. κέχυνται.

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LINE 142. Ἐμμεμαῶς, nom. sing. masc. perf. part. of the radical ἔμμάω, with present signification, "*pressing eagerly on.*"

Compare *Glossary* on book i., 590, s. v. μεμαῶτα.

Βαθέης, Epic and Ionic for βαθείας, gen. sing. fem. of βαθύς, εἶα, ἰ, "*deep.*"

Ἐξάλλεται, 3 sing. pres. ind. of the middle deponent ἐξάλλομαι, "*to leap forth from,*" "*to spring out:*" fut. ἐξαλοῦμαι. Compare *Glossary* on line 138, s. v. ὑπεράλμενον.—From ἐκ and ἄλλομαι.

LINE 143. Μίγη, Epic and Ionic for ἐμίγη, 3 sing. 2 aor. ind. pass. of μίσγω, "*to mingle:*" fut. μίξω: 2 aor. pass. ἐμίγην. Compare *Glossary* on book ii., 475, s. v. μιγέωσιν.

LINE 146. Κληῖδα, Epic and Ionic for κλειῖδα, accus. sing. of κληῖς, ἱδος, ἡ, Epic and Ionic for κλείς, κλειδός, ἡ, "*the collar-bone;*" so called, as it were, from its *locking* the neck and breast together, the primitive meaning of κλείς being a *key*, or *bolt*.

LINE 147. Αὐχένος, gen. sing. of αὐχήν, ἔνος, ὁ, "*the neck.*"—According to Pott, from the Sanscrit root *wah*, "*to bear.*" (*Etymol. Forsch.*, i., p. 283. Compare *Benfey, Wurzellex.*, i., p. 352.)

Ἐέργαθεν, Epic and Ionic for εἶργαθεν, 3 sing. of a lengthened 2 aor. εἶργαθον, of εἶργω, "*to shut out,*" "*to separate.*" Observe that there is no such present as εἶργάθω. Compare *Ellendt, Lex. Soph.*, s. v. εἰκάθειν.

LINE 148. Μετώχετο, 3 sing. imperf. ind. of the middle deponent μετοίχομαι, "*to go after:*" fut. ἥσομαι.—From μετά and οἰχομαι.

LINE 153. Τείρετο, Epic and Ionic for ἐτείρετο, 3 sing. imperf. ind. pass. of τείρω, "*to rub away,*" "*to wear away,*" &c.: fut. τέρσω (Æolic). Compare *Glossary* on book iv., 315.

LINE 154. Τέκετο, Epic and Ionic for ἐτέκετο, 3 sing. 2 aor. ind. mid. of τίκτω, &c. Compare *Glossary* on book i., 36.

Κτεάτεσσι, Epic and Ionic for κτέασι, dat. plur. of κτέαρ, ατος, τό, "*a possession.*" Of frequent occurrence in Homer, but only in the dative plural, as here.—Akin to κτάω, κτάομαι.

Λιπέσθαι, 2 aor. inf. mid. of λείπω, "*to leave:*" fut. λείψω: 2 aor. mid. ἐλιπόμην.

LINE 155. Ἐξαίνντο, 3 sing. imperf. indic. of the defective middle deponent ἐξαίννμαι, "*to take away.*" Compare *Glossary* on book iv., 531, s. v. αἰνντο.

LINE 156. Γόον, accus. sing. of γόος, ον, ὁ, "*lamentation.*" In general, any sign of grief, including even weeping.

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LINE 157. Ζώνυτε, Epic lengthened form for ζώντε, accus. dual pres. part. act. of ζάω.

LINE 158. Χηρωσταί, nom. plur. of χηρωστής, οὔ, δ, "a collateral relation," "an heir at law in default of issue." Usually occurs in the plural.—From χηρόω, "to bereave."

Κτῆσιν, accus. sing. of κτήσις, εως, ἥ, "an acquiring," "a getting." Usually, however, as a collective, "possessions," "property."—From κτάομαι.

Δατέοντο, Epic and Ionic for ἐδατοῦντο, 3 plur. imperf. indic. of the middle deponent δατέομαι, "to divide," "to distribute." Used only in the present and imperfect, the other tenses being from δαίω fut. δάσομαι: 1 aor. ἐδασάμην.

LINE 159. Δαρδανίδαο, Epic and Ionic for Δαρδανίδου, gen. sing. of Δαρδανίδης, ου, δ, "descendant of Dardanus." Properly, "son of Dardanus." Observe that ao was contracted into ω (by the Dorians into ā), and this ω was again opened by ε, thus forming εω. This ending in εω was the more usual one in Ionic, but not to the exclusion of that in ao.—From Δάρδανος, "Dardanus."

LINE 160. Εἰν, poetic, and especially Epic, for ἐν, prep., "in." It is also found in compounds, as εἰνάλιος, εἰνόδιος, &c.

LINE 161. Θορών, nom. sing. 2 aor. part. act. of θρώσκω, "to leap," "to spring:" fut. θοροῦμαι: 2 aor. ἔθορον.

Ἄξῃ, 3 sing. 1 aor. subj. act. of ἄγνυμι, "to break:" fut. ἄξω: 1 aor. ἔαξα, Epic ἤξα.

LINE 162. Πόρτιος, gen. sing. of πόρτις, ιος, ἥ, "a young heifer," "a calf."

Ξύλοχον, accus. sing. of ξύλοχος, ου, ἥ, "a thicket," "a woody place."—From ξύλον and ἔχω, not, as some maintain, from λόχος.

Βοσκομενῶν, Epic and Ionic for βοσκομένων, gen. plur. pres. part. mid. of βόσκω: fut. ἦσω. In the active, it is said of the herdsman, "to feed," &c.; in the middle and passive, of cattle, "to feed," "to graze."

LINE 164. Βῆσε, Epic and Ionic for ἐβησε, 3 sing. 1 aor. ind. act. of βάω, "to cause to go." Consult note on book i., 144.

LINE 165. Δίδου, Epic and Ionic for ἐδίδου, 3 sing. imperf. ind. act. of διδόω, "to give," a verb which occurs partially in the present and imperfect, and there only in the indicative and imperative. Compare Carmichael's Greek Verbs, p. 78.

LINE 166. Ἀλαπάζοντα, accus. sing. masc. pres. part. act. of ἀλάπάζω, "to lay waste." Compare Glossary on book ii., 367

LINE 167. Κλόνον, accus. sing. of κλόνος, ου, ὁ, "any violent, con-

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fused motion," "a tumultuous movement." In the Iliad, always of the throng and press of battle.

LINE 172. Ἐρίζεται, 3 sing. pres. ind. mid. of ἐρίζω, "to contend," "to vie:" fut. σω. Homer uses the middle here quite like the active. Compare the remarks of Kühner, on the Middle Verb, § 363, 5, p. 17, ed. Jelf.

LINE 174. Ἐφες, 2 sing. 2 aor. imper. act. of ἐφίημι, "to discharge at," "to send against:" fut. ἐφήσω: 1 aor. ἐφῆκα.

LINE 177. Κοτεσσάμενος, Epic for κοτεσάμενος, nom. sing. masc. pres. part. mid. of κοτέω, "to be angry at." The middle is used in the same signification as the active: fut. κοτέσομαι, Epic κοτέσσομαι. The strict meaning is, "to bear one a grudge," and hence the derivation from κοτός, "a grudge," "rancor," "ill-will."

LINE 178. Ἰρῶν, Epic and Ionic for ἱερῶν, gen. plur. of ἱρός, ἦ, ὄν, Epic and Ionic for ἱερός, ἅ, ὄν, "sacred." In Homer, &c., τὰ ἱερά (Epic and Ionic ἱρά) are "offerings," "sacrifices," where some supply θύματα.

Μηνίσας, nom. sing. masc. 1 aor. part. act. of μηνίω, "to become angry," &c.: fut. σω: 1 aor. ἐμήνισα.—From μῆνις, "wrath."

Ἐπι, for ἔπεστι. Consult note on book i., 515.

LINE 182. Ἀνλώπιδι, dat. sing. of ἀνλώπις, ἴδος, ἦ, "having a visor," "visored." In the Iliad, always an epithet of a helmet.—From ἀνλός, "a hollow covering," and ὦψ. According to the scholiast, ἀνλώπις means "with a tube (ανλός) to hold the λόφος."

LINE 185. Μαίνεται, 3 sing. pres. ind. of μαίνομαι, "to rage:" fut. μανήσομαι and μανοῦμαι: perf. with present signification, μέμνηνα, &c.—From the root μάω, akin to μαίομαι, μαιμάω, &c.; also το μένος and μῆνις. (Pott, Etym. Forsch., i., 254.)

LINE 186. Εἰλυμένος, nom. sing. masc. perf. part. pass. of εἰλύω (Attic εἰλύω), "to envelop," "to shroud:" fut. ὑσω: perf. pass. εἰλῶμαι.

LINE 187. Κιχήμενον, accus. sing. masc. pres. part. mid. of κίχημι, "to reach." Compare Glossary on book ii., 188.

LINE 190. Ἀἰδωνῇι, dat. sing. Epic and Ionic for Ἀἰδωνεῖ, from Ἀἰδωνεύς, ἕως (Epic and Ionic ἦος), ὅ, "Hades."—Lengthened form from Ἀιδης.

LINE 191. Κοθήεις, nom. sing. masc. of κοθήεις, ἥεσσα, ἦεν, "angry."—From κοτέω, "to be angry."

LINE 192. Παρέασιν, Epic for πάρεισιν, 3 plur. pres. ind. act. of πάρεμι, "to be present," &c.

LINE 194. Πρωτοπαγεῖς, nom. 2^{ur}. masc. of πρωτοπαγής, ἕς

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"fresh from building." Literally, "put together" or "built for the first time."—From *πρῶτος* and *πήγνυμι*.

Νεοτευχέες, Epic and Ionic for *νεοτευχεῖς*, nom. plur. masc. of *νεοτευχής*, *ές*, "newly made."—From *νέος* and *τεύχω*, "to construct," &c.

Πέπλοι, nom. plur. of *πέπλος*, *ον*, *ό*, "any woven cloth" used for a covering, "a covering," "curtain," "sheet," &c. Also, "a large, full robe" or "shawl," strictly worn by women. Compare note on verse 315 of this book.—In late poets it appears with the heterogeneous plural *τὰ πέπλα*.

LINE 195. *Πέπτανται*, 3 plur. perf. indic. pass. of *πετάννυμι*, "to spread," "to expand" (compare *Glossary* on book i., 480): fut. *πετάσω*: perf. pass. *πέπταμαι*, also *πεπέτασμαι*. The former is always employed by the Attics.

Δίζυγες, nom. plur. masc. of *δίζυξ*, *υγος*, "yoked in pairs." Equivalent to the more common form *δίζυγος*, *ον*.—From *δῖς* and *ζεύγνυμι*.

LINE 196. *Κρῖ*, accus. sing. neut. of the Epic shorter form *κρῖ*, for *κριθή*, "barley." In some words, of which *κρῖ* is one, the old Epic language has a neuter nominative and accusative derived immediately from the verbal root, the fuller forms of which were in common use. Compare *Glossary* on book i., 426.

Ἐρεπτόμενοι, nom. plur. masc. pres. part. of the middle deponent *ἐρέπτομαι*, "to eat," "to feed upon." Used only in the present and imperfect. Homer only employs the present participle.—Akin to *ἐρείπω*, and, perhaps, to *ἀρπάζω*, *rapio*, *carpo*, and the English "to crop," feed greedily.

Ὀλύρας, accus. plur. of *ὄλυρα*, *ας*, *ή*, usually employed in the plural, *ὄλυραι*, *ων*, "corn." (Consult note.)—According to Buttmann (*Lexil.*, s. v. *οὔλαί*, 8), it is akin to *ὀλή*, *οὔλαί*, "coarse barley," &c.

LINE 197. *Αἰχμητά*, nom. sing. of *αἰχμητᾶ*, gen. *ᾱς*, *ό*, Epic and Æolic for *αἰχμητής*, *οῦ*, *ό*, "a spearman," "a warrior."—From *αἰχμή*, "a spear."

LINE 198. *Ἐπέτελλε*, 3 sing. imperf. ind. act. of *ἐπιτέλλω*, "to enjoin:" fut. *ἐπιτελῶ*: 1 aor. *ἐπέτειλα*.—From *ἐπί* and *τέλλω*, with regard to which consult *Glossary* on book i., 25.

Ποιητοῖσιν, Epic and Ionic for *ποιητοῖς*, dat. plur. masc. of *ποιητής*, *ή*, *όν*, "made," "well-built."—From *ποιέω*.

LINE 199. *Ἐμβεβαῶτα*, Epic syncopated form for *ἐμβεβηκότα*, accus. sing. masc. perf. part. act. of *ἐμβαίνω*, "to mount:" fut. *ἐμβήσμαι*: perf. *ἐμβέθηκα*: perf. part. *ἐμβεβηκώς*, Epic and syncopated.

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pated form ἐμλεβώς. Compare *Glossary* on book ii., 134, s. v. *ζελεύασι*.

LINE 200. Ἀρχεύειν, pres. inf. act. of ἀρχεύω, “to lead,” “to command.” Epic collateral form of ἄρχω.

LINE 201. Πιθόμην, Epic and Ionic for ἐπιθόμην, 2 aor. ind. mid. of πείθω, &c.

LINE 202. Φειδόμενος, nom. sing. masc. pres. part. of the middle dependent φείδομαι, “to spare:” fut. φείσομαι; later, also, φειδήσομαι, Epic πεφιδήσομαι. Epic reduplicated 2 aor. πεφιδόμην, whence the Homeric infinitive πεφιδέσθαι, opt. πεφιδοίμην, πεφίδοιτο, besides which, however, he uses the 1 aor. φείσαιτο.—From a root φιδ-, which also appears in the Latin *findo*, and Sanscrit *bhid*, the idea involved being that of *separation from, abstaining from, &c.* (*Benfey, Wurzellex.*, ii., p. 109.—*Pott, Etymol. Forsch.*, i., 245.)

Φορβῆς, gen. sing. of φορβή, ῆς, ῆ, “food,” “provender.”—From φέρω, “to feed.”

LINE 203. Εἰλομένων, gen. plur. pres. part. pass. of εἰλω (also εἰλλω, but more frequently εἰλέω, Attic εἰλέω). Radical signification, “to roll or twist tight up;” hence “to press hard or close,” e. g., of a warrior who presses the enemy close; then “to force together,” and thus “to coop, block up, crowd together,” &c.: fut. εἰλήσω. Observe that Homer, in the *active*, has only εἰλέω, never εἰλω, and that he forms the first aorist, and some other parts, from the simple stem or root ελ-: thus, 1 aor. ἔλσα: perf. pass. ἐελμαι, &c (*Buttmann, Irreg. Verbs*, p. 83, ed. *Fishlake*.)

Ἔδμεναι. Consult *Glossary* on book iv., 345.

Ἄδδην, poetic, and especially Epic, for ἄδην, adv., “to one’s fill,” “enough,” “to satiety.”—Akin to ἀδέω, “to satiate.”

LINE 205. Πίσυνος, nom. sing. masc. of πίσυνος, η, ον, “relying on,” “trusting to.”—From πείσα, “persuasion,” “obedience;” and this from πείθω.

Ὀνήσειν, fut. inf. act. of ὀνύνημι, “to aid,” “to prove of service:” fut. ὀνήσω.—Reduplicated from a root ON-, which appears in the derivative tenses and forms.

LINE 206. Δοιοῖσιν, Epic and Ionic for δοιοῖς, dat. plur. of δοιοί, αἱ, ἅ, “two.” Equivalent to δύο. The singular δοίος, like δισός, “twofold,” “double.” The dual δοιώ is indeclinable in Homer. Compare *Glossary* on book iv., 7, s. v. *δοιαί*.

LINE 208. Ἀτρεκές, accus. sing. neut. of ἀτρεκής, ἐς, “strictly true,” “real.”—From a root τρεκ (with which *Benfey* compares the Sanscrit *tarka*, “doubt”), and the negative prefix. (*Wurzellex.* i., 674.)

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Ἔσσενα, 1 sing. 1 aor. ind. act. of σεύω, "to *ju.* in quick motion," "to drive," "to cause to flow," &c. In the augmented tenses the σ is doubled: as imperf. ἔσσευον: pass. and mid. ἔσσευόμην: 1 aor. act. ἔσσενα: mid. ἔσσευάμην. But in Homer often, also, without augment; as, σεῦα, σεῦε, σεύατο, &c. Compare *Glossary* on book ii., 150

Ἥγειρα, 1 sing. 1 aor. ind. act. of ἐγείρω, "to arouse," &c.

LINE 209. Πασσάλου, gen. sing. of πάσσαλος, ου, ό (Attic πάτταλος) "a peg."—Akin to πήγνυμι, παγῆναι. Compare the Latin *pessulus*, *raxillus*, and *palus*.

LINE 213. Ὑπερεφές, accus. sing. neut. of ὑπερεφής, ές, "high-roofed." (Consult note.)—From ὕψι, "high," "on high," and ἐρέφω, "to roof over."

LINE 214. Τάμοι, 3 sing. 2 aor. opt. act. of τέμνω, "to cut:" fut. τεμῶ: 2 aor. ἔταμον, later ἔτεμον.—Lengthened from a root TEM-, TAM-.

Ἀλλότριος, nom. sing. masc. of ἀλλότριος, α, ον, "of or belonging to another," "of foreign race," "foreign," &c. Answering to the Latin *alienus*.—From ἄλλος.

LINE 216. Διακλάσας, nom. sing. masc. 1 aor. part. act. Epic and Ionic for διακλάσας, from διακλάω, "to break in twain," "to break in pieces:" fut. ἄσω: 1 aor. διέκλασσα, Epic and Ionic διέκλασσα.—From διά and κλάω, "to break."

LINE 219. Νώ, accus. dual of ἐγώ, "I," and shortened from νῶι. Observe that νώ, the shorter Attic form, is here found even in Homer. It is erroneous to write νῶ or νῶ. In νῶι, νώ, we have the same pronominal root as in the Latin *nos*, Italian *noi*, French *nous*, &c. Bopp and Benfey compare the Sanscrit dual *tau*.

LINE 220. Ἔντεσι, dat. plur. of ἔντος, εος, τό, or, more correctly ἔντεα, ων, τά, "arms." Compare *Glossary* on book iii., 339. The singular, ἔντος, occurs only in Archilochus, 3, 2.

LINE 221. Ἐπιθήσειο. Consult *Glossary* on line 109, s. v. καταθήσειο.

LINE 223. Κραιπνά, accus. plur. neut., taken adverbially, of κραιπνός, ή, όν, "rapid," hence κραιπνά, "rapidly." Properly, "snatching away," "tearing," "rushing." The more usual adverbial form is κραιπνῶς.—From a root ἄρπ-, as appearing in ἄρπ-άζω. Compare the Latin *carpo*, *rápio*.

Διωκέμεν, Epic, Doric, and Æolic for διώκειν. Earliest form διωκέμεναι.

Φέβεσθαι, pres. inf. of the poetic deponent φέβομαι, used only in the present and imperfect, and equivalent to φοβέομαι, "to be scared," "to fear," and hence "to flee." Observe that φέβομαι is strictly the

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root of φόβος, φοβέω, &c., as φέρω of φόρος, φορέω, and λέγω of λόγος, &c.

LINE 224. Σαώσετον, 3 dual, fut. indic. act. of σαώω, “to save,” “to carry safe:” fut. σώσω: 1 aor. ἔσαώσα. The present is not found in Homer, except in the contracted form σώω.—From σάω, σῶς, “safe.”

LINE 226. Μάστιγα, accus. sing. of μάστιξ, ἰγος, ἥ, “a whip,” “a lash,” mostly for driving horses.—From μάω, μάσσω, “to touch,” “to strike.”

Σιγαλόεντα, accus. plur. neut. of σιγαλόεις, ὄεσσα, ὄεν, “bright.” Consult note.

LINE 228. Δέδεξο, 2 sing. perf. imper. of δέχομαι, “to take,” “to receive:” fut. δέξομαι: perf. δέδεγμαi.

LINE 230. Τεώ, accus. dual masc. of τεός, ἥ, ὄν, Epic and Ionic for σός, σή, σόν, “thy,” “thine.” Compare the Latin tuus.

LINE 231. Ἡνιόχῳ, dat. sing. of ἡνίοχος, ον, ὄ, “a charioteer,” “a driver.” Literally, “a rein-holder.”—From ἡνία, “the reins,” and ἔχω, “to hold.”

Εἰωθότι, dat. sing. masc. of εἰωθός, 2 perf. part. act. constructed upon and assigned to the Epic ἔθω, “to be accustomed,” “to be wont.” The present occurs only in the participle ἔθων, in *Il.*, ix., 536, and xvi., 260. The perfect εἰωθα is used as a present, “I am accustomed,” but the participle εἰωθός stands absolutely, “accustomed,” “customary.” Observe, moreover, that εἰωθα is strictly the Attic form, and ἔωθα the Ionic, but that Homer uses both.

LINE 232. Οἴσετον, 2 dual, fut. indic. act. of φέρω, “to bear:” fut. οἴσω, &c.

LINE 233. Ματήσετον, 2 dual, fut. indic. act. of ματάω, “to be idle,” “to loiter,” “to linger,” “to retard one’s speed:” fut. ἦσω.—Akin to μάτην, “in vain,” “idly,” and μάταιος, “idle.”

LINE 234. Ἐκφερέμεν, Epic, Doric, and Æolic for ἐκφέρειν. Earliest form, ἐκφερέμεναι.

Ποθέοντε, nom. dual, pres. part. act. of ποθέω, “to long for,” “to desire what is absent,” hence “to miss:” fut. ἦσω: 1 aor. ἐπόθεσα, in Attic usually ἐπόθησα.—From πόθος, “a longing.”

LINE 236. Ἐλάσση, Epic and Ionic for ἐλάση, 3 sing. 1 aor. subj. act. of ἐλαύνω, “to drive,” “to drive away:” fut. ἐλάσω: 1 aor. ἤλασα. Compare *Glossary* on book i., 575, s. v. ἐλαύνετον.

Μώνυχας, accus. plur. of μώνυξ, νυχος, “with a single hoof,” i. e., “solid, uncloven hoof.” Equivalent to the Latin solipes. An epithet of the horse, very frequently occurring in the *Iliad*, and but once in

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the *Odyssey*. Either shortened for *μονόνυξ*, from *μόνος* and *ὄνυξ*, “a hoof,” or from the root *μί-α* with *ὄνυξ*.

LINE 237. Τέ, by apostrophe for τεά, and this Epic and Ionic for σά. Compare *Glossary* on line 230, s. v. τεώ.

Ἐπιόντα, accus. sing. masc. pres. part. of ἔπειμι, “to come on.”

Δεδέξομαι, 1 sing. 3 fut. of δέχομαι, “to receive,” &c.

LINE 240. Ἐμμεμαῶτε, nom. dual of ἔμμεμαῶς. Compare *Glossary* on line 199.

LINE 243. Κεχαρισμένε, voc. sing. of κεχαρισμένος, η, ον, “dear,” “pleasing,” &c.; perf. part. of the deponent χαρίζομαι, “to say or do something agreeable to a person,” “to show kindness,” “to oblige,” &c.: fut. χαρίσομαι: Attic χαριοῦμαι.—From χάρις.

LINE 244. Ὅρώ, Epic lengthened form for ὀρῶ, 1 sing. pres. indic. act. of ὀράω, ὀρῶ, “to see,” &c.

Ἄνδρε, accus. dual of ἀνήρ, &c.

LINE 245. Ἴνα, accus. sing. of ἰς, ἰνός, ἡ, “strength.” Originally it had the digamma *ἰς*, as in Latin *vis*, and so probably it is akin to βίος and *vivere*; also to *ἰνις* and *ἰσχύς*.

Ἀπέλεθρον, accus. sing. fem. of ἀπέλεθρος, ον, “immeasurable.”—From ἀ, *priv.*, and πέλεθρον, lengthened poetic form for πλέθρον, a measure of land, being 100 Greek, or 101 English feet, and the sixth part of a stadium.

LINE 248. Ἐκγεγάμεν, Epic infin. of ἐκγέγαα, the poetic perfect of ἐκγίγνομαι, for ἐκγέγονα.

LINE 249. Χαζώμεθα. Consult *Glossary* on line 34, s. v. χαζώμεσθα.

LINE 252. Φόβονδε, “fearward;” the accusative singular of φόβος, with the suffix δε appended, and denoting motion toward. Consult *Excursus* v., p. 427.

Πεισέμεν, Epic, Doric, and Æolic for πείσειν, fut. inf. act. of πείθω, “to persuade.” Earliest form, πεισέμεναι.

LINE 253. Γενναῖον, nom. sing. neut. of γενναῖος, α, ον, “suitable to one’s birth or descent,” “befitting one’s lineage.”—From γέννα, poetic for γένος, “*bi:ñ*,” “lineage.”

Ἀλυσκάζοντι, dat. sing. masc. pres. part. act. of ἀλυσκάζω, “to flee from,” “to shun,” “to skulk:” fut. σω. Strengthened form for ἀλύσκω, and this last akin to ἀλεύομαι, &c.

LINE 255. Ὀκνείω, Epic and Ionic for ὀκνέω, 1 sing. pres. ind. act. of ὀκνέω, “to be loth,” “to tarry,” “to delay:” fut. ἥσω.—From ὀκνος, “a tarrying,” “a delay.”

LINE 256. Τρεῖν, pres. inf. act. of τρέω, “to tremble,” “to be afraid:” fut. τρέσω: 1 aor. ἔτρεσα. The Homeric poetic present

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is *τρεῖω*. This verb is never contracted except when the contraction is into *ει*. Compare the Sanscrit *tras*, "to fear."

LINE 258. *Φύγησιν*, Epic and Ionic for *φύγη*, 3 sing. 2 aor. subj. act. of *φεύγω*, "to flee." Compare *Glossary* on book i., 173.

LINE 260. *Πολύβουλος*, nom. sing. fem. of *πολύβουλος*, *ον*, "rich in counseling," "deep-counseling."—From *πολύς* and *βουλή*, "counsel," "advice."

LINE 262. *Ἐρυνκαέειν*, Epic and Ionic for *ἐρυνκάκειν*, 2 aor. inf. act. of *ἐρύκω*, "to keep back," "to detain," &c. : fut. *ἐρύξω* : 1 aor. *ἔρυνξα* : 2 aor. *ἔρυνκᾶκον*.—From *ἐρύω*.

Ἄντυγος, gen. sing. of *ἄντυξ*, *υγος*, *ῆ*, strictly, "any rounded or curved body," and so, "the rim of the round shield," "the rail or high rim of a chariot." Consult note.

LINE 264. *Ἐλάσαι*, 1 aor. inf. act. of *ἐλαύνω*, "to drive : " fut. *ἐλάσω* : 1 aor. *ἔλασα*.

LINE 265. *Γενεῆς*, gen. sing. of *γενεή*, *ῆς*, *ῆ*, Epic and Ionic for *γενεα*, *ᾶς*, *ῆ*, "a race," "a breed."—From *γένος*.

Τρωϊ, dat. sing. of *Τρώς*, *Τρώς*, *ό*, "Tros," son of Erichthonius, and grandson of Dardanus. Consult note.

LINE 266. *Δῶχ'*, for *δῶκε*, and this Epic and Ionic for *ἔδωκε*, 3 sing. 1 aor. ind. act. of *δίδωμι*.

Γανυμήδεος, gen. sing. of *Γανυμήδης*, *εος* (Attic *ους*), *ό*, accusative *εα* and *ην*, "Ganymede," son of Tros, and great grandson of Dardanus. Consult note.

LINE 267. *Ἡῶ*, accus. sing. of *ἥως*, gen. *ῆός*, contracted *ῆοῦς*, &c., "the morning." Compare *Glossary* on book i., 477.

LINE 268. *Ἐκλεψε*, 3 sing. 1 aor. ind. act. of *κλέπτω*, "to steal," "to obtain by clandestine means : " fut. *κλέψω*. Compare *Glossary* on book i., 132.

LINE 269. *Λάθρη*, Epic and Ionic for *λάβρα*, adv., "secretly," "without the knowledge of," in which latter sense it is construed with the genitive, as in the text.—From a root *ΛΑΘ-*, which appears also in *λανθάνειν*, *ἔλαθον*.

Ὑποσχών, nom. sing. masc. 2 aor. part. act. of *ὑπέχω*, &c.

Θήλεας, Epic and Ionic for *θηλείας*, accus. plur. fem. of *θηλυσ*, *εια*, *υ*, "female." With Homer it sometimes appears also as an adjective of two terminations ; as, *θηλυσ ἐέρση*, *θηλυσ ἐούσα*, &c.—Akin to *θάω*, "to suckle."

LINE 270. *Γενέθλη*, nom. sing. of *γενέθλη*, *ης*, *ῆ*, "a progeny." Literally, "birth," "origin," "source," &c.

LINE 271. *Ἀτίταλλε*, 3 sing. imperf. ind. act. (Epic and Ionic for

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ἡτίταλλε) of ἀτιτάλλω, “to bring up,” “to rear,” &c.; in general, *to cherish*: fut. ἀτιταλῶ: 1 aor. ἡτίτηλα.—From ἀτάλλω, “to rear,” &c., and this from ἀταλός, “tender.”

Φάτνη, dat. sing. of φάτνη, ης, ἡ, “a manger,” “a crib.” The common Greek form was πάθνη. No doubt from πατέομαι, “to feed.”

LINE 272. Μήστωρε, accus. dual of μήστωρ, ωρος, ὁ, “an adviser,” “a counselor.” (Consult note.)—From μῆδομαι, “to advise.”

LINE 273. Ἀροίμεθα, 1 plur. 2 aor. opt. mid. of αἶρω. Compare Glossary on line 3.

LINE 277. Καρτερόθυμε, voc. sing. masc. of καρτερόθυμος, ον, “stronghearted,” “gallant-souled.”—From καρτερός and θυμός.

LINE 279. Ἐγχείη, dat. sing. of ἐγχείη, ης, ἡ, “a spear.”—From ἐγχος, “a spear.”

Τύχωμι, Epic for τύχω, 1 sing. 2 aor. subj. act. of τυγχάνω, “to hit,” &c.

LINE 282. Πταμένη, nom. sing. fem. syncopated 1 aor. part. of the middle deponent πέτομαι, “to fly:” fut. πετήσομαι (usually shortened in Attic prose to πτήσομαι): 1 aor. syncopated, ἐπτάμην: 2 aor. syncop. ἐπτόμην.

Πελάσθη, Epic and Ionic for ἐπελάσθη, 3 sing. 1 aor. ind. pass. of πελάζω, “to bring near:” fut. πελᾶσω: 1 aor. act. ἐπέλᾳσα: 1 aor. pass. ἐπελάσθην.—From πέλας, “near.”

LINE 284. Βέβληαι, Epic and Ionic for βέβλησαι, 2 sing. perf. ind. pass. of βάλλω, “to strike,” “to wound:” fut. βαλῶ: perf. pass. βέβλημαι.

Κενεῶνα, accus. sing. of κενεών, ὠνος, ὁ, “the hollow between the ribs and the hip,” “the flank.” Elsewhere λαγόνες or λαπάρα.—From κενός, “empty.”

LINE 287. Ἦμβροτες, Epic and poetic for ἡμαρτες, 2 sing. 2 aor. ind. act. of ἀμαρτάνω, “to miss:” fut. ἀμαρτήσομαι (ἀμαρτήσω only in Alexandrine Greek): perf. ἡμάρτηκα: 1 aor. ἡμάρτησα, only in later writers: 2 aor. ἡμαρτον, by transposition, ἡμαρατον; by changing *a* into *o*, ἡμοροτον; and, finally, by the insertion of the euphonic β after μ, ἡμβροτον. On the change of the aspirate into a tenis, during this process of transposition, &c., consult Buttman, *Irreg. Verbs*, p. 18, note, ed. Fishlake; and on the insertion of β after μ, when another liquid follows in consequence of transposition, &c., consult Kühner, § 35, p. 27, ed. Jelf. (Buttman, *Irreg. Verbs*, p. 20, &c.)

LINE 289. Ἄσαι, 1 aor. inf. act. of ἄω, “to satiate,” “to sate:” fut. ἄσω: 1 aor. ἤσα. There are no grounds for adopting

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here the radical ΑΔ-, as is generally done. (*Buttmann Irreg. Verbs*, p. 36, &c.)

Ταλαύρινον, accus. sing. masc. of ταλαύρινος, ον, “with shield of tough bull’s hide,” “of the tough bull’s hide shield.”—From the radical τλάω, “to be enduring,” and ρινός, “the hide” of a beast, especially of an ox or bull.

Πολεμιστήν, accus. sing. of πολεμιστής, οὔ, ὁ, “a warrior.”—From πολεμίζω, “to war.”

LINE 290. Φάμενος, pres. part. mid. of φημί, “to say,” &c.: middle φάμαι. Consult *Carmichael’s Greek Verbs*, p. 296.

LINE 291. Ῥῖνα, accus. sing. of ῥίς, ρινός, ἡ, “the nose.” A later form is ρίν. Benfey supposes the original form to have been γρίς, γρίν, and compares it with the Sanscrit ghrâna, “nose.” (*Wurzellex.*, ii., p. 142.)

Ἐπέρησεν, 3 sing. 1 aor. ind. act. of περάω. Compare *Glossary* on book iv., 460, s. v. πέρησε.

LINE 292. Πρυμνήν, accus. sing. fem. of πρυμνός, ἡ, ὄν, “hindmost,” “last.” Thus πρυμνός βραχίων, “the end of the arm,” where it joins the shoulder; and πρυμνὴ γλῶσσα, “the root of the tongue.” According to the *Etym. Mag.*, from πείρω, περάω, and akin to πρέμνον, “the bottom of the trunk of a tree.”

LINE 293. Ἐξεσύθη, 3 sing. 1 aor. ind. pass. (in a middle sense) of ἐκσεύω, “to drive forth:” in the middle, ἐκσεύομαι, “to speed forth.” Compare *Glossary* on book i., 150, s. v. ἐσσεύοντο.

Νείατον, Epic and Ionic for νέατον, accus. sing. masc. of νεάτος, η, ον, Epic and Ionic for νέατος, η, ον, “last,” “uttermost,” “lowest.” A kind of irregular superlative from νέος, like μέσατος, from μέσος.

LINE 295. Αἰόλα, nom. plur. neut. of αἰόλος, η, ον, “easily turning,” “easily wielded,” &c. (Consult note.) According to *Buttmann (Lexil.*, s. v.), from ἄω, ἄημι, and so, strictly, “moving with the wind,” “fluttering.”

Παμφανώντα, Epic lengthened form for παμφανῶντα, nom. plur. neut. of παμφανών, ωντος, fem. παμφανώσα, “all-glittering,” “all-resplendent.” Epic pres. part. assigned to παμφαίνω, but formed as if coming from παμφανάω, of which, however, no other forms occur except παμφανών and παμφανώσα, just mentioned. Consult *Glossary* on book ii., 458.

Παρέτρεσαν, Epic and Ionic for παρέτρεσαν, 3 plur. 1 aor. ind. act. of παρατρέω, “to start aside from fear:” fut. παρατρέσω: 1 aor. παρέτρεσα.—From παοά and τρέω, “to tremble,” “to flee,” &c.

LINE 296. Λύθη, Epic and Ionic for ἐλύθη, 3 sing. 1 aor. ind. pass. of λύω. “to loosen,” “to relax,” “to exhaust.” &c.: fut. λύσω

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LINE 298. Ἐρυσάιατο, Epic and Ionic for ἐρύσαιντο, 3 plur. 1 aor. opt. mid. of ἐρύω, "to drag away." In the middle, "to drag away for one's self," or "unto one's self." Compare Glossary on book i., 466.

LINE 299. Ἀλκί, an irregular poetic dative of ἀλκή, "strength," as if from a nominative ἄλξ. Homer has it five times in the phrase ἀλκὶ πεποιθώς, and always when speaking of wild beasts, except in *Il.* xviii., 158.

LINE 301. Κτάμεναι, poetic, and chiefly Epic, for κτάναι, 2 aor. inf. act. of κτείνω, "to slay:" fut. κτενῶ, Ionic κτανῶ, but in Homer always κτενέω, εἶς, εἰ, &c.: 1 aor. ἔκτεινα: 2 aor. ἔκτανον, and 3 sing. and plur. syncopated 2 aor. ἔκτᾱ and ἔκτᾱν: syncopated 2 aor. inf. κτάμεν and κτάμεναι.—Akin to καίνω and καίννυμαι, and the Sanscrit *kshê*, "to destroy."

LINE 302. Σμερδαλέα, accus. plur. neut., taken adverbially, of σμερδαλέος, α, ον, "fearful," "terrible," especially to look upon.

LINE 304. ῥέα, Epic adverb of ῥαδίος, "easily," for which the poetic, and especially Epic, form ῥεία is often employed by Homer and Hesiod.

LINE 305. Αἰνείας, Epic and Ionic for Αἰνεία, gen. sing. of Αἰνείας, α, ό, "Æneas." Consult Glossary on book i., 203, s. v. Ἀτρεΐδας.

Ἰσχίον, accus. sing. of ἰσχίον, ον, τό, "the hip," "the thigh-joint."—Probably from ἰσχύς, "strength," and akin to ἰξύς, "the waist, or small of the back." Compare Cicero, "*latera et vires*."

LINE 306. Κοτύλην, accus. sing. of κοτύλη, ης, ἡ, "any thing hollow," "the cup or socket of a joint," &c. The derivation fluctuates between κόττα and κοῖλος.

LINE 307. Θλάσσε, Epic and Ionic for ἔθλασε, 3 sing. 1 aor. ind. act. of θλάω, "to crush:" fut. θλάσω: 1 aor. ἔθλασα. Another form is φλάω.—Akin to θραύω, κλάω, and τι-τρώ, as, also, to θλίβω, φλίβω, τρίβω.

LINE 308. Ῥινόν, accus. sing. of ῥινός, οῦ, ό, "the skin on the body of a living person," rarely of a dead one. Also, "the hide of a beast," especially of an ox, "an ox-hide;" and then "an ox-hide shield."

Τρηχύς, Epic and Ionic for τραχύς, nom. sing. masc. of τρηχύς, εῖα, ύ, Epic and Ionic for τραχύς, εῖα, ύ, "rough," "rugged."

LINE 309. Ἐριπών, 2 aor. part. act. of ἐρείπω. Consult Glossary on book iv., 462, s. v. ἥριπε.

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Ἐρείσατο, Epic and Ionic for ἡρείσατο, 3 sing. 1 aor. ind. mid. of ἐρείδω. Compare *Glossary* on book ii., 109, s. v. ἐρεισάμενος.

LINE 311. Ἀπόλοιτο, 3 sing. 2 aor. opt. mid. of ἀπόλλυμι, "to destroy." In the middle, ἀπόλλυμαι, "to perish."

LINE 313. Ἀγχίστη, dat. sing. of Ἀγχίστης, ου, ὁ, "Anchises."

Βουκολέοντι, Epic and Ionic for βουκολοῦντι, dat. sing. pres. part. act. of βουκολέω, "to tend herds," &c.: fut. ἦσω.—From βουκόλος, "a herdsman," and this from βοῦς and κολέω, a word which only occurs in compounds, and with which we may compare the Latin *colo*. Others, however, deduce βουκόλος from βοῦς, and κόλον, "food."

LINE 314. Ἐχεύατο, 3 sing. 1 aor. ind. mid. of χέω, "to pour," "to spread." Compare *Glossary* on book iii., 270.

Πήχεε, accus. dual of πῆχυς, εως, ὁ, "the fore arm," from the wrist to the elbow; but usually employed by the poets to signify merely "the arm" in general, as in the present instance.—Probably akin to παχύς, "stout," &c.

LINE 315. Πτύγμα, accus. sing. of πτύγμα, ατος, τό, "any thing folded," "a fold."—From πτύσσω, "to fold."

LINE 319. Ἐλήθετο. Consult *Glossary* on book i., 496, s. v. λήθετο.

Συνθεσιῶν, Epic and Ionic for συνθεσιῶν, gen. plur. of συνθεσία, ας, ἡ, "an agreement," "an arrangement."—From συντίθημι.

LINE 321. Ἡρύκακε, 3 sing. 2 aor. ind. act. of ἐρύκω, "to keep back," "to detain." Compare *Glossary* on line 262, s. v. ἐρυκακέειν.

LINE 322. Φλοίσβον, gen. sing. of φλοῖσβος, ου, ὁ, "the turmoil" of battle. In general, "any confused roaring noise," especially the dull noise or din of a large mass of men.—From φλέω, φλοῖω, "to swell or burst forth."

LINE 323. Καλλίτριχας, accus. plur. masc. of καλλίτριξ, τριχος, "beautiful-haired," "of beautiful manes."—From καλός and θρίξ, τριχός, "hair."

LINE 326. Ὀμηλικίης, gen. sing. of Ὀμηλικίη, ης, ἡ, Epic and Ionic for Ὀμηλικία, ας, ἡ. Strictly, "sameness of age," but taken here as a collective, or the abstract for the concrete, "those of the same age," "companions in years."—From ὁμηλιξ, "of the same age," and this from ὁμός and ἡλιξ, "of the same age."

Ἄρτια, accus. plur. neut. of ἄρτιος, α, ου, "suited to," "in accordance with," &c.—From ἄρτι, "just," "exactly," &c., and this akin to ἄρω, "to suit," "to fit."

LINE 329 Μέθεπε Epic and Ionic for μεθεῖπε, 3 sing. imperf ind.

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act. of μεθέπω, "to follow after," &c. (consult note): fut. μεθήψω: 2 aor. μετέσπον, not μεθέσπον.—From μετά and ἔπω.

Κρατερώνυχας, accus. plur. masc. of κρατερῶνυξ, νυχος, "strong-hoofed."—From κρατερός and ὄνυξ.

LINE 330. Κύπριν, accus. sing. of Κύπρις, ἰδος, ἡ, "Cypris," "the Goddess of Cyprus," a name of Venus, from the island where she was first and most worshiped. In the Iliad, both Κύπριδα and Κύπριν occur in the accusative: a later genitive is Κύπριος.—From Κύπρος, "Cyprus."

LINE 332. Κοιρανέουσιν, Epic and Ionic for κοιρανοῦσιν, 3 plur. pres. ind. act. of κοιρανέω, "to bear sway," "to rule," &c.: fut. ἦσω.—From κοίρανος, "a leader," "a chief."

LINE 333. Ἐννῶ, nom. sing. of Ἐννώ, ὅς contracted οὔς, ἡ, "Enyo," goddess of war, answering to the Roman Bellona. She was the daughter of Phorcys and Ceto. (Hes., Theog., 273.)—Hence Ἐννάλιος, "the warlike," an epithet of Mars.

LINE 334. Ὀπάζων, nom. sing. pres. part. act. of ὀπάζω, "to make to follow:" fut. σω. Used here, however, in the less usual sense, "to pursue," "to follow after," and thus equivalent to διώκω.—Usually derived from ἔπω, ἔπομαι. Pott considers the ο as ἀθροιστικόν, and the root to be found in the Sanscrit pad, "to go," with which compare πατ-εῖν, πόδ-ες, &c.

LINE 335. Ἐπορεζάμενος, nom. sing. 1 aor. part. mid. of ἐπορέγω, "to reach forward:" fut. ἐπορέξω, &c. Compare Glossary on book iv., 307.—From ἐπί and ὀρέγω.

LINE 336. Μετάλμενος, nom. sing. masc. of the syncopated 1 aor. part. of the middle deponent μετάλλομαι, "to spring after:" fut. μεταλοῦμαι: 1 aor. μετηλάμην: part. μεταλάμενος, by syncope μετάλμενος. Compare Glossary on book iv., 138.

LINE 337. Ἀβληχρήν, Epic and Ionic for ἀβληχράν, accus. sing. fem. of ἀβληχρός, ἡ, ὄν, Epic and Ionic for ἀβληχρός, ἄ, ὄν, "weak," "tender."—From α, euphonic, and βληχρός, "weak," and this from βλάξ, "effeminate," "delicate."

Εἰθαρ, adv., "straightway," "immediately."—From εὐθύς.

Ἀντετόρησεν, 3 sing. 1 aor. ind. act. of ἀντιτορέω, "to pierce through." Literally, "to bore right through:" fut. ἦσω.—From ἀντί and τορέω, "to bore," "to pierce."

LINE 338. Χάριτες, nom. plur. of Χάριτες, ων, αἱ, "the Graces." Consult note.

LINE 339. Πρυμνόν, accus. sing. neut. of πρυμνός. Consult Glossary on line 292, s. v. πρυμνην.

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Θέναρ, gen. sing. of *θέναρ*, *αρος*, *τό*, “the part of the hand with which one strikes,” “the flat or hollow of the hand,” “the palm.”—From *θένω*, *θείνω*, “to strike.”

LINE 340. Ἰχώρ, nom. sing. of *ἰχώρ*, *ῶρος*, *ό*, “*ichor*,” the ethereal juice, not blood, that flows in the veins of the gods. The irregular Epic accusative is *ἰχῶ*, for *ἰχῶρα*, but occurring only in line 416 of the present book; like *γέλω* for *γέλωτα*, and *ἰδρῶ* for *ἰδρῶτα*.—As *ἰχώρ* properly means the watery part of the blood, lymph, or serum, Benfey thinks the original form of the word was *μιχώρ*, and that the root may be found in the Sanscrit *mih*, “to pour.” (*Wurzellex.*, ii., p. 43.)

LINE 341. Σῖτον, accus. sing. of *σίτος*, *ον*, *ό*, “*wheat*,” in general, “*corn*,” “*grain*,” also said of corn ground and prepared for food, “*meal*,” “*flour*,” “*bread*,” and so, in general, “*food*,” “*victuals*,” “*provisions*.” Always said of human food, and hence we have, as a general epithet of men, *σίτον ἔδοντες*. Consult note.

LINE 342. Ἀναίμονες, nom. plur. masc. of *ἀναίμων*, *ονος*, “*bloodless*,” “*without human blood*.”—From *ἀ*, *priv*, and *αἷμα*.

LINE 343. Κάββαλεν, Epic and Ionic for *κατέβαλεν*, 3 sing. 2 aor. ind. act. of *καταβάλλω*, “*to let fall*,” &c.

LINE 350. Πωλήσεται, Epic and Ionic for *πωλήσει*, 2 sing. fut. indic. of the middle deponent *πωλέομαι*, “*to turn round and round in a place*,” “*to frequent*,” “*to resort to*,” &c. : fut. *ήσομαι*. Old form of the second person *πωλήσεται*, Epic and Ionic (by syncope) *πωλήσεται*, &c.—Strictly, a frequentative of *πολέομαι*.

LINE 352. Ἀλύουσα, nom. sing. fem. pres. part. act. of *ἀλύω*, “*to wander*,” &c. : fut. *σω*. Consult note. —Akin to *ἄλη*, “*wandering*,” and *ἀλάομαι*, “*to wander*.”

LINE 353. Ποδήνεμος, nom. sing. fem. of *ποδήνεμος*, *ον*, “*wind-footed*,” “*with feet as swift as the wind*.”—From *πούς* and *ἄνεμος*.

LINE 354. Ἀχθομένην, accus. sing. fem. pres. part. of the deponent *ἄχθομαι*, “*to be oppressed*,” “*to be weighed down*” in spirits, &c. : fut. *ἄχθήσομαι*, more rarely *ἄχθήσομαι*, &c.—From *ἄχθος*, “*a burden*,” “*a load*,” and the root of this last is *ἄχ-*, in *ἄχ-ος*, with which compare the Sanscrit *sah*, “*to endure*,” the *θ* being merely euphonic.

Μελαίνετο, Epic and Ionic for *ἐμελαίνετο*, 3 sing. imperf. ind. mid. of *μελαίνω*, “*to blacken*,” “*to make black* :” in the middle, “*to grow black*,” “*to turn black* :” fut. *μελανῶ* : perf. pass. *μεμέλασμαι* · 1 aor. pass. *ἐμελάνθην*.—From *μέλας*, *αῖνα*, *αν*, “*black*.”

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- LINE 355. *Ἀριστερά*, accus. plur. neut. of *ἀριστερός*, *ά, όν*, "left," "on the left." With *ἀριστερά* we may here supply *μέρη*.
- LINE 356. *Ἐκέκλιτο*, 3 sing. pluperf. ind. pass. of *κλίνω*, "to incline," "to bend;" in the passive, "to lie down," &c.: fut. *κλινῶ*: perf. *κέκλικα*: perf. pass. *κέκλιμαι*: pluperf. pass. *έκεκλίμην*, in the sense here of an imperfect.
- LINE 358. *Χρυσάμπυκας*, accus. plur. masc. of *χρυσάμπυξ*, *υκος*, "with frontlet of gold."—From *χρυσός* and *ἄμπυξ*. Consult note.
- LINE 359. *Κόμισαι*, 1 aor. inf. act. of *κομίζω*, "to convey:" fut. *ίσω*: 1 aor. *έκόμισα*. Observe the accentuation: the 1 aor. optative would be *κομίσαι*.
- LINE 364. *Ἀκηχεμένη*, nom. sing. fem. perf. part. pass. of *ἄχομαι*, "to be afflicted," "to grieve:" perf. pass. *ἀκήχεται* and *ἀκάχηται*.—From the radical *ΑΧΩ*, the root of which, again, is the ejaculation of pain, *ach! ah! άχ-*.
- LINE 366. *Μάστιξεν*, Epic and Ionic for *έμάστιξεν*, 3 sing. 1 aor. indic. act. of *μαστιίζω*, "to lash," "to flog:" fut. *ξω*: 1 aor. *έμάστιξα*.—From *μάστιξ*, "a lash," "a scourge."
- Ἐλάαν*, Epic and Ionic for *έλαᾶν*, pres. inf. act. of *έλάω*, a rare poetic present, the place of which is supplied by *έλαύνω*, "to urge forward."
- Πετέσθην*, Epic and Ionic for *έπετέσθην*, 3 dual imperf. indic. of the middle deponent *πέτομαι*, "to fly:" fut. *πετήσομαι*, in Attic prose usually shortened to *πτήσομαι*.
- LINE 367. *Αἰπύν*, accus. sing. masc. of *αἰπύς*, *εία, ύ*, "lofty."
- LINE 369. *Εἶδαρ*, accus. sing. of *εἶδαρ*, *ατος, τό*, "food."—From *έδω*, "to eat," as if a lengthened poetic form of *έδαρ*.
- LINE 370. *Γούνασι*, dat. plur. of *γόνυ*, *ατος, τό*, "the knee," and Homeric form for *γόνασι*. Compare *Glossary* on book i., 407.
- Διώνης*, gen. sing. of *Διώνη*, *ης, ή*, "*Dione*," mother of Venus, by Jupiter.—From *Διός*, like *ἄτρυτώνη*, from *ἄτρυτος*.
- LINE 371. *Ἀγκάς*, adv., "into or in the arms."—Probably for *άγκᾶζε*, from *άγκή*, "the bent arm."
- LINE 374. *Μαριδίως*, adv., "foolishly," "thoughtlessly," "rashly."—From *μάψ*, "idly," &c.
- Ἐνωπῇ*, adv., "openly." Properly the dative sing. of *ένωπή*, *ής ή*, "the face or countenance;" and hence *ένωπῇ*, as an adverb, "before the face," "openly."—From *έν* and *ώψ*.
- LINE 383. *Τλήμεν*, Epic and Ionic for *έτλημεν*, 1 plur. 2 aor. indic. act. of *τλάω*, a radical form, never found in the present

Book 5. Line 383-397.

this being replaced by the perfect τέτληκα, or the verbs τιλμάω, ἀνέχομαι, ὑπομένω, &c., “to endure:” fut. τλήσομαι: 2 aor. ἔτλην, as if there were a present τλήμι, which there is not.—Τλ-άω is radically the same as τολ-μάω, Sanscrit *tul*, Latin *tul-isse*, *tol-erare*, (*t*)*latus*, &c.

LINE 385. Τλῆ, Epic and Ionic for ἔτλη, 3 sing. 2 aor. indic. act. of τλάω, &c. Compare *Glossary* on line 383, *s. v.* τλήμεν

LINE 386. Ἀλῶηος, gen. sing. of Ἀλῶεύς, ἦος, ὅ, “*Alöeus*,” son of Neptune and Canace, and father of the Alöidæ, Otus and Ephialtes. The name properly means “a *thresher*,” from ἀλῶή, “a *threshing-floor*.”

LINE 387. Κεράμῳ, dat. sing. of κέραμος, ον, ὅ, “a *dungeon*.” (Consult note.)—Akin probably to γεργύρα, “an *underground drain* ;” κάρκαρον, “a *prison*,” and the Latin *carcer*.

Δέδετο, Epic and Ionic for ἐδέδετο, 3 sing. pluperf. indic. pass. of δέω, “to *bind* :” fut. δήσω: 1 aor. ἔδησα, &c.

LINE 388. Ἄτος, nom. sing. masc. of ἄτος, ον, contracted for ἄατος, “*insatiate*.”—From ἄω, ἄσαι, “to *satiate*.”

LINE 389. Μητρνιή, nom. sing. of μητρνιή, ῆς, ἥ, Epic and Ionic for μητρνιά, ᾱς, ἥ, “a *step-mother*.”—From μήτηρ.

Περικαλλής, nom. sing. fem. of περικαλλής, ἑς, “*very beautiful*.”—From περί and κάλλος.

LINE 390. Ἑρμέῃ, dat. sing. of Ἑρμῆς, poetic, and especially Epic, for Ἑρμῆς, ον, ὅ, “*Hermes*,” the Latin *Mercurius*, or *Mercury*.

LINE 391. Ἑδάμνα, 3 sing. imperf. indic. act. of δαμνάω, “to *subdue*,” an Homeric verb, used only in the present and imperfect. The more usual form is δαμάω. Consult *Glossary* on book i., *s. v.* δαμᾶ.

LINE 393. Τριγλώχινι, dat. sing. masc. of τριγλώχης, ινος, “*three-barbed*.”—From τρίς and γλῶχιν, or γλῶχίς, “any *projecting point*.”

LINE 394. Ἀνήκεστον, nom. sing. neut. of ἀνήκεστος, ον, “*incurable*,” “*unassuageable*.”—From ἀ, priv., and ἀκέομαι, “to *heal*,” &c.

LINE 396. Ωντός, Epic, Ionic, and Doric for ὁ αὐτός. So at present most editions agree in writing; but we find also ὠντός, or ὠντός, or ὠντός, or even ὠντός or ὠντός. (Compare *Heine*, ad *Il.*, vol. v., p. 79.—*Schweigh.*, ad *Herod.*, ii., 79.) Analogy would be in favor of ὠντός. (*Bulmann*, *Ausf. Gr.*, § 29, *Anm.*, 12, n.)

LINE 397. Νεκύεσσι, Epic and Ionic for νέκυσι, dat. plur. of νέκυσ,

Book 5. Line 399–408.

νος, ὁ, “a dead person,” &c. In the plural, οἱ νέκυνες, “the dead,” the inhabitants of the lower world. Compare *Glossary* on book i., 52, s. v. νεκύων.

LINE 399. Ἀχέων, nom. sing. masc. pres. part. act. of ἀχέω, “to be distressed,” &c. Observe that ἀχέω is only used in the participle.

LINE 400. Ἠλήλατο, 3 sing. pluperf. indic. pass., with superinduced augment, of ἐλαύνω, “to drive:” fut. ἐλάσω: perf. ἐλήλακα: perf. pass. ἐλήλαμαι: pluperf. pass. ἤληλάμην, and without superind. aug. ἐληλάμην. Observe that in Epic writers the pluperf. pass. is found both with and without the superinduced augment.

Κῆδε, Epic and Ionic for ἔκηδε, 3 sing. imperf. indic. act. of κήδω, “to make anxious,” “to distress:” fut. καθήσω. Consult note.

LINE 401. Παιήων, nom. sing. of Παιήων, ονος, ὁ, “Pæëon,” the physician of the gods. Properly an Ionic form for Παιάν, Παιών. Consult note.

Ὀδυνήφατα, accus. plur. neut. of ὀδυνήφατος, ον, “pain-killing,” “pain-extinguishing.”—From ὀδύνη, “pain,” and φάω, “to kill.”

Πάσσων, nom. sing. masc. pres. part. act. of πάσσω, “to sprinkle:” fut. πάσω: perf. pass. πέπασμαι. Observe that this verb is used in the *Iliad* only in the present and imperfect, and that it does not occur at all in the *Odyssey*.

LINE 402. Ἠκέσατο, 3 sing. 1 aor. indic. of the middle deponent ἀκέομαι, “to heal:” fut. ἀκέσομαι (Attic ἀκοῦμαι): 1 aor. ἠκέσάμην.

Καταθνητός, nom. sing. masc. of καταθνητός, ἡ, ὄν, “liable to death,” “mortal.” The feminine occurs only in the Hymn to Venus, 39, 50.

LINE 403. Ὀβριμοεργός, ὄν, “doer of strong deeds,” “doer of violent deeds.”—From ὀβριμος, “strong,” “mighty,” and ἔργον.

Ὅθετο, Epic and Ionic for ὄθετο, 3 sing. imperf. indic. of the deponent ὄθομαι, “to have a care about a thing,” “to feel concerned about a thing.” Used only in the present and imperfect. Compare *Glossary* on book i., 181.

Αἰσυλα, accus. plur. neut. of αἰσυλος, ον, “unseemly,” “evil,” “unholy.” Some derive it from αἶσα, “fate;” others from αἶσαι, ἄτη. Pott makes it for αἰσύλος, same as αἶσος, “unlike,” “unequal.” (*Etym. Forsch.*, i., 272.)

LINE 407. Δηναιός, nom. sing. masc. of δηναιός, ἄ, ὄν, “long-lived.”—From δῆν, “long,” “for a long while.”

LINE 408. Παππάζουσιν, 3 plur. pres. indic. act. of παππάζω, “to

Book 5. Line 411-424.

call any one papa," as a child ; " *to call one father.*"—From *πάπ-πας*, *ον*, *ό*, the child's way of saying *πατήρ*, just as *μάμμα* for *μητήρ*.

Φραζέσθω, 3 sing. pres. imper. mid. of *φράζω*. Compare
LINE 411. *Glossary* on book i., 83, and consult, also, the note on that passage.

Περίφρων, nom. sing. fem. of *περίφρων*, *ον*, " *eminently prudent,*" " *very thoughtful,*" " *very careful.*"—From *περί*, denoting superiority, and *φρήν*.

'Αδρηστίνη, nom. sing. of 'Αδρηστίνη, *ης*, *ή*, Epic and Ionic for 'Αδραστίνη, *ης*, female patronymic, " *daughter of Adrastus.*"—From 'Αδρηστος, Epic and Ionic for 'Αδραστος, " *Adrastus.*"

Γοόωσα, Epic lengthened form for *γοῶσα*, nom. sing. fem.
LINE 413. pres. part. act. of *γοάω*, " *to wail,*" " *to lament,*" &c. : fut. *γοήσω*.

Οἰκῆας, accus. plur. of *οἰκέυς*, *ῆος*, *ό*, Epic and Ionic for *οἰκεύς*, *εως*, *ό*, " *a domestic.*" So that *οἰκῆας* is for the Attic *οἰκεῖς*.—From *οἶκος*.

Ἰχῶ, accus. sing. of *ἰχώρ*, *ῶρος*, *ό*, " *ichor.*" Compare
LINE 416. *Glossary* on line 340.

'Ομοργνυ, Epic and Ionic for *ὠμόργνυ*, 3 sing. imperf. indic. act. of *ὀμόργνυμι*, " *to wipe off:*" fut. *ὀμόρξω* : 1 aor. *ὤμωρξα*.—Akin to *ἀμέργω*, " *to pluck or pull;*" and perhaps to *μάσσω*, " *to touch,*" " *to handle.*" The Sanscrit root is *mrîj*.

'Αλθετο, Epic and Ionic for *ἤλθετο*, 3 sing. imperf. indic. pass. of *ἄλθω*, " *to make to grow,*" " *to heal,*" " *to restore.*"
LINE 417. Only found in the imperf. pass. and part. *ἄλθομένη*.—From the same root as the Latin *alo*.

Κατηπιόωντο, Epic lengthened form for *κατηπιῶντο*, 3 plur. imperf. indic. pass. of *κατηπιάω*, " *to mitigate,*" " *to soothe,*" &c. : fut. *ήσω*.—From *κατά* and *ῆπιάω*, " *to soothe,*" " *to assuage.*"

Κεχολώσεται, Epic and Ionic for *κεχολώσει*, 2 sing. 3 fut. pass. of *χολόω*, " *to make angry;*" in the passive, " *to be angry.*"—From *χόλος*, " *gall,*" " *bile;*" the literal meaning being " *to stir one's gall or bile.*"

'Αχαιάδων, Epic and Ionic for 'Αχαιδων, gen. plur. of 'Αχαιῖας, *άδος*, *ή*, Epic and Ionic for 'Αχαιῖας, *άδος*, *ή*, " *a Grecian woman.*"

Ἑσπέσθαι, 2 aor. inf. of the middle deponent *ἐπομαι*, " *to follow:*" fut. *ἐψομαι* : 2 aor. *ἐσπόμην*, &c.

Καῤῥέζουσα, Epic for *καταῤῥέζουσα*, nom. sing. fem. pres. part. act. of *καταῤῥέζω*, " *to soothe,*" " *to caress.*" Compare *Glossary* on book i., 361, s. v. *κατέροξεν*

Book 5. Line 424-448.

Εὐπέπλων, gen. plur. fem. of εὐπεπλος, ον, "well-robed," "with beautiful peplus."—From εὐ and πέπλος.

LINE 425. Περώνη, dat. sing. of περόνη, ης, ἡ, "any thing pointed for piercing or pinning," especially "the tongue of a buckle or brooch;" hence "a buckle," "a brooch."—From πείρω, περάω, "to pass through," &c.

Καταμύζατο, Epic and Ionic for κατεμύζατο, 3 sing. 1 aor. indic. mid. of καταμύσσω, "to scratch," "to tear:" fut. ξω, &c.—From κατά and ἀμύσσω, "to scratch," "to tear," &c.

Ἀραιήν, accus. sing. fem. of ἀραιός, ἡ, ὅν, Epic and Ionic for ἀραιός, ἄ, ὄν, "delicate," "weak," "tender," &c. Observe the accentuation, which distinguishes it from ἀραιός, αῖα, αῖον, "prayed to," "entreated," &c.

LINE 433. Ὑπείρεχε, poetic, and especially Epic, for ὑπέρειχε, 3 sing. imperf. indic. act. of ὑπείρῃχω, poetic, &c., for ὑπερέχω. Compare Glossary on book iv., 249.

LINE 434. Ἀζετο, Epic and Ionic for ἤζετο, 3 sing. imperf. indic. of the middle deponent ἄζομαι, "to stand in awe of," "to dread." Used in Homer only in the present and imperfect.

Ἴετο, 3 sing. imperf. indic. mid. of ἱημι, "to send:" in the middle, "to send one's self after a thing," "to desire," &c. Compare Glossary on book ii., 154, s. v. ἱεμένων.

LINE 438. Ἐπέσσυτο, 3 sing. pluperf. ind. pass. of ἐπισεύω, "to set in motion another against:" in the middle, "to set one's self in motion against," "to make an onset upon:" perf. pass. ἐπέσσυμαι: pluperf. pass. ἐπεσσύμην.—From ἐπί, "against," and σεύω, "to put in quick motion," "to urge."

LINE 440. Φράζεο, 2 sing. pres. imper. mid. of φράζω. Consult Glossary on line 411, s. v. φραζέσθω.

Χάζεο, 2 sing. pres. imper. of χάζομαι. Compare Glossary on line 249, s. v. χαζώμεθα.

LINE 443. Ἀνεχάζετο, 3 sing. imperf. indic. of the middle deponent ἀναχάζομαι, "to retire," "to draw back:" fut. σομαι: 1 aor. ἀνεχασάμην.

LINE 445. Ἀπάτερθεν, adv., "apart," "away from."—Strengthened form of ἄτερθε, and this from ἄτερ, "without."

LINE 448. Ἀδύτῳ, dat. sing. of ἄδυτον, ον, τό, "a shrine," "the innermost sanctuary of a temple."—From ἀ, priv., and δύω, "to enter."

Ἀκέοντο, Epic and Ionic for ἡκέοντο, 3 plur. imperf. indic. of the middle deponent ἀκέομαι, "to heal:" fut. έσομαι (Attic, οὔμαι).

Book 5. Line 448-473.

Κύδαινον, Epic and Ionic for ἐκύδαινον, 3 plur. imperf. indic. act. of κυδαίνω, "to honor," "to glorify," &c. (consult note): fut. ανῶ. —From κῦδος, "glory."

LINE 449. Εἶδωλον, accus. sing. of εἶδωλον, ου, τό, "an image," "a phantom."—Diminutive from εἶδος.

LINE 452. Δήουν, Epic and Ionic for ἐδήουν, 3 plur. imperf. indic. act. of δήωω, usual contracted form of δηῖω, "to lay waste," "to destroy." Literally, "to treat as an enemy."—From δήϊος, Epic and Ionic for δάϊος, contracted δῆος, "hostile," &c.

LINE 453. Εὐκύκλους, accus. plur. masc. of εὐκυκλος, ου, "well-rounded."—From εὐ and κύκλος.

Λαισήϊα, accus. plur. of λαισήϊον, ου, τό, "a buckler." Commonly covered with raw hides, and therefore derived by some from λάσιος, "shaggy," "hairy." Others, however, deduce the term from λαιός, "left," and regard it as meaning literally "the left-hand armor."

LINE 458. Κύπριδα, accus. sing. of Κύπρις, ιδος, ἡ, "Venus," as Goddess of Cyprus. There are two forms of the accusative, namely, Κύπριδα and Κύπριν. Consult Glossary on line 330.

LINE 460. Ἐφέζετο, 3 sing. imperf. indic. of the middle deponent ἐφέζομαι, "to take one's seat upon," "to sit upon," &c. : fut. ἐφεδοῦμαι. Homer uses this verb only in the present and imperfect. The active occurs only in the aorist ἐφείσα. Compare Glossary on book i., 48, s. v. ἔζετο.

LINE 462. Ἀκάμαντι, dat. sing. of Ἀκάμας, αντος, ό, "Acamas," a Thracian leader. The name literally means "the unwearied one," and comes from ἀ, priv., and κάμνω, "to tire."

LINE 463. Τιάσι, dat. plur. of νίος, as if from a stem, νίς, gen. νίος. Compare Glossary on book ii., 20, s. v. νίι.

LINE 464. Υἱεῖς, nom. plur., as if from a nominative νιεύς, gen. νιέος, &c. Compare Glossary on book iii., 174.

LINE 466. Εὐποιητῆσι, Epic and Ionic for εὐποιήταις, dat. plur. fem. of εὐποίητος, η, ου, "well-made or constructed."—From εὐ and ποιέω.

LINE 469. Φλοίσβου, Epic and Ionic for φλοίσβου. Compare Glossary on line 322.

Σαώσομεν, 1 plur. fut. indic. act. of σαώω, "to save." Compare Glossary on book i., 83, s. v. σαώσεις.

LINE 472. Ἐχεσκες, 2 sing. Epic iterative form of the imperf. indic. act. of ἔχω, and put for εἶχες.

LINE 473. Φῆς, Epic and Ionic for ἐφης 2 sing. imperf. indic. act.

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οἱ φημί, "to say." Not to be confounded with φής, the 2 sing pres. indic. act. Observe the difference of accentuation.

Ἐξέμεν, Epic, Doric, and Æolic for ἔξειν, fut. inf. act. of ἔχω. Earliest form, ἐξέμεναι.

LINE 474. Γαμβροῖσι, Epic and Ionic for γαμβροῖς, dat. plur. of γαμβρός, οὗ, ὁ, "a brother-in-law." In general, any connection or relation by marriage.—From γαμέω, "to marry." As regards the insertion of the β between the two liquids, compare *Glossary* on line 287, s. v. ἡμβροτες.

LINE 477. Ἐνειμεν, Epic and Ionic for ἐνεσμεν, 1 plur. pres. indic. act. of ἐνειμι, "to be in."

LINE 479. Τηλοῦ, adv., like τῆλε, "afar," "far off."—An obsolete adjective, τηλός, may be taken as the source whence come τηλοῦ, τηλοῖ, τηλόθι, τηλόθεν, τηλόσε, all used as adverbs.

Ξάνθῳ, dat. sing. of Ξάνθος, ου, ὁ, "the Xanthus," a river of Lycia, falling into the sea above Patara. Consult note.

Δινῆεντι, dat. sing. masc. of δινῆεις, εσσα, εν, "eddying."—From δίνη, "an eddy."

LINE 481. Ἐλδεται, 3 sing. pres. indic. of the defective deponent ἔλδομαι, "to wish for," "to desire." This verb was probably digammated, and so may be regarded as akin to *velle*, βούλομαι, the English *will*, *would*, &c.

Ἐπιδενής, nom. sing. masc. of ἐπιδενής, ἐς, Epic and Ionic for ἐπιδεής, ἐς, "in want," "lacking."—From ἐπί and δέω, "to want."

LINE 482. Μέμονα, 1 sing. of the poetic, Epic, and Ionic perfect with a present signification, "I am eager," "I wish," "I long," "I strive," &c. Μέμονα is to μάω, μέμαα, as γέγονα to γάω, γέγαα; it is akin, also, to μένος, μενεαίνω, as well as to μένω, μίμνω, because μέμονα conveys the notion of a steadfast, fixed purpose; but it has no proper present μένω, although erroneously assigned by many to such a verb.

LINE 485. Τύνη, Epic and Doric for σύ, "thou." Like ἐγώνη, for ἐγώ.

LINE 486. Ὠρεσσιν, Epic contracted dative for ὀάρεσσιν, dat. plur. of ὄαρ, ἀρος, ἡ, "a consort," "a wife." Not by metathesis from ἄορ, as some say; but probably from the same root as ἄρω, εἶρω, Lat. *sero*, "she that is tied or knit to one."

LINE 487. Ἀψῖσι, Epic and Ionic for ἀψῖσι, dat. plur. of ἀψίς, ἱδος, ἡ, "a tying," "fastening," "knotting," and then said of the "joinings," i. e., "the meshes" of a net.—From ἄπτω, "to join," "to connect."

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Λίνου, gen. sing. of λίνον, ου, τό, "a flaxen cord," "a fishing line," "a fishing net." Also employed by post-Homeric writers to indicate "the plant that produces flax."

Ἀλόντε, nom. dual 2 aor. part. act. of ἀλίσκομαι. Compare *Glossary* on book ii., 374, s. v. ἀλοῦσα.

Πανάγρον, gen. sing. neut. of πάνταγρος, ου, "all-catching."—From πᾶς, πᾶσα, πᾶν, and ἄγρα, "a catching," &c.

Δυσμενέεσσιν, Epic and Ionic for δυσμενέσιν. Compare LINE 488. *Glossary* on book iii., 51.

Ἐλωρ, nom. sing. of ἔλωρ, ωρος, τό, "a prey," "a booty." In Homer usually in the singular, of unburied corpses, which are left to the enemy, or given up to dogs and birds.—From ἐλεῖν, 2 aor. inf. act. of αἰρέω, "to take," "to seize."

Κύρμα, nom. sing. of κύρμα, ατος, τό, "that which one meets with, lights upon, finds," i. e., "a booty, prey, spoil."—From κύρω, "to light upon," &c.

LINE 489. Ὑμήν, Epic and Doric for ὑμετέραν, accus. sing. fem. of ὑμός, ἡ, όν, Epic and Doric for ὑμέτερος, α, ου, "your," &c.

LINE 491. Τηλεκλειτῶν, gen. plur. masc. of τηλεκλειτός, ἡ, όν, and also ός, όν, "far-famed."—From τῆλε, "afar," and κλειτός, "famed," and this from κλείω, "to make famous."

LINE 493. Δάκε, Epic and Ionic for ἔδακε, 3 sing. 2 aor. indic. act. of δάκνω, "to bite," "to sting:" fut. δήξομαι: perf. δέδηχα. 2 aor. ἔδακον.—The Sanscrit root is *danc*, or *dac*, "to bite." Compare the Latin *dens*, the Greek ό-δούς, ό-δόντ-ος, and the German *Zahn*.

LINE 497. Ἐλελίχθησαν, 3 plur. 1 aor. indic. pass. in a middle sense of ἐλελίζω, "to whirl round," "to turn round," &c. Compare *Glossary* on book i., 530, s. v. ἐλελιξεν.

Ἀολλέες, Epic and Ionic for ἀολλεῖς, nom. plur. masc. of ἀολλής, ές, "all together," "in close array."—From ἀ, copulative, and εἰλω, "to press close," &c.

Ἐφόβηθεν, Epic and Doric for ἐφοβήθησαν, 3 plur. 1 aor. indic. pass. of φοβέω, "to terrify:" fut. ἥσω, &c.

LINE 499. Ἀχνας, accus. plur. of ἄχνη, ης, ἡ, Epic and Ionic for ἄχνα, ης, ἡ, "chaff." Compare *Glossary* on book iv., 426, s. v. ἄχνην.

Ἀλώας, accus. plur. of ἀλώή, ης, ἡ, "a threshing ground," "a threshing floor." Compare *Glossary* on line 99, s. v. ἀλωάων.

LINE 500. Λικμώντων, gen. plur. masc. pres. part. act. of λικμάω, "to winnow."—From λικμός, "a winnowing fan or shovel."

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Δημήτηρ, nom. sing. of Δημήτηρ, τερος and τρος, ἡ, "Demeter," the Latin "Ceres."—From δῆ for γῆ, and μήτηρ, so that the name will signify "Mother Earth."

LINE 501. Κρίνῃ, 3 sing. pres. subj. act. of κρίνω, "to separate:" fut. κρίνω: perf. κέκρικα. Compare the Sanscrit *krî*, "to separate," and the Latin *cern-o*.

Ἐπειγομένων, gen. plur. masc. pres. part. mid. of ἐπείγω, "to urge on another:" in the middle, "to rush on."—Compare Glossary on book ii., 354.

LINE 502. Ὑπολευκαίνονται, 3 plur. pres. ind. pass. of ὑπολευκαίνω, "to make gradually white:" in the passive, "to grow gradually white:" fut. ανῶ.—From ὑπό and λευκαίνω, "to whiten," and this from λευκός, "white."

Ἀχυρμαί, nom. plur. of ἀχυρμαία, ἄς, ἡ, "a place where chaff falls."—From ἄχυρα τά, "chaff."

LINE 504. Πολύχαλκον, accus. sing. masc. of πολύχαλκος, ον, "all brazen," "brazen-founded."—From πολὺς and χαλκός.

Ἐπέπληγον, 3 plur. 2 aor. indic. act. of ἐπιπλήσσω, "to strike," "to stir up," &c.

LINE 505. Ἐπιμισγομένων, gen. plur. masc. pres. part. mid. of ἐπιμίσγω, "to mingle," &c., poetic and Ionic for ἐπιμίγνυμι. Homer uses only the middle.—From ἐπί and μίσγω.

Ἡνιοχῆες, nom. plur. of ἡνιοχεύς, ἑως, Ionic ἦος, ὅ, "a charioteer."—From ἡνία, "the reins," and ἔχω, "to hold."

LINE 506. Ἰθύς, adv., "right onward." Properly an adjective, ἰθύς, εἶα, ὕ.

LINE 508. Ἐκράιαινε, 3 sing. imperf. indic. act. of κραίαινω, Epic lengthened form of κραίνω, "to accomplish," "to fulfill." fut. κρανῶ, &c.

Ἐφετμάς, accus. plur. of ἐφετμή, ἥς, ἡ, "a command," "an injunction." A poetic word, from ἐφήμι.

LINE 509. Χρυσάορον, gen. sing. masc. of χρυσάορος, ον, "of the golden sword," "with golden sword."—From χρυσός and ἄορ. Consult note.

LINE 512. Πίονος, gen. sing. neut. of πίων, ον, gen. πίονος, &c., "fat," "rich," "wealthy."

LINE 514. Μεθίστατο, 3 sing. imperf. indic. mid. of μεθίστημι, "to place among:" fut. μεταστήσω.—From μετά and ἵστημι.

Ἀρτεμέα, accus. sing. masc. of ἀρτεμής, "sound," "safe and sound."—From ἄρτιος, "complete, perfect, entire."

LINE 516. Μετάλλησαν, Epic and Ionic for μετήλλησαν, 3 plur. 1.

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aor. indic. act. of μεταλλάω, "to question." Compare Glossary on book i., 550, s. v. μετάλλα.

LINE 517. Ἐα, Epic and Ionic for εἶα, 3 sing. imperf. indic. act. of εἰάω, "to permit," "to allow:" fut. εἰάσω: perf. εἶακα: 1 aor. εἶασα.

LINE 521. Βίας, accus. plur. of βία, ας, ἡ, "strength," "might." In Homer usually, when having this sense, in the plural.

Ὑπεδείδισαν, Epic and Ionic for ὑπεδεδίδεσαν, 3 plur. 2 pluperf. act. of ὑποδείδω, "to fear," "to dread:" fut. σω.

Ἰωκάς, accus. plur. of ἰωκή, ἥς, ἡ, "a battle-cry," "the battle-din."—From the interjection ἰώ.

LINE 523. Νηνεμής, gen. sing. of νηνεμία, ἥς, ἡ, Epic and Ionic for νηνεμία, ας, ἡ, "a calm."—From νη-, inseparable privative prefix, and ἄνεμος, "wind."

Ἀκροπόλοισιν, Epic and Ionic for ἀκροπόλοις, dat. plur. neut. of ἀκρόπολος, ον, "lofty-topped," "high-ranging."—From ἄκρος, "a. the top," and πολέω, πέλω, "to be," &c.

LINE 524. Εὐδῃσι, Epic and Ionic for εὐδῃ, 3 sing. pres. subj. act. of εὐδω, "to sleep:" fut. εὐδήσω, &c. Compare Glossary on book ii., 2, s. v. εὐδον.

Βορέας, old form of the genitive for the later Βορέου, gen. sing. of Βορέας, ον, ὁ, Ionic Βορέης, contracted Βορῆς, ἑώ; in Attic, Βορῆς, ᾧ, "the north wind."

LINE 525. Ζαχρηῶν, gen. plur. masc. of ζαχρηής, ἑς, "pressing violently on."—No doubt from χράω (with which compare ἐπιχράω, "to press eagerly on") and the intensive prefix ζα-.

LINE 526. Πνοιῇσιν, Epic and Ionic for πνοιαῖς, dat. plur. of πνοιῇ, ἥς, ἡ, Epic and Ionic for πνοή, ἥς, ἡ, "a blast," &c.—From πνέω. The word is almost solely poetical, πνεῦμα being used in prose.

Λιγυρῇσι, Epic and Ionic for λιγυραῖς, dat. plur. fem. of λιγυρός, ᾧ, ἡ, "shrill," "clear," "whistling," &c.—From λιγύς, "clear-toned," "shrill," &c. Compare Glossary on book i., 248, s. v. λιγύς.

Διασκιδνᾶσιν, 3 plur. pres. indic. act. of διασκίδνῃμι, "to disperse," "to scatter;" poetic, and especially Epic, form for διασκεδάννυμι.

Ἀέντες, nom. plur. masc. pres. part. act. of ἄνῃμι, "to blow," &c.

LINE 527. Ἐφέβοντο, 3 plur. imperf. indic. of the poetic deponent φέβομαι, "to fear," "to be dismayed." Used only in the present and imperfect, and equivalent, in fact, to φοβέομαι.

LINE 528. Ἐφοίτα, 3 sing. imperf. indic. act. of φοιτάω, "to traverse," "to go through:" fut. ἦσω. The Epic and Ionic form is φοιτέ

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LINE 531 Πλέονες, nom. plur. masc. of πλέων, *ον*, “more,” comparative of πολύς. Compare Glossary on book i., 281, *s. v.* πλεόνεσσιν.

Πέφανται, 3 plur. perf. indic. pass., assigned to the radical φένω, “to slay:” fut. pass. πεφήσομαι: perf. pass. πέφαμαι. Observe that πέφαμαι bears exactly the same relation to the root ΦΕΝ- as τέταμαι does to the root ΤΕΝ-, in the verb τείνω; while πεφήσομαι is formed from πέφαμαι, like δεδήσομαι from δέδεμαι, λελύσομαι from λέλυμαι. (Buttmann, *Irreg. Verbs*, p. 208, ed. Fishlake.)

LINE 534. Δηϊκόωντα, accus. sing. of Δηϊκόων, *ωντος*, *ό*, “Deïcoon,” son of Pergasus.

LINE 536. Τῖον, Epic and Ionic for ἔτιον, 3 plur. imperf. indic. act. of τίω, “to honor,” &c. Compare Glossary on book i., 508, *s. v.* τῖσον.

LINE 539. Νειαίρη, Epic and Ionic for νειαίρα, dat. sing. fem. of νείαιρος, *α*, *ον*, an irregular comparative of νέος, just as νέατος, νείατος, is a superlative; “the latter,” “the lower.”

LINE 542. Υἱε, accus. dual, from a stem υῖς, υῖος, “a son.” Compare Glossary on book ii., 20, *s. v.* υῖι.

LINE 544. Βιότοιο, Epic and Ionic for βιότον, gen. sing. of βίοτος, *ον*, *ό*, “the means of subsistence.”—From βιώω, “to live.”

LINE 546. Τέκετο, Epic and Ionic for ἐτέκετο, 3 sing. 2 aor. indic. mid. of τίκτω, “to bring forth,” but said also of the father, “to beget,” and not rare in this sense in Homer, who uses the aorist middle (as in the present instance) mostly in this signification, yet not always: fut. τέξω, usually τέξομαι, poetic, also, τεκοῦμαι: perf. τέτοκα, &c.—Lengthened from a root ΤΕΚ-.

Πολέεσσι, dat. plur. Epic and Ionic for πολλοῖς. Compare Glossary on book ii., 417, *s. v.* πολέες.

LINE 548. Διδυμάωνε, nom. dual masc. of διδυμάων, *ονος*, “twin.” Poetic for δίδυμος.

LINE 550. Ἠθήσαντε, nom. dual, 1 aor. part. act. of ἡβάω, “to attain to man’s estate,” “to be at man’s estate:” fut. ἦσω: 1 aor. ἦβησα.—From ἦβη, “man’s estate.”

LINE 551. Εὐπωλον, accus. sing. fem. of εὐπωλος, *ον*, “abounding in steeds,” “breeding fine horses.” Strictly, “with fine foals.”—From εὐ and πῶλος, “a foal,” “a young horse.”

LINE 552. Ἀτρείδης, Epic and Ionic for Ἀτρεΐδαις, dat. plur. of Ἀτρεΐδης, *ον*, &c.

LINE 555. Ἐτραφέτην, 3 dual, 2 aor. indic. pass. of τρέφω, “to rear,” “to nurture.” Consult Glossary on book i., 251, *s. v.* τράφεν.

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Τάρφειν, dat. plur. of τάρφος, εος, τό, "a thicket." Strictly, "closeness," "thickness."—From τρέφω, "to thicken."

Ἰφια, accus. plur. neut. of ἰφιος, α, ον, "strong," "mighty." Occurs often in Homer, but only in the phrase ἰφια μῆλα, "large goodly sheep."—From ἰφι, "powerfully," "strongly," &c.

LINE 557. Κεραῖζετον, 3 dual pres. indic. act. of κεραῖζω, "to destroy," "lay waste," "ravage:" fut. ἴσω.—According to some, from κέρας; according to others, from κείρω, "to shear," "to cut off," &c.

LINE 558. Κατέκταθεν, Epic and Doric for κατεκτάθησαν, 3 plur 1 aor. indic. pass. of κατακτείνω, "to slay:" fut. κατακτενῶ: 1 aor. act. κατέκτεινα: 1 aor. pass. κατεκτάθην.

LINE 560. Καππεσέτην, Epic syncopated form for κατεπεσέτην, 3 dual, 2 aor. ind. act. of καταπίπτω. Compare Glossary on book i., 593.

Ἐλάτῃσιν, Epic and Ionic for ἐλάταις, dat. plur. of ἐλάτη, ης, ἡ, "a pine." After Homer's time distinguished as ἐλάτη ἄρρην, "the pine," and ἐλάτη θήλεια, "the fir."—Perhaps from ἐλαύνω, on account of its high, straight growth.

LINE 566. Δίε, Epic and Ionic for ἔδιε, 3 sing. imperf. indic. act. of διω, "to fear."

LINE 567. Ἀποσφῆλειε, 3 sing. Æolic 1 aor. opt. act. of ἀποσφάλλω, "to cause to miss," &c.: fut. ἀποσφαλῶ: 1 aor. ἀπέσφηλα. —From ἀπό and σφάλλω.

LINE 571. Μείνε, Epic and Ionic for ἔμεινε, 3 sing. 1 aor. indic. act. of μένω, "to remain."

LINE 577. Παφλαγόνων, gen. plur. of Παφλαγών, όνος, ό, "a Paphlagonian." In the plural, Παφλαγόνες, ων, οί, "the Paphlagonians."

LINE 582. Ἀγκῶνα, accus. sing. of ἀγκών, ὦνος, ό, "the bend or hollow of the arm," "the elbow," &c. Compare ἄγκος, "a bend or hollow;" ἄγκη, ἀγκύλη, ἄγκιστρον, "a fish-hook;" ἄγκυρα, "an anchor;" and also the Latin *angulus*, *ancora*, *uncus*, *uncinus*, &c.

LINE 585. Ἀσθμαίνων, nom. sing. pres. part. act. of ἀσθμαίνω, "to breathe hard," "to gasp." Said especially of the death-ruckle.—From ἀσθμα, "a panting," "a gasping," and this from ἀω, "to blow."

Εὐεργέος, Epic and Ionic for εὐεργοῦς, gen. sing. masc. of εὐεργής, ές, "well made," "well constructed."—From εὖ and ἔργον.

LINE 586. Κύμβαχος, nom. sing. masc. of κύμβαχος, ον, "head-foremost" Answering to the Latin *pronus*.—From the radi-

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καύβη, "the head," through κύβη, "a hollow vessel, a cup, a bowl." Compare the kindred roots in κύβη, κεφ-αλή, the German Kopf, Koppe, Kuppe; the Latin cap-ut, &c.

Βρεχμόν, accus. sing. of βρεχμός, οὐ, ὁ, "the sinciput," &c. Compare note.

LINE 587. Ἀμάθοιο, Epic and Ionic for ἀμάθου, gen. sing. of ἄμαθος, ου, ἡ, "sand," "a sandy soil." Opposed to sea-sand, ψάμαθος.—From ἄμος, ἄμμος, "sand."

LINE 589. Ἰμάσε, 3 sing. 1 aor. indic. act. of ἱμάσσω, "to lash:" fut. ἱμάσω: 1 aor. ἱμάσα.—From ἱμάς, ἄντρος, ὁ, "a leathern strap or thong," "a lash."

LINE 590. Ὠρτο, 3 sing. of the syncopated 2 aor. mid. of ὀρνυμι, "to excite," "to arouse:" fut. ὄρσω: 1 aor. ὤρσα. In the middle, ὀρνυμαι, "to arouse one's self," "to hurry," "to rush:" 2 aor. ὠρόμην, 3 sing. ὤρετο; by syncope, ὥρτο. Lengthened form of a root OP-.

LINE 593. Κυδοιμόν, accus. sing. of κυδοιμός, οὐ, ὁ, "tumult," "uproar," "confusion;" also, Kydoimos, personified as the companion of Mars, &c. Consult note.

Ἀναιδέα, Epic and Ionic for ἀναιδῆ, accus. sing. of ἀναιδής, ἐς, "shameless," "ruthless."—From ἀ, priv., and αἰδώς.

LINE 595. Φοίτα, Epic and Ionic for ἐφοίτα, 3 sing. imperf. indic. act. of φοιτάω. Consult Glossary on book iii., 449.

LINE 597. Ἀπάλαμνος, nom. sing. masc. of ἀπάλαμνος, ου; strictly "without hands," i. e., "helpless, silly." Formed, metri gratiā, from ἀπάλαμος, like ὠνυμνος from ὠννμος; and ἀπάλαμος, from ἀ, priv., and παλάμη, "the palm of the hand."

LINE 598. Στήη, Epic lengthened form for στῆ. Consult Glossary on book i., 197.

Ὠκυροφ, dat. sing. masc. of ὠκύροος, ου, "quick-flowing." Poetic form for ὠκύρροος, ου.—From ὠκύς, "quick," and ῥοή, "a stream," and this from ῥέω, "to flow."

Προρέοντι, dat. sing. masc. pres. part. act. of προρέω (later προρρέω), "to flow onward," "to run forward:" fut. ρεύσομαι.—From πρό and ῥέω, "to flow."

LINE 599. Ἀφρῶ, dat. sing. of ἀφρός, οὐ, ὁ, "foam," usually of the sea. Compare the Sanscrit abhra, "a cloud," and also ὄμβρος and imber.

Μορμύροντα, accus. sing. pres. part. of μορμύρω, "to roar," "to rush." Compare the Latin murmuro. Hesychius actually quotes a form μυρμύρω.

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LINE 606. Μενεαινέμεν, Epic, Doric, and Æolic for μενεαινειν, pres. infin. of μενεαίνω, "to desire," &c.—From μένος, with regard to which consult *Glossary* on book i., 103, s. v. μένεος.

LINE 613. Πολυκτῆμων, nom. sing. masc. of πολυκτῆμων, ου, gen. ονος, "abounding in possessions."—From πολύς and κτῆμα.

Πολυλήϊος, nom. sing. masc. of πολυλήϊος, ου, "abounding in corn-fields."—From πολύς and λῆϊον, "a crop," "the crop standing on the land."

LINE 614. Ἐπικουρήσοντα, accus. sing. fut. part. act. of ἐπικουρέω, "to bring succor," "to come to one's aid," "to help in war." Literally, "to be an ἐπίκουρος:" fut. ἦσω.—From ἐπίκουρος, with regard to which consult *Glossary* on book ii., 130, s. v. ἐπίκουροι.

LINE 618. Συλήσων, nom. sing. masc. fut. part. act. of συλάω, "to strip off:" fut. ἦσω. Consult *Glossary* on book iv., 466 s. v. συλήσειε.

LINE 619. Παμφανόωντα, Epic lengthened form for παμφανῶντα, accus. plur. neut., as if from παμφανάω, "to be all resplendent." Compare *Glossary* on book ii., 458, s. v. παμφανώσα.

LINE 620. Δάξ, adv., "with the heel," "stamping on or spurning with the foot." The primitive form appears to have been κλάξ, traces of which appear in the Latin *calx*, "the heel." (*Benfey. Wurzell.*, ii., 316.)

LINE 622. Ὡμοιν, Epic and Ionic for ὤμοιν, gen. dual of ὤμος, "v, ὄ, "a shoulder." Compare *Glossary* on book i., 45, s. v. ὤμοισιν.

Ἐπείγετο, 3 sing. imperf. indic. pass. of ἐπείγω, "to press hard," &c.: fut. ἐπείξω. Compare *Glossary* on book ii., 354, s. v. ἐπειγέσθω.

LINE 623. Δεῖσε, Epic and Ionic for ἔδεισε, 3 sing. 1 aor. indic. act. of δεῖδω, "to fear." Compare *Glossary* on book i., 555, s. v. δείδοικα.

Ἀμφίβασιν, accus. sing. of ἀμφίβασις, τως, ἡ, "a going around," especially with a view of sheltering or defending; hence "a protection," "a defense."—From ἀμφιβαίω. Consult note on ἀμφιθέληκας, book i., 37.

LINE 624. Ἐφέστασαν, 3 plur. syncopated form of the pluperfect, for ἐφεστήκεσαν (lengthened form, ἐφεστήκεισαν), from ἐφίστημι, &c. Compare *Glossary* on book iv., 331, s. v. ἔστασαν.

LINE 631. Υἱωνός, nom. sing. of υἱωνός, οὔ, ὄ, "a grand-son." Another form is υἱιδεύς.

LINE 634. Ἀδαήμονι, dat. sing. of ἀδαήμων, ου, gen. ονος, "igno

Book 5. Line 635-654.

rant of," "inexperienced in." — From ἀ, priv., and δαήμων, "knowing," "experienced in," and this akin to δαήναι.

LINE 635. Ψευδόμενοι, nom. plur. masc. pres. part. of the middle deponent ψεύδομαι, "to lie:" fut. ψεύσομαι: 1 aor. ἐψεν. σάμην. This deponent is of earlier and more common use (in Homer, as in later Greek) than ψεύδω.

LINE 639. Θρασυμέμνονα, accus. sing. of θρασυμέμνων, ον, gen. ονος, "bold-spirited." — From θρασύς, "bold," "daring," and μένος, "spirit," &c., akin to μέμονα.

Θυμολέοντα, accus. sing. of θυμολέων, ον, gen. οντος, "lion-hearted." — From θυμός and λέων.

LINE 640. Λαομέδοντος, gen. sing. of Λαομέδων, οντος, ὁ "Laomedon," king of Troy, and father of Priam. The name means "ruler of the people;" from λαός, and μέδω, οντος, ὁ, "a lord," "a ruler."

LINE 641. Οἷης, Epic and Ionic for οἶαις, dat. plur. fem. of οἶος, η, ον, Epic and Ionic for οἶος, α, ον, "alone." — Akin to ἷος, ἱα, "one," and also to the Latin unus, the early form of which was uinos. (Orell., 525.)

LINE 642. Χήρωσε, Epic and Ionic for ἐχήρωσε, 3 sing. 1 aor. indic. act. of χηρόω, "to bereave, strip bare, desolate, widow," &c.: fut. ὠσω: 1 aor. ἐχήρωσα. — From χῆρος, "bereft," "widowed," &c. The root of χῆρος, namely, XH-, XHP-, occurs in Sanscrit, hā, hî, "to desert," so that χῆρος, like ὀρφανός, is, strictly, "deserted," "left."

Ἀγνιάς, accus. plur. of ἀγνιά, ᾤς, ἡ, "a way," both in town and country, but usually "a street." — According to some, it is a quasi-participial form from ἄγω. (Donaldson, *New Crat.*, p. 499.)

LINE 643. Ἀποφθινύθουσι, 3 plur. pres. ind. act. of ἀποφθινύθω, "to waste away." — From ἀπό and φθινύθω, with regard to which last consult *Glossary* on book ii., 346, s. v. φθινύθειν.

LINE 644. Ἄλκαρ, accus. sing. of ἄλκαρ, τό, only used in this form, "a defense," "a safeguard," &c. — Akin to ἀλκή.

LINE 646. Ἀΐδαο, old Epic form of the genitive for the later Ἀΐδου, gen. sing. of Ἀΐδης, ον, ὁ, "Hades," the god of the lower world. Compare *Glossary* on book i., 3, s. v. Ἀΐδι.

LINE 650. Ἐρξαντα, accus. sing. 1 aor. part. act. of ἔρδω, "to do:" fut. ἔρξω: 1 aor. ἔρξα. Compare *Glossary* on book i., 315, s. v. ἔρδον.

LINE 654. Κλυτοπῶλῳ, dat. sing. masc. of κλυτόπῳλος, ον, "famous for coursers." — From κλυτός, "famous," and πῶλος, "a wing horse," &c.

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LINE 655. Ἀνέσχετο, 3 sing. 2 aor. indic. mid. of ἀνέχω, "to hold up," "to lift up," &c.; in the middle, "to hold up, or raise, what is one's own:" fut. ἀνέξω: 2 aor. mid. ἤνεσχόμεν: Epic and Ionic ἀνέσχομην.

Μείλινον, accus. sing. neut. of μέλινος, η, ον, Epic and Ionic for μέλινος, η, ον, "ashen."—From μέλιν, "an ash."

LINE 656. Ἀμαρτῇ, adv., "together," "at the same moment." The forms ἀμαρτῇ, or ἀμαρτῆ, and ὁμαρτῇ occur. (Compare Spitzner, *Excurs.* 12, *ad Il.*) Wolf writes ἀμαρτῇ, and is followed by Spitzner.—As to its derivation, the ἀμ- is plainly, with ἄμα, akin to ὁμοῦ, and the latter part is usually referred to ἀραρεῖν, ἀρτάω.

LINE 657. Ἡΐξαν, 3 plur. 1 aor. indic. act. of ἵσσω, "to rush:" fut. ἵξω: 1 aor. ἥϊξα. The Attic form is ἥσσω or ἥπτω. fut. ἥξω: 1 aor. ἥϊξα.

LINE 659. Ἑρεβεννή, nom. sing. fem. of ἑρεβεννός, ἡ, ὄν, "dark," "gloomy." Occurs frequently in the Iliad, never in the Odyssey.—From Ἑρεβος, "Erebus," a place of nether darkness, just above the still deeper Hades; and this, probably, from ἐρέφω, "to cover," and akin to the Hebrew *ereb* or *erev*, our *evening*.

LINE 661. Μαιμώωσα, Epic lengthened form for μαιμῶσα, nom. sing. fem. pres. part. act. of μαιμάω, "to be very eager," "to pant or quiver with eagerness:" fut. ἥσω.—From the root μάω, with an intensive reduplication; like παιφάσσω, from φάω.

LINE 662. Ἐγχριμφθεῖσα, nom. sing. fem. 1 aor. part. pass. of ἐγχριμπτω, "to bring near to," "to make approach," "to force close to," "to strike, dash, or push against:" fut. ψω. The word belongs chiefly to Epic poetry and Ionic prose.—From ἐν and χρίμπτω, which last is a poetic strengthened form of χρίω, "to pass, skim lightly over the surface of a body," &c.

LINE 664. Βάρυννε, Epic and Ionic for ἐβάρυννε, 3 sing. imperf. indic. act. of βαρύνω, "to load heavily," "to burden," "to distress:" fut. βαρύνω: 1 aor. ἐβάρυνα.—From βαρύς, "heavy."

LINE 665. Ἐλκόμενον, nom. sing. neut. pres. part. pass. of ἐλκω, "to drag." Compare *Glossary* on book i., 194, s. v. ἔλκετο.

Ἐπεφράσατο, 3 sing. 1 aor. indic. mid. of ἐπιφράζω, "to say besides:" in the middle, "to reflect upon," "to think of," "to take notice of:" fut. σω.—From ἐπί and φράζω; with regard to which consult *Glossary* on book ii., 14.

LINE 666. Ἐξερύσαι, 1 aor. inf. act. of ἐξερύω, "to draw out:" fut. σω: 1 aor. ἐξήρυσα.—From ἐξ and ἐρύω; with regard to which consult *Glossary* on book i., 466 and 485.

Book 5. Line 667-688.

LINE 667. Ἀμφιέποντες, nom. plur. masc. present part. act. of ἀμφιέπω, “to be busily engaged about a thing, or person.” A poetic term, for which ἀμφέπω also occurs, which last is the only form used by the tragedians. In prose the usual word is περιέπω.

LINE 670. Τλήμονα, accus. sing. masc. of τλήμων, ον, “suffering,” “enduring,” and hence “patient,” “steadfast,” &c.—From the radical τλάω, “to suffer,” “to undergo,” &c.; with regard to which last consult *Glossary* on book ii., 299, s. v. τλήτε.

Μαίμησε, Epic and Ionic for ἐμαίμησε, 3 sing. 1 aor. indic. act. of μαιμάω, “to be very eager,” “to pant or quiver with eagerness,” “to be agitated,” &c. Consult *Glossary* on line 661, s. v. μαιμώωσα.

LINE 672. Ἐριγδούποιο, Epic and Ionic for ἐριγδούπου, gen. sing. masc. of ἐρίγδουπος, “loud-sounding,” “loud-thundering.”—From ἐρι, “very,” and γδοῦπος, poetic strengthened form for δοῦπος, “any dead, heavy sound.”

LINE 674. Μεγαλήτορι, dat. sing. masc. of μεγαλήτωρ, ορ, gen. ορος, “great-hearted.” Frequently used in Homer as an epithet of brave men, and even of whole nations. The poet, moreover, only joins it to proper names, except in the case of θυμός.—From μέγας and ἦτορ, “the heart.”

Μόρσιμον, nom. sing. neut. of μόρσιμος, ον, “appointed by fate, fated, destined.” Answering to the Latin *fatalis*.—From μόρος, “fate,” “destiny.”

LINE 675. Ἀποκτάμεν, Epic, Doric, and Æolic for ἀποκτανεῖν, 2 aor. inf. act. of ἀποκτείνω, “to slay.” Earliest form, ἀποκταμένοι.—From ἀπό and κτείνω. Compare *Glossary* on book iii., 375, s. v. καταμένοιο.

LINE 682. Δεῖμα, accus. sing. neut. of δεῖμα, ατος, τό, “terror,” “fright.” (Consult note.)—Akin to δείδω, “to fear,” &c.

Χάρη, Epic and Ionic for ἐχάρη, 3 sing. 2 aor. indic. pass. (with active meaning) of χαίρω, “to rejoice:” fut. χαιρήσω: 2 aor. pass. ἐχάρην.

LINE 683. Ὀλοφυνδόν, accus. sing. neut. of ὀλοφυνδός, ή, όν, “mournful.”—Akin to ὀλοφύρομαι, “to lament,” “to mourn.”

LINE 685. Ἐπάμννον, 2 sing. 1 aor. imper. act. of ἐπαμύνω, “to succor,” “to lend aid:” fut. ἐπαμύνω: 1 aor. ἐπήμννα.—From ἐπί and ἀμύνω, “to ward off.” Compare *Glossary* on book i., 67, s. v. ἀμῦναι.

LINE 688. Εὐφρανέειν, Epic and Ionic for εὐφρανεῖν, fut. inf. act. of εὐφραίνω, “to gladden,” “to cheer:” fut. εὐφρανῶ. From εὐ and φρήν.

Book 5. Line 690-700.

LINE 690. Παρήϊξεν, 3 sing. 1 aor. indic. act. of παραίτσω, "to rush by:" fut. παραίτω: 1 aor. παρήϊξα.—From παρά and ἄτσω, "to rush." Compare Glossary on ἡϊξαν, line 657.

LINE 691. Ὡσαιτο, 3 sing. 1 aor. opt. mid. of ὠθέω, "to drive back," "to repulse:" fut. ὠθήσω, &c. Compare Glossary on book i., 220, s. v. ὤσε.

LINE 693. Εἶσαν, 3 plur. 1 aor. indic. act., usually referred to a present ἔζω, "to cause to sit," "to seat," "to place." Compare Glossary on book i., 311, s. v. εἶσεν.

Φηγῶ, dat. sing. of φηγός, οὔ, ἦ, "an oak." Consult note.

LINE 694. Θύραζε, adv., strictly, θύρασδε, "to the door," and so "out of the door," &c., but usually in the general signification of "out," and hence analogous to the Latin foras.

LINE 697. Ἀμπνύνθη, Epic and Ionic for ἀνεπνύθη, 3 sing. 1 aor. indic. pass. of ἀναπνέω. Strictly, "to breathe again," "to recover breath." Often, however, used in the general signification of "to breathe," "to respire:" fut. ἀναπνεύσω: 1 aor. ἀνέπνευσα: 1 aor. pass. ἀνεπνύθην, Epic and Ionic ἀμπνύνθην.—From ἀνά and πνέω.

Πνοιή, nom. sing. of πνοιή, ἥς, ἦ, Epic and Ionic for πνοή, ἥς, ἦ, "a breeze," "a current of air." In general, "the breath."—From πνέω, "to breathe," &c.

LINE 698. Ζώγρει, Epic and Ionic for ἐζώγρει, 3 sing. imperf. indic. act. of ζωγρέω, "to revive," "to restore to life and strength." The primitive meaning appears to be, "to take alive," "to take full possession of;" hence "to exercise a full influence over," and thus, in the present instance, "to reanimate," "to awaken from previous stupor," &c.: fut. ἦσω.—From ζωός, "alive," and ἀγρέω, Æolic collateral form of ἀγρεύω, "to take," "to lay hold of," &c.

Ἐπιπνείουσα, nom. sing. fem. pres. part. act. of ἐπιπνέω, "to breathe upon," Epic and Ionic for ἐπιπνέω: fut. εὔσω, &c.

Κεκαφηότα, Epic syncopated form for κεκαφηκότα, accus. sing. masc. perf. part. act. from the radical καφέω, akin to κάπτω and καπνύω, "to gasp for breath." It occurs only in the phrase κεκαφηότα θυμόν, the soul or life at its last gasp.

LINE 699. Χαλκοκορυστή, dat. sing. masc. of χαλκοκορυστής, οὔ, ὁ, "armed with brass," "arrayed in brazen arms."—From χαλκός, "brass," &c., and κορύσσω, "to arm."

LINE 700. Προτρέποντο, Epic and Ionic for προετρέποντο, 3 sing. imperf. indic. pass. of προτρέπω, "to turn forward:" fut. ψω, &c.

Book 5. Line 702-722.

LINE 702. *Χάζοντο*, Epic and Ionic for *ἐχάζοντο*, 3 plur. imperf. indic. mid. of *χάζω*; in the middle, *χάζομαι*, "to retire." Consult Glossary on book iv., 497, s. v. *κεκάδοντο*.

LINE 707. *Οἶνοπίδην*, accus. sing. of *Οἶνοπίδης*, ου, ό, "son of *Ænops*." —From *Οἶνωψ*, οπος, ό, *Ænops*.

Αἰολομίτρην, accus. sing. of *αἰολομίτρης*, ου, ό, "with flexible belt." —From *αἰόλος*, "movable," "flexible," and *μίτρα*, "a belt," "a girdle." Consult note.

LINE 708. *Ναίεσκε*, 3 sing. Epic iterative form of the imperfect for *ἐναιε*.—From *ναίω*, "to dwell," "to inhabit," &c.

Μεμηλώς, nom. sing. masc. 2 perf. part. act. of *μέλω*, "to be an object of care:" fut. *μελήσω*. Most usually employed in the third person sing. and plur., *μέλει*, *μέλουσι*: 2 perf. *μέμηλα*.

LINE 709. *Λίμνη*, dat. sing. of *λίμνη*, ης, ή, "a lake." Originally, in all likelihood, a salt-water lake, or salt marsh, into which the sea comes regularly or at times, and so, no doubt, akin to *λιμήν*.—Derived by some from *λείβω*, "to pour out," &c.

LINE 710. *Δῆμον*, accus. sing. of *δῆμος*, ου, ό. Consult Glossary on book ii., 198, s. v. *δήμουν*.

LINE 712. *Ὀλέκοντας*, accus. plur. masc. pres. part. act. of *ὀλέκω*, "to destroy." Compare Glossary on book i., 10, s. v. *ὀλέκοντο*.

LINE 715. *Ὑπέστημεν*, 1 plur. 2 aor. indic. act. of *ὑφίστημι*, "to stand under," "to undertake," "to promise:" fut. *ὑποστήσω*: perf. *ὑφέστηκα*: 2 aor. *ὑπέστην*.—From *ὑπό* and *ἵστημι*.

LINE 720. *Ἐποιχομένη*, nom. sing. fem. pres. part. of the middle deponent *ἐποίχομαι*, "to go to or toward," "to approach:" fut. *ἐποιχήσομαι*.—From *ἐπί* and *οἶχομαι*.

Ἔντυεν, Epic and Ionic for *ἦντυεν*, 3 sing. imperf. indic. act. of *ἐντύω*, "to harness." Of this verb Homer has only the imperfect active.—From *έντεα*, "appliances" of all kinds, "arms," "equipments," "harness," &c.

LINE 721. *Πρέσβα*, a peculiar old Epic feminine of *πρέσβυς*, "the august," "the honored." In the *Iliad*, always an epithet of a goddess; in the *Odyssey*, of a mortal.

LINE 722. *Ὀχέεσσι*, Epic and Ionic for *ὄχεσι*, dat. plur. of *ὄχος*, εος, τό, "a chariot." Of frequent occurrence in Homer. Compare Glossary on book iii., 29, s. v. *ὄχέων*.

Κύκλα, accus. plur. of *κύκλος*, ου, ό, which has also the heterogeneous plural *τὰ κύκλα*, "a ring, circle, round." Then "any circular body," especially "a wheel;" in which last signification the het-

Book 5. Line 722-730.

erogeneous plural κύκλα is mostly used.—Κύκλος seems to be duplicated from κύλλος. Root ΚΥΛ-, in κυλίνδω. (Pott, *Etymol. Forsch.*, i., 265.)

LINE 723. Ὀκτάκνημα, accus. plur. neut. of ὀκτάκνημος, ον, "eight-spoked."—From ὀκτώ, and κνήμη, "a spoke."

Σιδηρέω, dat. sing. masc. of σιδήρεος, έα (Epic and Ionic, έη), εον, contracted in Attic, σιδηροῦς, α̃, οὔν, "of iron," "iron," &c.—From σίδηρος, "iron."

Ἄξονι, dat. sing. of ἄξων, ονος, ό, "an axle."—Probably from ἄγω, ἄξω. Compare the Latin *axis*, and Sanscrit *achsha*.

LINE 725. Ἐπίσσωτρα, Epic for ἐπίσωτρα, nom. plur. of ἐπίσωτρον, ον, τό, "the tire," "the metal hoop around the felly of a wheel."—From ἐπί and σῶτρον, "the felly." Consult note.

Προσαρηρότα, nom. plur. neut. of προσαρηρός, Epic and Ionic for προσαρᾶρός, perf. part. act. of προσάρω, "to fasten on," "to fit to," &c.: fut. προσάρσω: 1 aor. πρόσηρσα: 2 aor. προσήραρον: perf. προσάρᾶρα, Epic and Ionic προσάρηρα.—From πρόσ, "to or on," and ἄρω, "to fit." Compare *Glossary* on book iii., 331, s. v. ὑραρυίας.

LINE 726. Πλήμναι, nom. plur. of πλήμνη, ης, ή, "the nave of a wheel."—From πλήθω, "to fill," and so, strictly, "any thing that is filled up."

Περίδρομοι, nom. plur. fem. of περίδρομος, ον, "circular." Literally, "running around."—From περιδραμεῖν, 2 aor. inf. act. of περιτρέχω.

LINE 727. Ἰμᾶσιν, dat. plur. of ἱμάς, άντος, ό, "a leathern strap or thong."—Commonly derived from ἱημι. The root, however, is rather to be found in the Sanscrit *si*, "to bind." For ἱμάς is, in reality, nothing more than σι-μαντ, the aspirate being merely a substitute for the sibilant, and μαντ being a suffix. Compare the old Saxon *simo*, "a bond." Hence, also, ἱμάσσω, ἱμάσθλη, and, with *i*- omitted, μᾶστιξ, "a lash." (Benfey, *Wurzell.*, i., 289.)

LINE 728. Ἐντέταται, 3 sing. perf. indic. pass. of ἐντείνω, "to stretch on or upon:" fut. ἐντενῶ: perf. ἐντέτακα: perf. pass. ἐντέταμαι.

LINE 729. Ῥυμός, nom. sing. of ῥυμός, οὔ, ό, "the pole of a chariot or other vehicle."—From ῥύω, ἐρύω, "to draw."

LINE 730. Ζυγόν, accus. sing. of ζυγόν, οὔ, τό, "any thing which joins two bodies," and so, "the yoke or cross-bar," tied by the ζυγόδεσμος to the end of the pole, and having ζεῦγλαι (collars or loops) at each end, &c.

Λέπαδνα, accus. plur. of λέπαδνον, ον, τό, "a breast-band." (Consult note.) A later form was λέπαυρον.

Book 5. Line 734-743.

LINE 734. Κατέχευεν, 3 sing. 1 aor. indic. act. of καταχέω, "to let fall," &c. : fut. καταχεύσω : 1 aor. Epic, κατέχευα : 1 aor. Attic, κατέχεα. Compare Glossary on book iii., 270, s. v. ἔχευαν.

Οὔδει, dat. sing. of οὔδας, τό, gen. οὔδεος, dat. οὔδει and οὔδελ, "the ground, earth;" strictly, "the surface of the earth;" then, "the floor or pavement in abodes," &c.—Akin to ὁ οὔδος, "a threshold." No nominative τὸ οὔδος occurs, and the Ionic cases οὔδεος, οὔδει, may be explained by the usual change of α into ε.

LINE 736. Ἐνδύσα, nom. sing. fem. 2 aor. part. act. of ἐνδύω or ἐνδύνω, "to put on." Strictly, "to get in or into:" fut ἐνδύσω : 2 aor. ἔνεδυν.

LINE 737. Δακρύνοντα, accus. sing. masc. of δακρύνεις, ὅεσσα, ὅεν, "tearful."—From δάκρυον, "a tear."

LINE 738. Θυσσανόεσσαν, Epic for θυσανόεσσαν, accus. sing. fem. of θυσανόεις, ὅεσσα, ὅεν, "tasseled."—From θύσανος, "a tassell," and this from θύω, on account of the constant motion of the θύσανοι.

LINE 739. Ἑστεφάνωνται, 3 sing. perf. indic. pass. of στεφανώω, "to encircle," "to crown:" fut. ὠσω : perf. ἑστεφάνωκα : perf. pass. ἑστεφάνωμαι.—From στέφανος, "a crown."

LINE 740. Κρυνέσσα, nom. sing. fem. of κρυνέεις, ὅεσσα, ὅεν, "icy cold," "chilling."—From κρύος, τό, "icy cold," "chilliness," "frost."

Ἰωκή, nom. sing. of ἰωκή, ἧς, ἡ, "pursuit."—Usually derived from διώκω, "to pursue."

LINE 741. Γοργεΐη, nom. sing. fem. of Γοργεΐος, η, ον, Epic and Ionic for Γοργεΐος, α, ον, "of or belonging to the Gorgon."—From Γοργώ, "a Gorgon."

Πελώρου, gen. sing. of πέλωρον, ον, τό, "a monster," "a prodigy."—From πέλωρ, "a monster."

LINE 742. Σμερδνή, nom. sing. fem. of σμερδνός, ἡ, ὅν, "appalling," "terrible."

LINE 743. Ἀμφίφαλον, accus. sing. fem. of ἀμφίφαλος, ον, an epithet applied to a helmet, and indicating one the φάλος of which stretched from the forehead to the back of the neck.—From ἀμφί and φάλος. (Buttmann, Lexil., s. v. φάλος.) Some, far less correctly, explain it as meaning a helmet with φάλοι, s. v., studs or bosses all around.

Τετραφάληρον, accus. sing. fem. of τετραφάληρος, ον, "four-crested."—From τέτρα and φάληρος (a word, however, never found in use), either the plume itself or an epithet of it. (Buttmann, Lexil. s. v. φάλος, 9.)

Book 5. Line 744-751.

LINE 744. Πρυλέεσσι, Epic and Ionic for πρυλέεσι, and this for πρυν-
λέσι, dat. plur. of πρυλέες, έων, οί, usually explained of
"heavy-armed soldiers," as opposed to chiefs fighting from chariots.

Ἄραρυϊαν, accus. sing. fem. perf. part. act. of an obsolete present
ἄρω, "to fit," "to be sufficient for," &c. Compare Glossary on book
iii., 331, s. v. ἄραρυίας.

LINE 745. Φλόγεα, accus. plur. neut. of φλόγεος, έα, εον, "flaming."
—From φλόξ, gen. φλογός, "flame."

LINE 746. Βριθύ, accus. sing. neut. of βριθύς, έια, ύ, "ponderous,"
"weighty." In Homer always an epithet of έγχος.—
From the intensive prefix βρι-. Perhaps akin to the Sanscrit *vîrya*,
"fortitudo;" *vîra*, "heros;" and the Latin *vir*.

Δαμνησι, 3 sing. pres. indic. act. of δάμνημι, "to subdue," an Ho-
meric form equivalent to the common δαμαω.

LINE 747. Κοτέσσεται, Epic for κοτέσεται, 3 sing. fut. mid. of κοτέω,
in middle κοτέομαι, both used alike, "to be enraged at
one." Literally, "to bear one a grudge:" fut. κοτέσομαι: 1 aor. έκο-
τεσάμην.—From κότος, "a grudge," "rancor," "ill will;" and, also,
like χόλος, "anger," "wrath."

ἽΟβριμοπάτρη, ή, "daughter of a mighty father." In Homer and
Hesiod always an epithet of Minerva. No masculine όβριμόπατρος
seems to occur. In Hesychius, όβριμοπάτηρ is corrupt.

LINE 748. Ἐπεμαίετο, 3 sing. imperf. indic. of the middle deponent
έπιμαίομαι, "to apply one's self to a thing," "to strive
after," &c. Only used in the present and imperfect. The future
and aorist are taken from the cognate επιμάομαι (fut. επιμάσομαι: 1
aor. επεμασάμην), which, again, is not used in the present and im-
perfect.—From επί and μαίομαι.

LINE 749. Μύκον, Epic and Ionic for έμνκον, 3 plur. 2 aor. indic.
act. assigned, along with the perfect μέμνκα, to the mid-
dle deponent μυκάομαι, strictly said of oxen (like the Latin *mugire*),
"to low," "to bellow," and, metaphorically, of things which make a
hoarse or hollow sound, "to grate," as of doors, &c.: fut. μυκήσο-
μαι. The present forms, μυκάω, μύκω, have been merely assumed
because of the aorist έμνκον and perfect μέμνκα, but do not, in real-
ity, exist.—Formed from the sound, like μῦ, μύζω, &c.

ἽΩραι, nom. plur. of Ὡραι, αί, "the Hours," gen. τών Ὡρών. Con-
sult note.

LINE 750. Τῆς, Epic and Ionic for ταῖς, and this for αίς, dat. plur.
fem. of ός, ή, ό, &c.

LINE 751. Ἄνακλίνει, 1 aor. inf. act. of ἀνακλίνω, "to make to lie

Book 5. Line 751-763.

back," "to lean or press one thing against another;" and hence "to put back," &c. : fut. ἀνακλινῶ : 1 aor. ἀνέκλινα.—From ἀνά and κλίνω.

Πυκινόν, accus. sing. neut. of πυκινός, ἡ, όν, "thick," "dense." Compare Glossary on book ii., 55.

LINE 752. Κεντρηνεκέας, Epic and Ionic for κεντρηνεκεῖς, accus. plur. masc. of κεντρηνεκής, ές, "goaded forward."—From κέντρον, "a goad," and ἡνεκής, "bearing or leading to a point," "far-stretching," &c.

LINE 756. Ὑπατον, accus. sing. masc. of ὕπατος, η, ον, for ὑπέρτατος, η, ον, like the Latin *summus* for *supremus*, "supreme," "highest," &c. In Homer the usual epithet of Jupiter; as, ὕπατος κρειόντων, θεῶν, &c.

Ἐξείρετο, 3 sing. imperf. indic. of the middle deponent ἐξέρομαι, "to interrogate," "to inquire of," &c. : imperf. ἐξειρόμην.—From ἐκ and έρομαι, with regard to which compare Glossary on book i., 513, s. v. εἶρετο.

LINE 757. Νεμεσίζῃ, 2 sing. pres. indic. of νεμεσίζομαι. Compare Glossary on book ii., 296.

LINE 758. Ὅσσάτιον, accus. sing. masc. of όσσάτιος, η, ον, Epic and Ionic for όσάτιος, α, ον, and this last a poetic form of όσος, η, ον, "how great."

LINE 759. Ἐκηλοι, nom. plur. masc. of ἔκηλος, ον, poetic collateral form of εὔκηλος, "at rest," "at one's ease." Probably from the same root as ἐκών and ἔκητι, ηλος being merely a termination; and κηλέω, "to charm," "to soothe," is to be derived from ἔκηλος, not vice versâ. (Buttmann, *Lexil.*, s. v., 6.)

LINE 761. Ἀνέντες, nom. plur. masc. 2 aor. part. act. of ἀνίημι, "to let loose," "to set one upon another," "to incite:" fut. ἀνήσω, &c.

Θέμιστα, accus. sing. of θέμις, ἡ, old and Epic genitive θέμιστος. Compare Glossary on book ii., 73, s. v. θέμις.

LINE 763. Λυγρῶς, adv., "grievously."—From λυγρός, "grievous," "sad," "dismal," &c.—Akin to λευγαλέος, λοιγός, λοίγιος, and the Latin *lugeo*, *luctus*.

Πεπληγυῖα, nom. sing. fem. 2 perf. part. act. of πλήσσω, "to wound," "to strike," &c. : fut. πλήξω : 2 perf. πέπληγα.

Ἀποδίωμαι, 1 sing. pres. subj. of the middle deponent ἀποδιόμαι, "to drive away." A poetic form for ἀποδιώκω.—From ἀπό and δίωμαι (middle of the radical δίω, "to flee"), "to frighten away," "to put to flight."

Book 5. Line 765-778.

LINE 765. Ἀγρεῖ, adv., "come." Consult note.

Ἐπορσον, 2 sing. 1 aor. imper. act. of ἐπόρνυμι, "to incite," "to send upon or against one:" fut. ἐπόρσω: 1 aor. ἔπωρσα. Compare Glossary on book i., 10, s. v. ὤρσε.

LINE 766. Εἴωθε, 3 sing. 2 perf. act. of ἔθω, "to be wont or accustomed:" 2 perf. εἴωθα, "I am wont," &c., for which Homer sometimes uses, also, the Ionic ἔωθα.

Πελάζειν, pres. inf. act. of πελάζω, "to approach," but here employed in a transitive sense, "to bring near to," "to cause to approach:" fut. πελάσω: 1 aor. ἐπέλασα.—From πέλας, "near."

LINE 770. Ἡεροειδές, accus. sing. neut. of ἡεροειδής, ἐς, Epic and Ionic for ἀεροειδής, ἐς (which will hardly be found), "of dark and cloudy look." (Consult note.)—From ἄηρ and εἶδος.

LINE 771. Σκοπιῇ, Epic and Ionic for σκοπιᾷ, dat. sing. of σκοπιή, ῆς, ῆ, Epic and Ionic for σκοπιᾶ, ᾱς, ῆ, "a place of observation," "a look-out place." Compare Glossary on book iv., 275, s. v. σκοπιῆς.

Λεύσσω, nom. sing. masc. pres. part. act. of λεύσσω, "to look." Compare Glossary on book i., 120.

LINE 772. Ἐπιθρόσκουσι, 3 sing. pres. ind. act. of ἐπιθρόσκω, "to spring forward," "to spring," "to leap," &c.: fut. ἐπιθοροῦμαι: 2 aor. ἐπέθορον.

Ὑψηχέες, Epic and Ionic for ὑψηχεῖς, nom. plur. masc. of ὑψηχής, ἐς, "high-sounding."—From ὕψι, "high," and ἦχος, "a sound," &c.

LINE 773. Ἴξον, 3 plur. 2 aor. indic. act. of the radical ἱκω, frequently employed by the Epic writers (rarely by others) in place of ἰκνέομαι, "to come:" fut. ξω. Observe that Ἴξον, though commonly called a second aorist, is, in fact, a blending of the first and second. Compare Glossary on book i., 317, s. v. ἰκεν, and on book ii., 153.

LINE 776. Πονλύν, Epic and Ionic for πολύν, accus. sing. of πολύς, εἶα, ύ, &c.

LINE 777. Ἀμβροσίην, accus. sing. of ἀμβροσίη, ης, ῆ, Epic and Ionic for ἀμβροσία, ας, ῆ, "ambrosia," the food of the gods, as nectar was their drink; and, like this, withheld from mortals, as containing the principle of immortality. Strictly speaking, it is the feminine of ἀμβρόσιος, with ἐδωδή, or φορβή ("food"), understood. Compare Glossary on book i., 529, s. v. Ἀμβρόσιαι, where some remarks on the etymology are also given.

LINE 778. Τρήρωσι, dat. plur. fem. of τρήρων, ωνος, "timid," "shy." —From τρέω, "to tremble," "to quake," &c.

Book 5. Line 778-786.

Πελειάσιν, dat. plur. of πελειάς, ἄδος, ἡ, "a wood-pigeon, ring-dove, or cushat;" in Homer (who always employs the plural) an emblem of timorousness. The name is derived from the dark color of the bird, namely, from πέλειος, "black," "blackish."

Ἰθμάτα, accus. plur. of ἴθμα, ατος, τό, "a step," "a pace."—Akin to εἶμι, "to go."

Εἰλόμενοι, nom. plur. masc. pres. part. pass. of εἶλω.
LINE 782. Compare Glossary on line 203, s. v. εἰλομένων.

Λείουσιν, dat. plur. of λείων, οντος, ό, Epic and poetic for λέων, "a lion."

Ὠμοφάγοισιν, Epic and Ionic for ὠμοφάγοις, dat. plur. of ὠμοφάγος, ον, "raw-flesh-devouring," an epithet usually of savage beasts, and sometimes, also, of savage men, as in *Thucyd.*, iii., 94. Observe the change of meaning when the word becomes proparoxytone, namely, ὠμόφαγος, "eaten raw."—From ὠμός, "raw," and φαγεῖν, "to eat."

Συσί, dat. plur. of σῦς, gen. σύος, but oftener masculine
LINE 783. than feminine, "a boar," "a sow," &c. Compare Glossary on book iv., 253, s. v. συῖ.

Κάπροισιν, Epic and Ionic for κάπροις, dat. plur. of κάπρος, ον, ό, "the boar," especially the wild boar. Compare the Latin *aper*, and old high German *ëbar*. Benfey and Pott both refer the root to the Sanscrit *kap*, as alluding to the uncleanly habits of the animal, and in this way the Latin *caper*, "he-goat," becomes akin, on account of its rank smell.

Ἡῦσε, 3 sing. 1 aor. indic. act. of αὔω, "to shout out," "to
LINE 784. shout, call, or cry aloud:" fut. αὔσω: 1 aor. ἥῡσα: for in the present and imperfect *av-* is a diphthong; but in the future (*āv*) and aorist two syllables. The root is in Sanscrit *wa*, "to blow."

Στέντορι, dat. sing. of Στεντω, ορος, ό, "Stentor." Con-
LINE 785. sult note.

Εἰσαμένη, nom. sing. fem. 1 aor. part. mid. of εἶδω, "to see." In the middle, "to make one's self like to," "to liken one's self to:" fut. εἴσομαι: 1 aor. εἰσάμην.

Χαλκεοφώνω, dat. sing. masc. of χαλκεόφωνος, ον, "brazen-voiced," i. e., ringing strong and clear.—From χάλκεος, "brazen," and φωνή, "a voice."

Αὐδήσασκε, 3 sing. iterative form of the 1 aor. indic. act.
LINE 786. of αὐδάω, "to shout," "to vociferate:" fut. ἤσω: 1 aor ἠύδησα, iterative form αὐδήσασκον.—From αὐδή, "a voice."

Book 5. Line 787-811

LINE 187. Ἀγητοί, nom. plur. masc. of ἀγητός, ἡ, ὅν, "admirable," "admired," &c.—From ἄγαμαι, "to admire," "to wonder at."

LINE 790. Οἰχνεσκον, 3 plur. iterative form of the imperf. indic. act. of οἰχνέω, "to go," "to come," "to advance:" fut. ἦσω: imperf. 3 plur. ὥχονον.—The verb οἰχνέω bears the same relation to οἰχομαι, as ἰκνέομαι to ἴκω.

Ἐδείδισαν, Epic for ἐδέδισαν, 3 plur. pluperf. indic. act. of δείδω, "to fear." Compare Glossary on book iii., 242, s. v. δειδιότες.

LINE 795. Ἀναψύχοντα, accus. sing. pres. part. act. of ἀναψύχω, "to revive by fresh air," "to cool," "to refresh:" fut. ξω: 1 aor. ἀνέψυξα.—From ἀνά and ψύχω, "to make cool," &c.

LINE 796. Ἐτειρεν, 3 sing. imperf. indic. act. of τείρω, "to chafe," &c. Compare Glossary on line 153, s. v. τείρετο.

LINE 798. Ἴσχων, nom. sing. masc. pres. part. act. of ἴσχω, "to hold." Compare Glossary on book i., 214, s. v. ἴσχεο.

Ἀπομόργνυ, Epic and Ionic for ἀπεμόργνυ, 3 sing. imperf. indic. act. of ἀπομόργνυμι, "to wipe away:" fut. ἀπομόρξω.—From ἀπό and ὁμόργνυμι.

LINE 802. Εἰασκον, 1 sing. iterative form of the 1 aor. indic. act. of εἰώ, "to permit," "to suffer:" fut. ἐάσω: 1 aor. εἶασα, iterative form εἶασκον.

LINE 803. Ἐκπαιφάσσειν, pres. inf. act. of ἐκπαιφάσσω, "to run furiously out," "to rush with fierce look to the fray."—From ἐκ and παιφάσσω, with regard to which consult Glossary on book ii., 450.

LINE 804. Θήβας, accus. plur. of Θῆβαι, ὦν, αἱ, "Thebes," the well-known city of Bœotia. Another and more poetic form of the name is Θήβη, ης, ἡ. Compare book iv., 378.

LINE 805. Δαίνυσθαι, pres. inf. middle of δαίνυμι, "to feast," "to banquet." Compare Glossary on book i., 468, s. v. δαίνυντο.

LINE 808. Ἐπιτάρροθος, nom. sing. of ἐπιτάρροθος, ον, "a helper." A poetic form for ἐπίρροθος.—Formed from ἐπίρροθος, as ἀταρῆρός from ἀτηρός, though Lycophron has adopted τάρροθος as the simple form.

Ἦα, Epic for ἦν, 1 sing. imperf. indic. act. of εἰμί, "to be."

LINE 810. Προφρονέως, Epic for προφρόνως, adv, "with spirit," "with alacrity."—From πρόφρων, "with forward soul," "willing," &c.

LINE 811. Πολυαῖξ, nom. sing. masc. of πολυαῖξ, ἴκος, "harassing," &c. Literally, "with much collision."—From πολὺς and αἶσσω, "to rush," "to dart."

Book 5. Line 810-832.

Δέδουκεν, 3 sing. perf. indic. act. of δύνω or δύνω, "to get into," "to enter into," &c. : fut. δύσω : perf. δέδουκα.

LINE 812. Ἀκήριον, nom. sing. neut. of ἀκήριος, ον, "heartless."—From ἀ, priv., and κῆρ, "the heart."

LINE 813. Οἰνείδαο, old form of the genitive for Οἰνείδου, gen. sing. of Οἰνεΐδης, ον, ὁ, "son of Æneus."

LINE 816. Ἐπικεύσω, 1 sing. fut. indic. act. of ἐπικεύθω, "to hide," "to conceal : " fut. σω. In Homer, commonly used in an absolute sense with the negative, as in the present instance, otherwise with the accusative of the thing, as in *Od.*, iv., 744.—From ἐπί and κεύθω.

LINE 817. Ὀκνος, nom. sing. of ὀκνος, ον, ὁ, "a tarrying, or delay;" 1, from idleness, and so "slothfulness," "sluggishness," "laziness;" or, 2, from fear, and so "unwillingness to fight," "cowardice."

LINE 819. Εἷας, 2 sing. imperf. indic. act. of εἶάω, "to permit," "to suffer," &c.

LINE 822. Ἀναχάζομαι. Consult Glossary on line 443, s. v. ἀνεχάζετο.

LINE 823. Ἀλῆμεναι, Epic, Doric, and Æolic for ἀλῆναι, 2 aor. inf. pass. of εἰλω, "to collect together," &c. Compare Glossary on line 203, s. v. εἰλομένων.

LINE 827. Δείδιθι, 2 sing. perf. imper. act. of δείδω, "to fear," and Epic for δέδιθι. (*Buttmann, Irreg. Verbs*, p. 59, ed. *Fishl.*) Some, however, refer δέδιθι at once to a form in μι. (*Carmichael, Greek Verbs*, p. 70.)

LINE 830. Σχεδίην, Epic adverb, "near," "in close onset."—Formed from the feminine of σχέδιος. Consult note.

Ἀζεο, Epic and Ionic for ἄζον, 2 sing. pres. imper. of ἄζομαι. Compare Glossary on line 434, s. v. ἄζετο.

LINE 831. Τυκτόν, accus. sing. neut. of τυκτός, ἡ, ὄν, "made." Verbal adjective from τεύχω : perf. pass. τέτυγμαι, like τευκτός.

Ἀλλοπρόσαλλον, accus. sing. masc. of ἄλλοπρόσαλλος, ον; "one who turns now one way, now another, who inclines first to one side, then to the other."—As if formed from ἄλλοτε πρὸς ἄλλον.

LINE 832. Στεῦτο, Epic and Ionic for ἔστεντο, 3 sing. imperf. indic. of the deponent στεῦμαι; strictly, "to stand on the spot," "to stand in a place as if to do something," "to give sign. of something by one's attitude and bearing:" hence 'to assure, promise boast, threaten,' &c.

Book 5. Line 834-859.

LINE 834. *Λέλασται*, 3 sing. perf. indic. pass. (in a middle sense of *λανθάνω*, "to escape notice," &c.; in the middle, "to forget," i. e., to cause a thing to escape one's own notice: fut. *λήσω*: 2 aor. *ἔλαθον*: fut. mid. *λήσομαι*: perf. pass. *λέλασμαι*.—Lengthened from a root, *ΛΑΘ*—

LINE 836. *Ἐμμαπέως*, adv., "forthwith," "immediately."—According to some, from *ἅμα τῷ ἔπει*, "no sooner said than done:" others, however, more correctly derive it from *μαπέειν*, *μάρπτειν* "clutching at," and so, "hastily," &c.

LINE 838. *Φήγινος*, nom. sing. masc. of *φήγινος*, *η*, *ον*, "oaken."—From *φηγός*, "an oak."

LINE 839. *Βριθουσύνη*, dative sing. of *βριθουσύνη*, *ης*, *ή*, "weight," "burden."—From *βριθύς*, "heavy," &c.

Ἄγεν, Epic and Ionic for *ἡγεν*, 3 sing. imperf. ind. act. of *ἄγω*, "to bear," &c.

LINE 841. *Ἐχε*, Epic and Ionic for *εἶχε*, 3 sing. imperf. indic. act. of *ἔχω*, "to direct," &c.

LINE 845. *Δύνε*, Epic and Ionic for *ἔδυνε*, 3 sing. imperf. indic. act. of *δύνω*, "to put on," &c.

Ἄϊδος, gen. sing. of an obsolete nominative *Ἄϊς*, "*Hades*," "*Pluto*," the god of the lower world. Compare *Glossary* on book i., 3 s. v. *Ἄϊδι*.

LINE 851. *Ὠρέξατο*, 3 sing. 1 aor. indic. mid. of *ὀρέγω*, &c. Compare *Glossary* on book iv., 307, s. v. *ὀρεξάσθω*.

LINE 854. *Ἀἰχθῆναι*, 1 aor. inf. pass. of *αἰτσω*, "to cause to start forth," "to impel:" fut. *αἰξω*: 1 aor. *ἤϊξα*: 1 aor. pass. *ἤϊχθην*. The Attic form is *ἄσσω* or *ἄττω*: fut. *ἄξω*: 1 aor. *ἤξα*: 1 aor. pass. *ἤχθην*.

LINE 856. *Ἐπέρεισε*, Epic and Ionic for *ἐπήρεισε*, 3 sing. 1 aor. indic. act. of *ἐπερείδω*, "to drive firmly into," "to thrust into:" fut. *σω*: 1 aor. *ἐπήρεια*.—From *ἐπί* and *ερείδω*, "to press against," &c.

LINE 857. *Ζωννύσκετο*, 3 sing. iterative form of the imperf. indic. pass. of *ζώννυμι*, "to gird:" fut. *ζώσω*. Passive *ζώννυμαι*, "to be girt:" imperf. *ἔζωννύμην*, 3 sing. *ἔζωννυτο*.—Akin to *ζεύγνυμι*.

LINE 858. *Ἔδαφεν*, 3 sing. 1 aor. indic. act. of *δαπτω*, "to tear," "to rend:" fut. *δάψω*: 1 aor. *ἔδαψα*.—Akin to the Latin *dapēs*, and probably from *δαίω*, "to divide."

LINE 859. *Σπάσεν*, Epic and Ionic for *ἔσπᾱσεν*, 3 sing. 1 aor. indic. act. of *σπάω*, "to draw:" fut. *σπάσω*: 1 aor. *ἔσπασα*: pres. *ἴσπακα*.

Book 5. Line 860-878.

LINE 860. Ἐννεάχιοι, nom. plur. masc. of ἐννεάχιλοι, αι, α, "nine thousand." Poetic for ἐννεάκις χίλιοι. — From ἐννέα, "nine," and χίλιοι, "a thousand."

Ἐπίαχον, 3 plur. imperf. indic. act. (in an aoristic sense) of ἐπιάχω, "to shout." — From ἐπί and ἵχω, with regard to which consult *Glossary* on book ii., 333.

Δεκάχιλοι, nom. plur. masc. of δεκάχιλοι, αι, α, "ten thousand" Poetic for δεκάκις χίλιοι. — From δέκα, "ten," and χίλιοι, "a thousand."

LINE 864. Ἄηρ. Consult *Glossary* on book iii., 381, and the note on the same passage.

LINE 865. Καύματος, gen. sing. of καῦμα, ατος, τό, "heat," especially "the burning heat of the sun." — From καίω, fut. καύσω, "to burn."

Δυσάεος, Epic and Ionic for δυσαοῦς, gen. sing. masc. of δυσαῆς, ἑς, "heavy-blowing," "blowing ill," &c. — From δῦς and ἄημι, "to blow."

Ὀρνυμένοιο, Epic and Ionic for ὀρνυμένον. Consult *Glossary* on book iv., 421.

LINE 869. Ἀχεύων, nom. sing. masc. pres. part. act. of ἀχεύω, "to be sad," &c. Used only in the participle. — From ἄχος, "pain," "distress."

LINE 871. Ὀλοφυρόμενος, nom. sing. masc. pres. part. of the middle deponent ὀλοφύρομαι, "to bewail," &c. Usually derived from ὀλοός, "lost, undone," and properly, therefore, meaning "to look on as lost."

LINE 873. Ῥίγιστα, accus. plur. neut. of ῥίγιστος, η, ον, "most appalling," "most fearful." A superlative from a comparative ὀίγιον, with regard to which consult *Glossary* on book i., 325.

Τετληότες, nom. plur. masc. of the Epic and Ionic τετληώς, syn copated from τετληκώς, perf. part. act. of τλάω, "to endure:" fut. τλήσομαι: perf. τέτληκα. Compare *Glossary* on book i., 228, s. v τέτληκας.

Εἰμέν, Epic and Ionic for ἐσμέν, 1 plur. pres. indic. act. of εἶμι. But εἶμεν, Doric for εἶναι.

LINE 874. Ἰότητι, dat. sing. of ἰότης, ητος, ἥ, "will, lust, resolve," &c., and hence "planning." Probably the same as the Sanscrit *ishta*, from *ish*, "to desire."

LINE 876. Ἀήσυλα, accus. plur. neut. of ἀήσυλος, ον, Epic and poetic for αἰσυλος, ον, with regard to which consult *Glossary* on line 403.

LINE 878. Δεδμήμεσθα, Epic and poetic for δεδμήμεθα, 1 plur. perf

Book 5. Line 879-892.

indic. pass. of δαμῖω, "to make subject." Compare *Glossary* on book iii., 183.

LINE 879. Προτιβάλλεαι, Epic and Ionic for προσβάλλει, 2 sing. pres. indic. mid. of προσβάλλω, "to throw, lay, or put upon." In the middle, "to throw one's self upon another," either by word or deed, "to check," &c.

LINE 880. Ἀνιείς, 2 sing. pres. indic. act. of ἀνιέω, an Epic and Ionic form for ἀνίημι, "to set on," "to incite," &c.

Ἐγείναιο, Epic and Ionic for ἐγείνω, 2 sing. 1 aor. indic. mid. of the obsolete γείνω, pass. and mid. γείνομαι: 1 aor. ἐγείναμην, "to beget," &c. Observe that γεννάω is in use for γείνω.

Ἄτδηλον, accus. sing. masc. of ἀτδηλος, ον, "invisible," "making invisible," hence "destructive," &c.—From ἀ, priv., and ἰδεῖν. Compare *Glossary* on book ii., 455, and also note, *ad loc.*

LINE 882. Μαργαίνειν, pres. inf. act. of μαργαίνω, "to be frantic," "to rage," &c.—From μάργος, "raging, frantic."

Ἀνέηκεν, Epic for ἄνηκεν, 3 sing. 1 aor. indic. act. of ἀνίημι, "to set on," "to incite," &c.: fut. ἀνήσω: perf. ἄνεια: 1 aor. ἄνηκα.

LINE 885. Ὑπήνεικαν, Epic and Ionic for ὑπήνεγκαν, 3 plur. 1 aor. indic. act. of ὑποφέρω, "to carry or bear away:" fut. ὑποίσω: 1 aor. ὑπήνεγκα, Epic and Ionic ὑπήνεικα.—From ὑπό and φέρω

LINE 886. Αἰνῆσιν, Epic and Ionic for αἰναῖς, dat. plur. fem. of αἰνός, ἡ, ὄν, "dreadful," &c.

Νεκάδεσσιν, Epic and Ionic for νεκάσιν, dat. plur. of νεκάς, ἄδος, ἡ, "a heap of slain."—From νέκυσ, νεκρός, "a dead body."

LINE 887. Ζώς, nom. sing. masc. of ζῶς, neuter ζών, gen. ζώ, rarer form of ζωός, ἡ, ὄν, "alive."—From ζάω.

Ἀμενηνός, nom. sing. masc. of ἀμενηνός, ὄν, also ἡ, ὄν, "without strength."—From ἀ, priv., and μένος. Less correctly derived by Döderlein from μένω, as if signifying "not abiding," "fleeting," "passing."

Τυπήσιν, Epic and Ionic for τυπαῖς, dat. plur. of τυπή, ἡς, ἡ, "a blow."—From τύπτω, ἔτυπον.

LINE 889. Παρεζόμενος, nom. sing. masc. pres. part. of the middle deponent παρέζομαι, "to sit by the side of:" fut. παρεδοῦμαι.—From παρά and ἔζομαι.

Μινύριζε, 2 sing. pres. imper. act. of μινυρίζω, "to complain in a low tone," "to moan," "to whimper," "to whine:" fut. σω.—From μινυρός, "complaining in a low tone," "whining," and this from μινός, "little," "small."

LINE 892 Ἀάσχετον, nom. sing. neut. of ἀάσχετος, ον, Epic

Book 5. Line 892-907

lengthened form of ἄσχετος, ον, "not to be held in or checked," "uncontrollable."—From ἀ, priv., and ἔχω, σχεῖν.

Ἐπεικτόν, nom. sing. neut. of ἐπεικτός, ἡ, ὄν, "yielding."—From ἐπί and εἶκω, "to yield."

LINE 893. Σπουδῇ, dat. sing. of σπουδή, ἡς, ἡ, "haste," "speed," "readiness;" and hence "zeal," "pains," "trouble," "difficulty."—From σπεύδω, "to urge on," "to hasten," and akin to the Latin *studeo*, *studium*.

LINE 894. Ἐννεσίησιν, Epic and Ionic for ἐνεσίαις, dat. plur. of ἐνεσία, ας, ἡ, "a suggestion, counsel, instigation."—From ἐνίημι, "to put in; inspire, suggest."

LINE 897. Γένεν, Epic and Ionic for ἐγένον, 2 sing. 2 aor. indic. mid. of γίγνομαι, &c.

LINE 898. Ἦσθας, 2 sing. imperf. indic. act. of εἶμί, "to be." The true form would be ἦσθα; but ἦσθας, which is formed by appending again the σ of the person, is regarded by Buttmann as a manifestly erroneous, but yet old and Attic form. (*Buttm., Larger Greek Gr.*, p. 240, note; *Robinson's transl.* Compare *Pierson, ad Mær.*, 283.)

Ἐνέρτερος, nom. sing. masc. of ἐνέρτερος, α, ον, "lower," "deeper." Comparative of ἐνεροι, ων, οί, "those below," "those of the deep, beneath the earth."

LINE 899. Ἰήσασθαι, Epic and Ionic for ἰάσασθαι, 1 aor. inf. of the middle deponent ἰάομαι, "to heal," "to cure:" fut. ἰάσομαι (Epic and Ionic ἰήσομαι): 1 aor. ἰασάμην (Epic and Ionic ἰησάμην).—Akin to ἰαίνω.

LINE 902. Ὀπός, nom. sing. of ὀπός, οὔ, ὁ, "juice;" distinguished from χυλός and χυμός, in that ὀπός is only vegetable juice, sap, gum: hence the milky juice or resin which flows naturally from a plant, or is drawn off by incision: "the acid juice of the fig-tree," used as rennet (τάμισος) for curdling milk. Observe that ὀπός is the same as our *sap*, German *saft*. Hence ὄπιον, *opium*.

Συνέπηξεν, 3 sing. 1 aor. indic. act. of συμπήγνυμι, "to put together," "to congeal," "to curdle:" fut. συμπήξω: 1 aor. συνέπηξα.—From σύν and πήγνυμι.

LINE 903. Κυκόωντι, Epic lengthened form for κυκῶντι, dat. sing. pres. part. act. of κυκάω, "to mix:" fut. ἥσω.

LINE 905. Ἔσεν, Epic and Ionic for ἔσεν, 3 sing. 1 aor. indic. act. of ἐννυμι, "to put on another," "to array in:" fut. ἔσα 1 aor. ἔσα, &c.—Lengthened from the root ἜΩ.

LINE 907. Νέοντο, Epic and Ionic for ἐνέοντο, 3 plur. imperf. in

Book 5. Line 909. Book 6. Line 1-24.

dic. of the déponent *νέομαι*, "to return." Only used in the present and imperfect.

LINE 909. Ἀνδροκτασιῶν, Epic and Ionic for ἀνδροκτασιῶν, gen plur. of ἀνδροκτασία, ας, ἡ, "slaughter of heroes," "slaughter of men."—From ἀνὴρ and κτείνω.

BOOK VI.

LINE 1. Οἰώθη, 3 sing. 1 aor. indic. pass. of οἴω, "to leave alone," "to abandon:" fut. ὥσω.—From οἶος, "alone."

LINE 2. Ἴθυσε, 3 sing. 1 aor. indic. act. of ἰθύω, "to go straight onward." Compare Glossary on book iv., 507, s. v. ἰθυσαν.

LINE 3. Ἰθυνομένων, gen. plur. pres. part. mid. of ἰθύνω, "to make straight," "to guide in a straight line," "to set full against," &c.: fut. ἰθύνω, &c. An Epic and Ionic verb for εὐθύνω.—From ἰθύς, Epic and Ionic form of εὐθύς, "straight," &c.

LINE 13. Τευθρανίδην, accus. sing. of Τευθρανίδης, ου, "son of Teuthranus."—From Τεύθρανος, ου, ὁ, "Teuthranus."

LINE 15. Οἰκία, accus. plur. of οἰκίον, ου, τό, "a dwelling," "an abode," &c. Strictly, a diminutive from οἶκος, but in use not different from it. In Homer the plural is always employed, like the Latin *ædes*.

LINE 16. Ἦρκεσε, 3 sing. 1 aor. indic. act. of ἄρκέω, "to ward off:" fut. ἔσω: 1 aor. ἤρκεσα.—Akin to the Latin *arceo*.

LINE 17. Ὑπαντιάσας, nom. sing. masc. 1 aor. part. act. of ὑπαντιάω, "to come or go to meet," "to place one's self in the way" fut. ἄσω.—From ὑπό and ἀντιάω.

Ἀπηύρα, 3 sing. imperf. indic. act. of ἀπαιράω, "to take away." This verb is never found in the present, for the early writers mostly follow Homer in using only the imperfect with aoristic signification, namely, ἀπηύρων, ἀπηύρας, ἀπηύρᾱ, &c. Observe, moreover that ἀπηύρατο, in *Od.*, iv., 646, is a false reading. Some take αἶρεω for the root; others, as Buttmann, εὔρειν, εὔρισκειν; for the simple αἶρω is not found.

LINE 19. Ἐδύτην, 3 dual, 2 aor. indic. act. of δύνω or δύνω, "to enter," "to go under:" fut. δύσω: 2 aor. ἔδυν.

LINE 22. Νηῖς, nom. sing. of Νηῖς, ἱδος, ἡ, Epic and Ionic for Ναις, ἱδος, ἡ, "a Naiad," a Nymph of fresh-water springs; as, Νηρηῖς, of the sea.—From νάω, "to flow."

LINE 24. Σκότιον, accus. sing. masc. of σκότιος, α, ου, "dark," "darkling," especially "in the dark," "secret." (Consult note.)—From σκότος, "darkness."

Book 6. Line 25-40.

LINE 25. ποιμαίνων, nom. sing. masc. pres. part. act. of ποιμαίνω, "to tend," as shepherds do their flocks; "to tend flocks." —From ποιμήν, "a shepherd."

Οεσσι, Epic and Ionic for οἷεσι, dat. plur. of οἷς, οἷος, "a sheep." Compare Glossary on book iii., 198.

LINE 26. Ὑποκυσαμένη, nom. sing. fem. 1 aor. part. mid. of ὑποκύνω, in the active seldom, if ever, used; in the middle, ὑποκύνουμαι, said of the woman, "to conceive." —From ὑπό and κύνω.

LINE 27. Ὑπέλυσε, 3 sing. 1 aor. indic. act. of ὑπολύω, "to relax:" fut. σω: 1 aor. ὑπέλυσα. —From ὑπό and λύω.

LINE 28. Μηκιστηϊάδης, nom. sing. of Μηκιστηϊάδης, ου, ό, "son of Mecisteus." —From Μηκιστεύς, ἦος, ό, "Mecisteus."

LINE 30. Περκώσιον, accus. sing. masc. of Περκώσιος, α, ου, "a Percosian," "an inhabitant or native of Percote." —From Περκώτη, ης, ἡ, "Percote," a city of Mysia, south of Lampsacus.

LINE 33. Νεστορίδης, nom. sing. of Νεστορίδης, ου, ό, "son of Nestor." —From Νέστωρ, ορος, ό, "Nestor."

LINE 34. Σατνιόεντος, gen. sing. of Σατνιόεις, όεντος, ό, "the Satniois," a river, or, rather, large forest-brook of Troas. Consult note.

Ἐϋρρείταιο, old form of the genitive for the later ἔϋρρείτον, gen. sing. masc. of ἔϋρρείτης, ου, ό, and this Epic and Ionic for εὐρείτης, ου, ό, "fair-flowing." —From εϋ and ρέω, "to flow."

LINE 35. Αἰπεινήν, accus. sing. fem. of αἰπεινός, ἡ, όν, "lofty," &c. —From αἰπύς, "lofty."

LINE 38. Ἀτυζομένω, nom. dual, pres. part. pass. of ἀτύζομαι, "to be distraught from fear," "to be amazed, bewildered." The active ἀτύζω, fut. ξω, "to strike with terror or amazement," occurs first in Theocritus, i., 56, and Apoll. Rhod., i., 465. —From (ἀτάω) pass. ἀτάομαι, "to suffer," "to be in distress."

LINE 39. Βλαφθέντα, nom. dual, 1 aor. part. pass. of βλάπτω, "to disable, weaken, hinder, entangle," &c.: fut. βλάψω: 1 aor. pass. ἐβλάβθην, but more usually 2 aor. pass. ἐβλάβην, which is nearer the root BAAB. —After Homer, this verb is employed, in general, in the sense of "to harm, damage, hurt," &c.

Μυρικίνω, dat. sing. masc. of μυρίκινος, η, ου, "of the tamarisk." —From μυρίκη, "the tamarisk." Consult note.

LINE 40. Ἀξαντε, nom. dual, 1 aor. part. act. of ἄγνυμι, "to break:" fut. ἄξω: 1 aor. ἔαξα, Epic ἤξα, Homeric 1 aor. part. ἄξας, but also ἐάξας in Lysias: 2 aor. pass. ἐᾶγην: 2 perf. act. ἔαγα, Epic and Ionic ἔηγα.

Book 6. Line 41–57.

LINE 41. Φοβέοντο, 3 plur. imperf. indic. mid. of φοβέω, “to strike with fear,” “to frighten:” in the middle, “to fear,” “to dread;” in Homer, especially, “to flee:” fut. ἦσω, &c.—From φόβος, “fear,” “terror.”

LINE 42. Τροχόν, accus. sing. of τροχός, οὐ, ό, “a wheel,” &c. Observe here the accentuation, τροχός being “a wheel;” but τρόχος, “a running,” “a course,” &c. Both are from τρέχω, “to run.”

Ἐξεκυλίσθη, 3 sing. 1 aor. indic. pass. of ἐκκυλίω, or ἰνδω, “to roll out:” fut. σω: 1 aor. ἐξεκύλισα: 1 aor. pass. ἐξεκυλίσθην.—From ἐκ and κυλίω.

LINE 46. Ζώγρει, 2 sing. pres. imper. act. of ζωγρέω, “to take alive.” Compare Glossary on book v., 698.

LINE 47. Κειμήλια, nom. plur. of κειμήλιον, ον, τό, “any thing stored up as valuable property,” “a treasure or precious thing.” Strictly, a neuter from κειμήλιος, ον, “treasured up,” &c.; and this from κέῖμαι.

LINE 48. Πολυκμητός, nom. sing. masc. of πολυκμητός, όν, “prepared with much toil,” “much or well wrought.”—From πολύς and κάμνω.

LINE 49. Χαρίσαιτο, 3 sing. 1 aor. opt. mid. of the deponent χαρίζομαι, “to offer willingly,” “to give gladly,” &c.: fut. mid. χαρίσομαι: 1 aor. ἐχαρίσάμην, &c.—From χάρις, “a favor,” &c.

LINE 50. Πεπύθοιτο, 3 sing. of the reduplicated 2 aor. opt. mid. of πυνθάνομαι, “to learn,” properly, by making inquiries: fut. mid. πεύσομαι: 2 aor. mid. ἐπυνθόμην, and, with reduplication πεπυνθόμην.—According to Ernesti and Pott, akin to πύνδαξ, πυνθμήν, and so, strictly speaking, “to search to the bottom.”

LINE 53. Καταξέμεν, Epic, Doric, and Æolic for κατάξειν, fut. inf. act. of κατάγω, “to lead down,” “to lead away:” fut. κατάξω.—From κατά and ἄγω.

LINE 54. Θέων, nom. sing. masc. pres. part. act. of θέω, “to run:” fut. θεύσομαι, &c. Consult note as to the accentuation.

LINE 55. Κήδεαι, 2 sing. Epic and Ionic for κήδει, 2 sing. pres. indic. mid. of κήδω, “to vex:” in the middle, “to care for,” “to be concerned for.” Compare Glossary on book i., 56, s. v κήδετο.

LINE 57. Αἰπύν, accus. sing. masc. of αἰπύς, εἶα, ύ, “high and steep,” “high,” “lofty,” and so, “headlong,” “sudden,” said of that into which one falls headlong, and can not escape: hence αἰπὺν ὄλεθρον in the present passage, “headlong destruction.”

Book 6. Line 60-74.

LINE 60. Ἐξαπολοίατο, Epic and Ionic for ἐξαπύλουντο, 3 plur. 2 aor. opt. mid. of ἐξαπόλλνμι, "to destroy utterly:" in the middle, ἐξαπόλλνμαι, "to perish utterly."—From ἐκ and ἀπόλλνμι.

Ἀκήδεστοι, nom. plur. masc. of ἀκήδεστος, ον, "uncared for," especially "unburied," "without funeral honors."—From ἀ, priv., and κηδέω, "to grieve," "to care for."

Ἄφαντοι, nom. plur. masc. of ἄφαντος, ον, "invisible," "made away with," "blotted out," "without a trace."—From ἀ, priv., and φαίνομαι, "to appear."

LINE 62. Αἵσιμα, accus. plur. neut. of αἴσιμος, ον, and also η, ον, "appointed by fate," "fated," "destined;" hence, "agreeable to the decree of fate," and so, "meet," "right," "fitting."—From αἶσα, "fate."

Ὡσατο, 3 sing. 1 aor. indic. mid. of ὠθέω, "to push," "to thrust," &c.: fut. ὠθήσω, and (as if from a radical form ὦθω) ὦσω. The other tenses follow the fut. ὦσω, as 1 aor. ἔωσα: perf. ἔωκα, &c.: 1 aor. mid. ὠσάμην and ἐωσάμην, &c. Consult note as to the force of the middle here.

LINE 64. Ἀνετράπετο, 3 sing. 2 aor. indic. mid. of ἀνατρέπω, "to turn up or over," "to overturn," "to throw down." In the middle, "to fall over," &c.: fut. ψω: 2 aor. mid. ἀνετραπόμην.—From ἀνά and τρέπω.

LINE 65. Ἐξέσπασε, 3 sing. 1 aor. indic. act. of ἐκσπάω, "to draw out:" fut. σω: 1 aor. ἐξέσπασα.—From ἐκ and σπάω.

LINE 66. Ἐκέκλετο, 3 sing. 2 aor. indic. of the middle deponent κέλλομαι, "to call to or on:" fut. κελήσεμαι: 1 aor. ἐκελησάμην: 2 aor. Homeric, ἐκεκλόμην, which must be regarded, in effect, as a syncopated form of the reduplicated ἐκεκελόμην. Observe that κέλλομαι properly is a kind of poetic form for κελεύω, and, like it, signifies, strictly, "to set in motion, urge on, command," &c. Sometimes, however, as in the present case, it adds to the signification of κελεύω that of καλέω.

LINE 68. Ἐνάρων, gen. plur. of ἔναρα, ων, τά (used only in the plural), "the arms," &c., "of a slain foe," "spoils," "booty."—Akin to ἐνεροι, and so conveying strictly the idea of their owner being sent to the nether world.

LINE 71. Τεθνηῶτας, accus. plur. of τεθνηῶς, ὦτος, Epic and Ionic for τεθνεῶς, perf. part. act. of θνήσκω, syncopated from τεθνηκώς, &c.

LINE 74. Ἀναλκείησι, Epic and Ionic for ἀναλκείαις, dat. plur. of ἀνάλκεια, ας, ἡ, "want of strength" "spiritlessness."—From ἀ, priv., and ἀλκή, "strength."

Book 6. Line 78-93.

LINE 78. Ἐγκέκλιται, 3 sing. perf. indic. pass. of ἐγκλίνω, "to lean upon," &c. : fut. ἐγκλινῶ : perf. act. ἐγκέκλικα : perf. pass. ἐγκέκλημαι, &c.—From ἐν and κλίνω.

Ἰθύν, accus. sing. of ἰθύς, ύος, ἡ, "a direct impulse," "an impulse;" then, "a plan, undertaking, purpose," &c.—From ἰθύς, "straight," "direct," &c.

LINE 80. Στήτε, 2 plur. 2 aor. imperative act. of ἵστημι, "to place," &c. : fut. στήσω : perf. ἕστηκα, "I stand:" 2 aor. ἕστην, "I stood."

Ἐρύκάκετε, 2 plur. 2 aor. imper. act. of ἐρύκω, "to restrain," and the reduplicated form for ἐρύκετε. Thus, 2 aor. ἤρυκον, reduplicated form ἤρύκακον, &c.

LINE 82. Πεσέειν, Epic and Ionic for πεσεῖν, 2 aor. inf. act. of πίπτω, "to fall." Compare Glossary on book i., 243.

LINE 83. Ἐποτρύνητον, 2 dual pres. subj. act. of ἐποτρύνω, "to stir up," "to arouse," &c. : fut. νυνῶ, &c.—From ἐπί and ὀτρύνω.

LINE 85. Ἐπείγει, 3 sing. pres. indic. act. of ἐπείγω, "to urge:" in the middle, "to hasten." Compare Glossary on book ii., 354.

LINE 87. Γεραιάς, accus. plur. fem. (γυναικάς being understood) of γεραιός, ά, όν, "old." In Homer, however, always connected with notions of dignity and rank, and hence, "of rank," "venerable," &c.

LINE 89. Οἷξασα, nom. sing. fem. 1 aor. part. act. of οἷγνυμι or οἷγνύω, "to open:" fut. οἷξω : 1 aor. ῶξα : 1 aor. part. οἷξας, ασα, αν. The Epic poets, however, usually divide the diphthong in the augmented forms, and hence we have frequently, in Homer, ὦϊξεν, ὦϊξαν, and imperf. pass. ὦϊγνυντο. The compound ἀνοίγω, ἀνοίγνυμι, is much more frequent than the simple form.

Κληῖδι, dat. sing. of κληίς, ἱδος, ἡ, Epic and Ionic for κλείς, εἶδος, ἡ, "a key."

LINE 90. Χαριέστατος, nom. sing. masc. of χαριέστατος, η, ον, "most elegant." Superlative of χαρίεις, ἰεσσα, ἰεν, "pleasing," "agreeable," and this from χάρις.

LINE 93. Ὑποσχέσθαι, 2 aor. infin. mid. of ὑπισχνέομαι, contracted -οῦμαι. Strictly, "to hold one's self under;" hence, "to take upon one's self," i. e., "to undertake, promise, engage," &c. : fut ὑποσχέσομαι : 2 aor. ὑπεσχόμην, &c. This verb ὑπισχνέομαι is strictly, only a collateral form of ὑπέχομαι, which accordingly supplies several of its tenses.

Book 6. Line 93-114.

Βοῦς, accus. plur. of βοῦς, βοός, "cattle," &c. Compare *Glossary* on book i., 154.

LINE 94. Ἦνις, accus. plur. (contracted from ἦνις) of ἦνις, ιος, ἦ, nom. plur. ἦνις, "a yearling," "a year old."—From ἔνος, "a year."

Ἠκέστας, accus. plur. fem. of ἠκεστος, η, ον, Epic and Ionic for ἄκεστος, "ungoaded," said of animals which have never yet been worked; such as were used in sacrifices.—From ἄ, priv., and κесτός, "pricked."

LINE 96. Ἀπόσχη, 3 sing. 2 aor. subj. act. of ἀπέχω, "to keep away:" fut. ἀφέξω: 2 aor. ἄπεσχον.—From ἀπό and ἔχω.

LINE 97. Μῆστωρα. Consult *Glossary* on book v., 272.

LINE 99. Ἐδείδμεν, Epic syncopated form for ἐδεδίαμεν, 1 plur. plu perf. indic. act. of δείδω, "to fear." Compare *Glossary* on book iii., 242, s. v. δειδιότες.

Ὅρχαμον, accus. sing. of ὄρχαμος, ον, ὁ; strictly, "the first of a row," "a file-leader;" hence, in general, "the first," "a leader."—From ὄρχος, "a row."

LINE 101. Ἴσοφαρίζειν, pres. inf. act. of ἰσοφαρίζω, "to make one's self equal," "to match one's self with," "to vie with."—From ἴσος and φέρω, and so, properly, ἰσοφερίζω.

LINE 107. Ἀῆξαν, Epic and Ionic for ἔληξαν, 3 plur. 1 aor. indic. act. of λῆγω, "to cease from," "to leave off:" fut. λήξω. Compare *Glossary* on book i., 210, s. v. λῆγε.

Φάν, Epic and poetic for ἔφησαν, 3 plur. imperf. indic. act. of φημί, &c.

LINE 109. Ἀλεξήσουντα, accus. sing. masc. fut. part. act. of ἀλέξω, "to aid," "to lend aid to:" fut. ἤσω. Compare *Glossary* on book i., 590, s. v. ἀλεξέμεναι.

Ἐλέλιχθεν, Epic for ἐλελίχθησαν, 3 plur. 1 aor. indic. pass. of ἐλέλιζω. Compare *Glossary* on book v., 497.

LINE 112. Μνήσασθε, 2 plur. 1 aor. imper. of the middle deponent μνάομαι, "to bethink one's self," "to remember:" fut. μνήσομαι: 1 aor. ἐμνησάμην. Compare *Glossary* on book i., 407, s. v. μνήσασα.

LINE 113. Βείω, Epic and Ionic resolution for βῶ, 1 sing. 2 aor. subj. act. of βαίνω, "to go." Consult *Buttmann, Irreg. Verbs*, p. 38, ed. *Fishl.*

LINE 114. Βουλευτῆσιν, Epic and Ionic for βουλευταῖς, dat. plur. of βουλευτής, οῦ, ὁ, "a counselor," "one who sits in council."—From βουλεύω, and this from βουλή.

Book 6. *Lines* 115–132.

Δαίμοσιν, dat. plur. of δαίμων, ονος, “a god,” “a goddess,”
 LINE 115. “a deity.”

Ἀρήσασθαι, 1 aor. inf. of the middle deponent ἀράσμαι, “to pray:”
 fut. ἀράσομαι, Epic and Ionic ἀρήσομαι: 1 aor. ἡρασάμην, Epic and
 Ionic ἡρησάμην.—From ἀρά, “a prayer.”

Σφνυρά, accus. plur. of σφνυρόν, οὔ, τό, “the ankle.”—Akin
 LINE 117. to σπεῖρα, σφαῖρα, from the notion of roundness common
 to them all.

Δέρμα, nom. sing. of δέρμα, ατος, τό, “the skin, hide of beasts.”—
 From δέρω, “to skin,” “to flay.”

Ἄντυξ. Consult *Glossary* on book v., 262, s. v. ἄντυγος
 LINE 118. and note *ad loc.*

Πνυμάτη, nom. sing. fem. of πύματος. Consult *Glossary* on book
 iv., 254, s. v. πνυμάτας.

Θέεν, Epic and Ionic for ἔθειν, 3 sing. imperf. indic. act. of θέω,
 “to run:” fut. θεύσομαι.

Συνίτην, Epic for συνηείτην, 3 dual, imperf. indic. act. of
 LINE 120. σύννειμι, “to go or come together.”

Φέριστε, voc. sing. of φέριστος, η, ον, “most valiant,”
 LINE 123. “bravest,” “best,” &c.—From φέρω, like the Latin *fortis*,
 from *fero*.

Ὅπωπα, 1 sing. of the Epic and Ionic second perf. act. of
 LINE 124. ὀράω, “to see:” perf. ἑώρακα, &c. Observe that ὀπωπα
 is never used by the Attic prose writers.

Δυστήνων, gen. plur. masc. of δύστηνος, ον, “unfortunate,”
 LINE 127. “wretched.”—From δύς and στένω, “to groan,” &c.

Ἀντιώωσιν, Epic lengthened form for ἀντιῶσιν, 3 plur. pres. indic.
 act. of ἀντιάω, “to encounter,” &c. Compare *Glossary* on book i.,
 31, s. v. ἀντιώσαν.

Δρύαντος, gen. sing. of Δρύας, ατος, ό, “Dryas,” the fa-
 LINE 130. ther of King Lycurgus. The name properly means
 “Oak-man,” and comes from δρῦς, δρυός, ή, “an oak.”

Λυκόοργος, nom. sing. of Λυκόοργος, ου, ό, Epic for Λυκοῦργος, ου,
 ό, “Lycurgus,” son of Dryas, and king of the Edōnes in Thrace.
 Consult note.

Διωνύσοιο, Epic and Ionic for Διονύσου, gen. sing. of Δι-
 LINE 132. όνυσος, ου, ό, “Dionysus,” “Bacchus,” god of wine vine-
 yards, and of high enthusiasm; son of Jupiter and Semele.

Τιθήνας, accus. plur. of τιθήνη, ης, ή, “a nurse.” Strictly, the
 feminine of τιθηνός, “nursing,” and this from τιθή, a rare collateral
 form of τίτην, “the teat or nipple of a woman’s breast.”

Book 6. Line 133-143.

LINE 133. Σεῦε, Epic and Ionic for ἔσσευε, 3 sing. 1 aor. indic. act. of σεύω, "to put in quick motion," "to chase," "to drive."

Compare *Glossary* on book iii., 26, s. v. σεύονται.

Νυσήϊον, accus. sing. neut. of Νυσήϊος, α, ον, "Nysciin," "of or belonging to Nysa."—From Νῦσα, ης, ἡ, "Nysa," a mountain of Thrace. Consult note.

LINE 134. Θύσθλα, accus. plur. of θύσθλα, ων, τά, "the sacred implements of the Bacchic Orgies," the thyrsus, &c.—From θύω, "to rave," &c.

Κατέχευαν, 3 plur. 1 aor. indic. act. of καταχέω, "to pour down," "to let fall," &c. Compare *Glossary* on book iii., 10, s. v. κατέχευεν.

LINE 135. Θεινόμεναι, nom. plur. fem. pres. part. pass. of θείνω, "to strike," "to beat." Compare *Glossary* on book i., 588, s. v. θεινομένην.

Βουπλήγι, dat. sing. of βουπλήξ, ἥγος, ἡ, "an ox-goad."—From βοῦς and πλήσσω, "to strike:" 2 aor. pass. ἐπλήγην.

LINE 136. Δύσετο, Epic and Ionic for ἐδύσετο. Consult *Glossary* on book iii., 328.

Ὑπεδέξατο, 3 sing. 1 aor. indic. mid. of ὑποδέχομαι, "to receive:" fut. ὑποδέξομαι: 1 aor. mid. ὑπεδεξάμην.—From ὑπό and δέχομαι, the literal meaning of the verb being "to receive under," i. e., "to entertain;" and so here to receive and shelter.

Κόλπῳ, dat. sing. of κόλπος, ον, ὁ, "the bosom," "lap." Modern Greek κόλφος, whence the Italian *golfo*, and our *gulf*. Probably, also, akin to the Latin *glob-us*.

LINE 137. Ὅμοκλῃ, dat. sing. of ὁμοκλή, ῆς, ἡ. Strictly, "a calling out together," "a shouting of several persons;" but usually "any loud calling or shouting to a person," whether to encourage or upbraid; and hence here "a threatening shout."—From ὁμός, ὁμοῦ. "together," "at once," and καλέω.

LINE 138. Ὀδύσαντο, 3 plur. 1 aor. indic. mid. of the deponent ὀδύσσομαι, "to be incensed at." Only used in 1 aor. mid. ὠδυσάμην (without augment, ὀδυσάμην), and 3 sing. perf. pass. ὀδώδυσται (for ὠδυσται), with present signification. The root is probably *duś-*, Sanscrit *dvish*, "to hate," and so akin to the Latin *odisse*, as also to ὀδύρομαι, ὀδύνῃ, &c.

LINE 139. Τυφλόν, accus. sing. masc. of τυφλός, ἡ, ὄν, "blind."—Probably shortened from τυφελός, and this derived from τύφω, and so, strictly, "smoky," "misty," "darkened."

LINE 143. Πείρατα, accus. plur. of πείραρ, and also πείρας, ατος, τό poetic, and especially Epic, for πέρας, ατος, τό, "the end."

Book 6. Line 143-160.

issue, or completion of a thing," "the farthest or highest point," "the extreme."

Ἴκηται, Epic and Ionic for ἱκη, 2 sing. 2 aor. subj. mid. of ἰκνέομαι, "to arrive at," &c. Compare Glossary on book i., 19, s. v. ἰκέσθαι.

LINE 145. Ἑρεείνεις, 2 sing. pres. indic. act. of ἑρεείνω, "to ask," "to inquire after."—Like ἔρομαι, and derived from it.

LINE 147. Χέει, Epic and Ionic for χεῖ, 3 sing. pres. indic. act. of χέω, "to pour," "to scatter:" fut. χεύσω, &c.

LINE 148. Τηλεθόωσα, Epic lengthened form for τηλεθῶσα, nom. sing. fem. pres. part. act. of τηλεθάω, "to bloom." A lengthened form of θάλλω, τέθηλα.

Ἑαρος, gen. sing. of ἔαρ, ἔαρος, τό, "the Spring." Strictly, Φέαρ, with which compare the Latin *ver*, and the Persian *behâr*.

LINE 149. Ἀπολήγει, 3 sing. pres. indic. act. of ἀπολήγω, "to cease," "to leave off:" fut. ξω.—From ἀπό and λήγω, "to cease."

LINE 150. Δαήμεναι, Epic, Doric, and Æolic for δαῖναι, 2 aor. infin. pass. of the radical form δάω, "to teach:" 2 aor. pass. ἐδάην, "I was taught:" infin. δαῖναι, "to be taught," i. e., "to learn."—Akin to δῆω, δι-δάσκω, to the Latin *discere*, *docere*, and perhaps to *dic-ere*, δείκ-νυμι.

LINE 151. Ἰσασιν, 3 plur. of οἶδα, with regard to which consult Glossary on book i., 343.

LINE 152. Ἐφύρη, nom. sing. of Ἐφύρη, ης, ἡ, Epic and Ionic for Ἐφύρα, ας, ἡ, "Ephyra," the earlier name of Corinth; according to Pausanias, derived from Ephyra, the daughter of Oceanus. Consult note.

Μυχῶ, dat. sing. of μυχός, οὔ, ὁ, "the innermost place or part," "the inmost nook or corner," "the farthest nook."—From μύω, "to close," "to be shut."

LINE 154. Αἰολίδης, nom. sing. of Αἰολίδης, ου, ὁ, "son of Æolus."—From Αἰολός, "Æolus."

LINE 156. Ἥνορέην, accus. sing. of ἡνορέη, ης, ἡ, Epic and Ionic for ἡνορέα, ας, ἡ, "manliness," "manly spirit."—From ἀνήρ.

LINE 157. Ὠπασαν, 3 plur. 1 aor. indic. act. of ὀπάζω, "to make to follow," "to send as a companion," &c.; and hence "to give," "to bestow." Compare Glossary on book v., 334.

Ἐμήσατο, 3 sing. 1 aor. indic. of the middle deponent μῆδομαι, "to devise," "to plan:" fut. μήσομαι: 1 aor. ἐμησάμην.—From μῆδος, "plan," "any thing planned and done cunningly."

LINE 160. Ἐπεμήνατο, 3 sing. 1 aor. indic. mid. of ἐπιμαίνομαι,

Book 6. Line 160-169.

"to be mad after," "to have a frantic desire for:" fut. ἐπιμαρτυροῦμαι: perf. ἐπιμέμνηνα.—From ἐπί and μαίνομαι.

Ἀντεία, nom. sing. of Ἀντεία, ας, ἡ, "Antea," daughter of Iobates, king of Lycia, and wife of Proetus, king at Tiryns in Argolis. The Greek tragedians call the wife of Proetus Sthenobœa.

LINE 163. Ψευσαμένη, nom. sing. fem. 1 aor. part. of the middle deponent ψεύδομαι, "to speak falsely," "to utter a falsehood:" fut. ψεύσομαι: 1 aor. ἐψενσάμην. Observe that this deponent is of earlier and more common use (in Homer, as in later Greek,) than the active ψεύδω, "to belie," "to cheat by lies," "to be-guile," &c.

LINE 164. Τεθναίης, 2 sing. perf. opt. act. (syncopated form) of θνήσκω. Consult Glossary on book iii., 102, s. v. τεθναίη.

Κάκτανε, Epic for κατάκτανε, 2 sing. 2 aor. imper. act. of κατακτείνω, "to put to death:" fut. κατακτενῶ: perf. κατέκτονα.—From κατά and κτείνω.

LINE 165. Ἐθέλεν. Consult Glossary on book i., 112, s. v. ἔθελον.

LINE 167. Ἀλέεινε, Epic and Ionic for ἡλέεινε, 3 sing. imperf. indic. act. of ἀλεείνω, "to avoid," "to shun."—From ἄλη, "wandering."

Σεβάσσατο, Epic and Ionic for ἐσεβάσατο, 3 sing. 1 aor. indic. of the middle deponent σεβάζομαι, "to have a religious dread of a thing:" fut. σεβάσομαι: 1 aor. ἐσεβασάμην.—From σέβας, "reverential awe," "a feeling of awe and shame," which rises to prevent one's doing something disgraceful.

LINE 168. Λυκίνηδε, adv., "to Lycia," "Lyciaward." Compounded of Λυκίην, Epic and Ionic for Λυκίαν, accus. sing. of Λυκία, ας, ἡ, "Lycia," and the local ending, or suffix, δε, denoting motion toward. Consult Excurs. v., p. 427.

Πόρεν, Epic and Ionic for ἔπορεν, 3 sing. 2 aor. indic. act. of a form πόρω, assumed as a present for it; strictly, "to bring to pass," "to contrive;" and hence "to give," "to deliver unto," &c.: perf. pass. πέπρωμαι, "to be one's portion or lot;" hence πέπρωται, 3 sing., "it has been or is fated," and πέπρωτο, "it had been or was fated."—Akin to πόρος, in the sense of "a way or means of achieving," &c.

LINE 169. Γράψας, nom. sing. masc. 1 aor. part. act. of γράφω; in Homer occurring only in the signification of "to grave, scratch, scrape," and not to write, which last meaning comes in at a later period. (Compare Wolf, Prolegom., p. lxxxi., seqq.)

Πίνακι, dat. sing. of πίναξ, ακος, ὁ. Strictly, "a board," "a plank;" hence said of many things made of flat wood, and thus "a tablet,"

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for marking or graving upon, and, at a later period, “a writing tablet,” &c. (Consult note.)—According to Hemsterhuis, from an old word, *πίνος*, i. e., *pinus*, and so, strictly, a *deal board*. But, according to Buttmann (*Ausf. Gr.*, § 16, *Anm.*, i., *n.*), from *πλάξ*; so that, according to the Dorian custom, *ν* would be put for *λ*, and *ι* be inserted, as in *πινυτός*.

Πτυκτῶ, dat. sing. masc. of *πτυκτός*, ἡ, ὄν, “folded.” (Consult note.)—From *πτύσσω*, “to fold.”

Θυμοφθόρα, accus. plur. neut. of *θυμοφθόρος*, ον, “harassing the soul,” “heart-crushing,” “heart-breaking;” and hence, “deadly,” “baneful.”—From *θυμός*, and *φθείρω*, “to corrupt, spoil, ruin,” &c.

LINE 170. Ἡνώγειν. Consult *Glossary* on book ii., 280, *s. v.* *ἀνώγει*.

Ἵλι (ῶ), dat. sing. masc. of the possessive pronoun *ὅς, ἡ, ὅν*, “his her own,” for which the Epic and Ionic form is *ἑός, ἐή, ἐόν*.

Πενθερῶ, dat. sing. of *πενθερός*, οὔ, ὁ, “a father-in-law,” another Homeric term for which is *ἐκνρός*, though this term also signifies “a step-father.” By later writers *πενθερός* is employed to denote, generally, a connection by marriage, e. g., “a brother-in-law,” “a son-in-law,” &c. Pott compares the Sanscrit *bandhu*, “a relation,” from the root *bandh*, “to join,” our *bind, bond*; to which, also, the Latin *af-fin-is* probably belongs. (*Etym. Forsch.*, i., 251.)

LINE 171. Πομπῇ, dat. sing. of *πομπή, ἡς, ἡ*, “a sending,” “a dispatching under an escort or in company,” strictly for the sake of protecting, guiding, &c.; and hence “guidance,” &c.—From *πέμπω*, “to send.”

LINE 172. Ἴξε. Consult *Glossary* on book v., 773, *s. v.* *ἴξον*.

LINE 176. Ἥτεε (ῆτεε), Epic and Ionic for *ῆτει*, 3 sing. imperf. in dic. act. of *αἰτέω*, “to ask;” fut. *ῆσω*.

LINE 179. Χίμαιραν, accus. sing. of *χίμαιρα, ας, ἡ*; properly, “a she-goat,” and then, “the *Chimæra*,” a fire-spouting monster of Lycia, slain by Bellerophon. (Consult note.)—Properly the feminine of *χίμαρος*, “a he-goat.” The Dorians are said to have called only the young she-goat of the first year *χίμαιρα* (and also *ἡ χίμαρος*), but an older one *αἶξ*, a distinction which seems to be made by Theocritus, i., 6.

Ἀμαυμακέτην, accus. sing. fem. of *ἀμαιμάκετος, η, ον*, “irresistible,” “insupportable,” “huge,” “enormous.” An old poetic word, first occurring in Homer in the present passage. According to the grammarians, from *μακρός*, or *μαιμάω*, but better from *ἄμαχος, μαιμαχος*, by a kind of reduplication, and so implying that which is *not* to be battled against; *ἀ, priv.*, and *μάχη*.

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Πεφνέμεν, Epic, Doric, and Æolic for πεφνείν, 2 aor. int. act. of the obsolete radical φένω, "to slay:" 2 aor. ἔπεφνον (shortened from the reduplicated form ἐπέφενον): 2 aor. inf πεφνεῖν (shortened from πεφενεῖν).—No doubt akin to σφάζω.

Λιθομένοιο, Epic and Ionic for αἰθομένου, gen. sing. pres. part. pass. of αἶθω, "to light up," "to kindle:" in the passive, "to blaze," though rarely found here save in the participle αἰθόμενος, the inf. αἶθεσθαι, and the imperfect αἶθετο. Compare the root αἶθ-, in αἶθω, with the Sanscrit ἔdh, "to burn," the Latin æd-, in æs-tus, the old high German eit, &c. (Benfey, Wurzellex., i., 259.)

Σολύμοισι, Epic and Ionic for Σολύμοις, dat. plur. of Σόλυμοι, ων, οί, "the Solymi," an ancient people of Lycia. Consult note.

Μαχέσσαιτο, Epic and Ionic for ἐμαχέσαιτο, 3 sing. 1 aor. indic. mid. of μάχομαι, "to fight:" fut. μαχέσομαι: 1 aor. ἐμαχεσάμην.—From μάχη.

Δύμεναι, Epic, Doric, and Æolic for δύναι, 2 aor. inf. act. of δύω, "to enter into," "to engage in:" fut. δύσω: 2 aor. ἔδουν.

LINE 189. Εἶσε. Consult Glossary on book i., 311, s. v. εἶσεν.

Λόχον, accus. sing. of λόχος, ου, ό, "an ambuscade."—From λέγω, "to cause to lie down."

Κατέρυκε, Epic and Ionic for κατήρυκε, 3 sing. imperf. in dic. act. of κατερύκω, "to detain:" fut. ξω.—From κατά and ἐρύκω, "to restrain," &c.

Βασιληῖδος, gen. sing. of βασιληῖς, ἶδος, ἡ, a peculiar feminine of βασιλείος, ου, "regal," "kingly."—From βασιλεύς.

Ἡμισυ, accus. sing. neut. of ἡμισυς, εια, υ, "half." Homer mostly uses ἡμισυ, with a genitive, "a half," "the half;" though in the plural he sometimes makes ἡμίσεις, &c., agree with the substantive. Some supply μέρος with ἡμισυ, but it is much better to regard it at once as having the force of a substantive.

Τέμενος, accus. sing. of τέμενος, εος, τό, "a piece of land cut or marked off, assigned as a private possession," usually "inclosed corn land," &c.; hence, generally, "an inclosure." In a more special sense, "a piece of land marked off from common uses, and dedicated to a god."—From τέμνω, "to cut off."

Φυταλίης, Epic and Ionic for φυταλίας, gen. sing. of φυτάλια, ας, ἡ, "a planted place," "plantation land," as opposed to corn land (ἄρουρα).—From φυτόν, "a plant," &c.

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Ἀρούρης, Epic and Ionic for ἀρούρας, gen. sing. of ἄρουρα, ας, ἡ, "tilled or arable land," "seed land," "corn land;" answering to the Latin *arvum*. Also, in general, like γῆ, "ground," "soil," "land." —From ἀρόω, "to till."

Νέμοιτο, 3 sing. pres. opt. mid. of νέμω, "to deal out," "to distribute:" fut. νεμῶ: 1 aor. ἐνειμα. In the middle, "to possess." (Consult note.) From Pindar downward the active is also found in the signification of the middle, "to hold," "to possess." Then again, as the owner occupied his own land, we have the middle, also, in the sense of "to dwell in," "to inhabit." The signification "to feed" is immediately connected with that of "to dwell in," since, with the early pastoral tribes (νομάδες), *pasturage* established *possession*.

LINE 198. Παρελέξατο, 3 sing. 1 aor. indic. mid. of παραλέγω, "to put, lay beside or near:" in the middle, "to lay one's self beside or near," &c.; in Homer, usually of clandestine intercourse. —From παρά and λέγω, "to cause to lie down."

LINE 201. Ἀλήϊον, accus. sing. neut. of Ἀλήϊος, α, ον, "Aleïan," i. e., of wandering. (Consult note.)—From ἄλη, "a wandering."

Ἀλᾶτο, Epic and Ionic for ἡλᾶτο, 3 sing. imperf. indic. of the deponent ἀλάσσει, "to wander." The more usual prose verb is πλανᾶσθαι.—From ἄλη, "a wandering."

LINE 202. Κατέδων, nom. sing. pres. part. act. of κατέδω, "to devour," "to consume:" fut. κατέδομαι: perf. κατεδήδοκα, and also κατέδηδα.—From κατά and ἔδω, "to eat."

Πάτον, accus. sing. of πάτος, ον, ὁ, "a path," "a haunt." Properly, "a beaten or trodden path." The root appears in the Sanscrit *pad*, "to go;" hence *patha*, our "path."

LINE 205. Χρυσήνιος, nom. sing. fem. of χρυσήνιος, ον, "the golden-reined," "with reins of gold."—From χρυσός and ἡνία, "reins."

Ἔκτα, 3 sing. of the Homeric syncopated 2 aor. indic. act. of κτείνω, "to slay:" fut. κτενῶ: 1 aor. ἔκτεινα: 2 aor. (ordinary form) ἔκτανον: Homeric syncopated 2 aor. ἔκτᾱν, -ας, -α, plur. ἔκτᾱμεν, &c., and 3. plur. ἔκταν for ἔκτασαν. (Buttmann, *Irreg. Verbs*, p 158, *ed. Fishl*.)

LINE 208. Ἀριστεύειν, pres. infin. act. of ἀριστεύω, "to be ἄριστος," "to be best or bravest," "to be conspicuous for valor" fut. σω.—From ἄριστος, "best," "bravest."

ὑπέρροχον, poetic and Ionic for ὑπέροχον, accus. sing. masc. of

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ὑπεύροχος, ον, "superior," "distinguished above."—From ὑπειρέχω, poetic and Ionic for ὑπερέχω.

LINE 209. Αἰσχυνέμεν, Epic, Doric, and Æolic for αἰσχύνειν, pres. inf. act. of αἰσχύνω, "to disgrace," "to bring shame upon:" fut. υνῶ.—From αἰσχος, "shame," "disgrace."

LINE 213. Κατέπηξεν, 3 sing. 1 aor. indic. act. of καταπήγνυμι, "to fix down:" fut. καταπήξω: 1 aor. κατέπηξα.—From κατά and πήγνυμι, "to fix."

LINE 217. Ἐρύξας, nom. sing. masc. 1 aor. part. act. of ἐρύκω, "to detain:" fut. ξω: 1 aor. ἤρυξα.—Akin to ἐρύω.

LINE 218. Πόρον, Epic and Ionic for ἔπορον, 3 plur. 2 aor. indic. act. from πόρω. Consult *Glossary* on line 168, s. v. πόρεν.

LINE 222. Τυτθόν, accus. sing. masc. of τυτθός, ὄν; later, also, ἦ, ὄν, "little," "small," "young."—Probably akin to τιτθός, τίτθη.

LINE 223. Κάλλιφ', i. e., κάλλιπε, Epic for κατέλιπε, 3 sing. 2 aor. indic. act. of καταλείπω, "to leave behind:" fut. ψω: 2 aor. κατέλιπον.—From κατά and λείπω.

Θήβησιν, Epic and Ionic for Θήβαις, dat. plur. of Θῆβαι, ὦν, αἱ, "Thebes." Some, however, write it Θήβησιν, without the subscript ι, and regard it as an adverb.

LINE 228. Πόρη, 3 sing. 2 aor. subj. act. from πόρω. Consult *Glossary* on line 168, s. v. πόρεν.

LINE 229. Ἐναιρέμεν, Epic, Doric, and Æolic for ἐναίρειν, pres. inf. act. of ἐναίρω, "to slay," "to kill:" fut. ἐναρῶ: 2 aor. ἦναρον. According to Buttmann, no compound with αἶρω, but derived from ἐνεροί, akin to ἐναρα, ἐναρίζω, and so, strictly, "to send to the nether world." (*Lexil.*, s. v. ἀνήνοθεν, 10.)

LINE 230. Ἐπαμείβομεν, with the shortened mood-vowel for ἐπαμείψωμεν, 1 plur. 1 aor. subj. act. of ἐπαμείβω, "to exchange:" fut. ψω: 1 aor. ἐπήμειψα.—From ἐπί and ἀμείβω.

Γινῶσιν, 3 plur. 2 aor. subj. act. of γινώσκω, "to know:" fut. γνωσμαι: perf. ἔγνωκα: 2 aor. ἔγνων. Consult, as regards the root *Glossary* on book i., 199.

LINE 233. Λαβέτην, 3 dual, 2 aor. indic. act. of λαμβάνω, "to seize," "to grasp:" fut. λήψομαι: 2 aor. ἔλαβον. Lengthened from a root ΛΑΒ-.

Πιστώσαντο, Epic and Ionic for ἐπιστώσαντο, 3 plur. 1 aor. indic. mid. of πιστώω, "to make faithful or trustworthy," "to exact a pledge or warrant from one:" fut. ὥσω. In the middle, "to give one another pledges," "to give mutual pledges:" fut. πιστώσομαι: 1 aor. ἐπιστάσμεν. From πιστός, "faithful," "trusty"

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LINE 234. Ἐξέλετο, Epic and Ionic for ἐξείλετο, 3 sing. 2 aor. indic. middle of ἐξαιρέω, "to take away:" fut. ἐξαιρήσω: 2 aor. mid. ἐξείλομην.

LINE 235. Ἀμειβεν, Epic and Ionic for ἡμειβεν, 3 sing. imperf. indic. act. of ἀμείβω, "to exchange:" fut. ψω: 1 aor. ἡμειψα.—Akin to ἀμφί, Latin *amb-*. (Buttmann, *Lexil.*, s. v. ἔρμα, 2.)

LINE 236. Ἐννεαβοίων, gen. plur. neut. (τευχέων being understood) of ἐννεάβοιος, ον, "worth nine oxen."—From ἐννέα and βοῦς.

LINE 238. Θεόν, Epic and Ionic for ἔθεον, 3 plur. imperf. indic. act. of θέω, "to run:" fut. θεύσομαι.

LINE 239. Εἰρόμεναι, nom. plur. fem. pres. part. of the middle deponent εἶρομαι, "to question about," "to inquire about:" fut. εἰρήσομαι. This verb εἶρομαι is commonly said to be Epic and Ionic for ἔρομαι, but it is more correct to call εἶρομαι merely a collateral form of ἔρομαι.

Ἔτας, accus. plur. of ἔτης, ον, ὅ, "a relative." Consult note.

LINE 240. Πόσιας, accus. plur. of πόσις, ιος, ὅ, "a husband." Observe that the genitive in Attic, also, is πόσιος, not πόσεως. The dative, however, is πόσει, Epic πόσει: voc. πόσις or πόσι. In plur. πόσεις. For the etymology, consult *Glossary* on book iii., 329.

LINE 241. Ἐφηπτο, 3 sing. pluperf. indic. of ἐφάπτομαι. Compare *Glossary* on book ii., 15, s. v. ἐφηπται.

LINE 243. Ξεστῆς, Epic and Ionic for ξεσταῖς, dat. plur. fem. of ξεστός, ῆ, ὄν, "scraped," "smoothed," "polished."—From ξέω, "to scrape," "to smooth," "to polish."

Αἰθούσῃσι, Epic and Ionic for αἰθούσαις, dat. plur. of αἶθουσα, ης, ῆ, "a corridor," "a portico." The term is properly an adjective, στοῦα being understood, and refers to the circumstance of the corridor's usually looking east or south, to catch the sun.—From αἶθω, "to light up," "to glow," &c.

Τετυγμένον, accus. sing. masc. of τετυγμένος, perf. part. pass. of τεύχω, "to construct:" fut. ξω: perf. τέτευχα: perf. pass. τέτυγμαι. Compare *Glossary* on book i., 110, s. v. τεύχει.

LINE 244. Ἐνεσαν, Epic and Ionic for ἐνῆσαν, 3 plur. imperf. indic. act. of ἐνείμι, "to be in."

LINE 245. Δεδμημένοι, nom. plur. masc. perf. part. pass. of δέμω, "to build:" perf. pass. δέδμημαι. The fut. act. δεμῶ, and perf. act. δέδμηκα, are nowhere found.—Akin to δέω, δαμάω, root of δόμος, Latin *domus*, &c.

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LINE 246. Κοιμῶντο, Epic and Ionic for ἐκοιμῶντο, 3 plur. impert. indic. mid. of κοιμάω. Compare *Glossary* on book i., 476, s. v. κοιμήσαντο.

Μνηστῆς, Epic and Ionic for μνησταῖς, dat. plur. fem. of μνηστός, ἡ, ὄν, “wedded.” Literally, “wooed,” “courted;” and hence “won and wedded.” In Homer, always ἄλοχος μνηστή, “a wedded wife.”—From μνάομαι, “to woo to wife.”

LINE 248. Τέγεςοι, nom. plur. masc. of τέγες, ὄν, “roofed,” “inclosed.”—From τέγος, “a roof,” “a covering.”

LINE 250. Αἰδοίης, Epic and Ionic for αἰδοίαις, dat. plur. fem. of αἰδοῖος, α, ὄν; also, ος, ὄν, “modest.” Primitive meaning, “regarded with awe or reverence,” “august,” “venerable.” In Homer and Hesiod, said only of persons as superiors or elders, persons under divine protection; especially of the wife or mistress of the house; and so, in general, of women, “deserving respect,” “tender;” and hence “bashful,” “modest.”—From αἰδώς.

LINE 251. Ἡπιόδωρος, nom. sing. fem. of ἡπιόδωρος, ὄν, “that gives soothing gifts,” “soothing by gifts,” “fond.”—From ἡπιος, “soft,” “gentle,” &c., and δῶρον, “a gift.”

LINE 253. Φῶ, Epic and Ionic for ἔφν, 3 sing. 2 aor. indic. act. of φύω. Compare *Glossary* on book i., 513, s. v. ἐμπεφυῖα; and consult note, *ad loc.*

LINE 255. Τείρουσι, 3 plur. pres. indic. act. of τείρω, “to harass.” Literally, “to rub,” “to rub away.” Found only in the pres. and imperf. active and passive.

Δυσώνυμοι, nom. plur. masc. of δυσώνυμος, ὄν, “bearing an ill name,” “hateful to hear named,” “abominable.”—From δύς and ὄνομα.

LINE 258. Μελιηδέα, Epic and Ionic for μελιηδῆ, accus. sing. masc. of μελιηδής, ἐς, “honey-sweet.”—From μέλι and ἡδύς.

Ἐνείκω, Epic and Ionic for ἐνέγκω, 1 sing. 1 aor. subj. act. of φέρω, “to bring:” fut. οἴσω: 1 aor. ἤνεγκα, Epic and Ionic ἤνεια.

LINE 259. Σπείσης, 2 sing. 1 aor. subj. act. of σπένδω, “to pour out a libation:” fut. σπείσω: 1 aor. ἔσπεισα.

LINE 260. Ὀνήσσαι, with the shortened mood-vowel, for ὀνησῆαι, and this Epic and Ionic for ὀνήσῃ, 2 sing. 1 aor. subj. mid. of ὀνίνημι, “to profit, advantage, help,” and hence “to refresh:” in the middle, “to have profit, advantage,” “to enjoy help,” and hence “to be refreshed:” fut. ὀνήσω: 1 aor. ὤνησα: middle, ὀνίναμαι: fut. ὀνήσομαι: 1 aor. ὠνησάμην. — A reduplication from the root ON-, which appears in the derivative tenses and forms.

Πίησθι, Epic, Doric, and Æolic for πίης, 2 sing. 2 aor. subj act

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of πίνω, "to drink:" fut. πίομαι, and, after Aristotle, πιονμαι (tound, indeed, as early as Xenophon): 2 aor. ἐπιον. Other tenses are formed from a root ΠΟ-; as, perf. πέπωκα: perf. pass. πέπομαι: 1 aor. pass. ἐπόθην, &c. Homer uses all the active tenses except the perfect; but of the passive, only the present and imperfect.

Κεκμηῶτι, Epic syncopated form for κεκμηκότι, dat. sing. LINE 261. perf. part. act. of κάμνω, "to work one's self weary," "to become exhausted," &c.: fut. καμοῦμαι: perf. κέκμηκα, which Homer mostly uses in the Epic syncopated participle κεκμηώς, κεκμηῶτι, κεκμηῶτα, but also accus. plur. κεκμηότας.—Lengthened from a root ΚΑΜ-, which appears in the other tenses.

Ἀέξει, 3 sing. pres. ind. act. of ἀέξω, Ionic and poetic for αὔξω, αὐξάνω (Latin *augeo*). Used by the old poets only in the present and imperfect: later poets, however (as those of the Anthology), formed a future ἀεξήσω, and 1 aor. ἡέξησα, "to increase," "to strengthen," "to enlarge," &c.

Ἐτησιν, Epic and Ionic for ἔταις. Consult Glossary on LINE 262. line 239.

Ἀειρε, 2 sing. pres. imper. act. of αἰίρω, Ionic and poetic LINE 264. for the Attic αἶρω, "to raise:" fut. ἀερῶ, contracted ἀρῶ: 1 aor. ἤειρα: 1 aor. subj. ἀέρση: 1 aor. mid. ἡειράμην, ἡράμην, ἀράμην. The other moods are usually from 2 aor. ἄρεσθαι: 1 aor. pass. ἡέρθην, &c.

Ἀπογυιώσης, 2 sing. 1 aor. subj. act. of ἀπογυιόω, "to en- LINE 265. errate," "to enfeeble." Properly, "to take from one the proper use of his limbs."—From ἀπό, and γυῖον, "a limb."

Λάθωμαι, 1 sing. 2 aor. subj. mid. of λανθάνω, "to escape notice," &c.: in the middle, "to forget:" fut. λήσω: 2 aor. act. ἔλαθον: 2 aor. mid. ἐλαθόμην.—Lengthened from a root ΛΑΘ-, which appears in the 2 aor., and also in the Latin *lateo*.

Ἀνίπτοισιν, Epic and Ionic for ἀνίπτοις, dat. plur. fem. LINE 266. of ἀνίπτος, ον, "unwashed."—From ἀ, priv., and νίπτω, "to wash."

Ἄζομαι, 1 sing. pres. indic. of the middle deponent LINE 267. ἄζομαι, "to dread." Compare Glossary on book iv., 487, s. v. ἀζομένη.

Λύθρω, dat. sing. of λύθρον τό, or λύθρος, ον, ό, "filth." LINE 268. "defilement," especially of blood. Homer uses only the dative, so that the nominative remains uncertain. When the word stands alone in Homer, it is explained as *blood streaming from wounds, gore*; but when coupled with αἷμα, the reference then is to

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blood and dust from battle. The medical writers, as Hippocrates, use it for impure blood; and Euphorion simply for *dust*.—Akin to λύμη.

Πεπαλαγμένον, accus. sing. masc. perf. part. pass. of παλάσσω, “to stain,” “to besprinkle:” fut. ξω: perf. pass. πεπάλαγμαι.—From πάλλω, “to shake,” for a thing is sprinkled or scattered by shaking or swinging it about.

Εὐχετάσθαι, Epic lengthened form for εὐχετᾶσθαι, pres. inf. of the middle deponent εὐχετάομαι, poetic for εὐχομαι, “to pray to.” Only found in the present and imperfect.

LINE 270. Θυέεσσιν, Epic and Ionic for θύεσιν, dat. plur. of θύος, εος, τό, “an offering of incense.” (Consult note.)—From θύω, “to offer up.”

Ἀολλίσσασα, nom. sing. fem. 1 aor. part. act. of ἀολλίζω, “to gather together,” “to convene:” fut. σω.—From ἀολλής, “all together,” “in crowds,” &c.—Probably from ἀ, copulative, and εἶλα, ἐόλημαι, “to crowd together,” &c.

LINE 280. Καλέσσω, Epic and Ionic for καλέσω, 1 sing. 1 aor. subj. act. of καλέω, “to call,” “to summon,” &c.: fut. καλέσω: 1 aor. ἐκάλεσα, &c.

LINE 285. Ἀτέρπου, gen. sing. fem. of ἄτερπος, ον, “joyless.”—From ἀ, priv., and τέρω.

Οἷζυος, gen. sing. of οἷζύς, ύος, ἡ, “sorrow,” “woe,” “distress;” in Attic, οἷζύς, as a dissyllable.—From οἷ, the cry of woe.

Ἐκκλεάθεσθαι, Epic reduplicated form of the 2 aor. inf. mid. of ἐκλανθάνω, “to quite forget,” “to forget entirely:” fut. ἐκλήσω: 2 aor. ἐξέλαθον, with Epic reduplication, ἐξελέλαθον: 2 aor. mid. ἐξελαθόμην, with Epic reduplication, ἐξελελαθόμην.—From ἐκ and λανθάνω.

LINE 286. Μολούσα, nom. sing. fem. 2 aor. part. act. assigned to ἔμολον, “I went.” No present μολέω occurs, except in very late and bad authorities. Compare Glossary on book iv., 11, s. v. παρμέβλωκε.

LINE 287. Ἀόλλισαν, Epic and Ionic for ἡόλλισαν, 3 plur. 1 aor. indic. act. of ἀολλίζω, “to gather together,” “to convene.” Compare Glossary on line 270, s. v. ἀολλίσσασα.

LINE 288. Κατεβήσετο. Consult Glossary on book i., 428, s. v. ἀπεβήσετο.

LINE 289. Παμποίκιλοι, nom. plur. masc. of παμποίκιλος, ον, “all-variegated.”—From πᾶς, πᾶσα, πᾶν, and πικίλος, “variegated.”

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LINE 290 Σιδονίων, gen. plur. fem. of Σιδόνιος, η, ον, "Sidonian," and this Epic and Ionic for Σιδώνιος, α, ον.—From Σιδών "Sidon."

LINE 291. Σιδονίηθεν, Epic and Ionic for Σιδωνίηθεν, adv., "from Sidon."—From Σιδών, "Sidon."

Ἐπιπλάς, nom. sing. masc. Epic and Ionic 2 aor. part. act. of ἐπιπλώω, "to sail over" (for ἐπιπλέω): fut. ὠσω: perf. ἐπιπέπλωκα: 1 aor. ἐπέπλωσα: 2 aor. ἐπέπλων, ως, ω: part. ἐπιπλώς, gen. ἐπιπλῶντος. (Buttmann, Irreg. Verbs, p. 21, ed. Fishl.)—From ἐπί and πλώω, Epic and Ionic for πλέω, "to sail."

LINE 292. Εὐπατέρειαν, accus. sing. of εὐπατέρεια, ας, ἡ, "of illustrious sire," "daughter of a noble sire."—From εὐ and πατήρ.

LINE 294. Ποικίλμασιν, dat. plur. of ποίκιλμα, οτας, τό, "variegated work," "a variegated figure," "rich and variegated embroidery."—From ποικίλλω, "to variegate," "to embroider," &c.

LINE 295. Ἀπέλαμπεν, 3 sing. imperf. indic. act. of ἀπολάμπω, "to glisten," "to shine forth on the view:" fut. ψω: 1 aor. ἀπέλαμψα.—From ἀπό and λάμπω.

Νείατος, nom. sing. masc. of νείατος, η, ον, Epic and Ionic for νεάτος, η, ον, "the last," "lowest," "undermost." A kind of irregular superlative from νέος, like μέσατος, from μέσος.

LINE 296. Μετεσσεύοντο, 3 plur. imperf. indic. of the middle deponent μετασέυομαι, "to hurry along with."—From μετά and σέύω, with regard to which last compare Glossary on book iii., 26, s. v. σέυονται.

LINE 298. Ὠῖξε, Epic for ὤξε, 3 sing. 1 aor. indic. act. of οἶγνυμι, "to open:" fut. οἷξω: 1 aor. ὤξα, but the Epic writers usually divide the diphthong in the augmented forms, as in the present instance. The compound ἀνοίγω, ἀνοίγνυμι, is much more frequent than the simple οἶγνυμι.—Lengthened from the radical οἷγω.

LINE 299. Κισσηῖς, nom. sing. of Κισσηῖς, ἴδος, ἡ, "daughter of Cisseus." A female patronymic applied to Theano, the priestess of Minerva in Troy. (Consult note.)—From Κισσεύς, ἕως, Ionic ἥος, ό, "Cisseus," a Thracian prince.

LINE 300. Ἰέρειαν, accus. sing. of ἰέρεια, ας, ἡ, "a priestess." A feminine from ἱερεύς. It occurs not only in Homer, but also in the Attic writers, especially the tragedians, who likewise use the form ἱέρια.

LINE 301. Ὀλολυγῇ, dat. sing. of ὀλολυγή, ἥς, ἡ, "any loud crying," especially of women invoking a deity. The sense of

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howling, like the Latin *ululatus*, is rare; indeed, in Euripides (*Med.*, 1176) it is expressly opposed to a *wailing* cry.—From ἰλολύζω.

LINE 305. Ἐρυσίπολι, voc. sing. fem. of ἐρυσίπολις, “*protecting a state or city*.”—From ἐρύομαι and πόλις.

LINE 306. Ἄξον, 2 sing. 1 aor. imper. act. of ἄγννμι, “*to break* :” fut. ἄξω : 1 aor. ἔαξα, Epic ἤξα, Homeric participle ἄξας : perf. ἔαγα.

LINE 307. Πρηνέα, Epic and Ionic for πρηνῇ, accus. sing. of πρηνής, ἔς, “*headlong*,” “*prone*.” Compare Glossary on book ii., 414, s. v. πρηνές.

LINE 309. Ἱερεύσομεν, with the shortened mood-vowel, for ἱερεύσωμεν, 1 plur. 1 aor. subj. act. of ἱερεύω, “*to sacrifice*,” &c.

LINE 311. Ἀνένευε, 3 sing. imperf. indic. act. of ἀνανεύω; strictly, “*to throw the head back*,” in token of denial, which we express by *shaking the head*; opposed to κατανέω; hence “*to refuse*,” “*to deny*.”—From ἀνά and νέω.

LINE 314. Ἐτενξε, 3 sing. 1 aor. indic. act. of τεύχω, “*to build*,” “*to construct* :” fut. ξω : 1 aor. ἔτενξα. Compare Glossary on book i., 110, s. v. τεύχει.

LINE 315. Τέκτονες, nom. plur. of τέκτων, ονος, ό, “*any worker in wood*,” especially “*a carpenter, joiner, builder*.” In the present instance joined with ἄνδρες, and having, therefore, a kind of adjectival force, “*workmen*.”—From τίκτω, 2 aor. inf. τεκεῖν.

LINE 319. Ἐνδεκάπηχυν, accus. sing. neut. of ἐνδεκάπηχυς, υ, gen. εος, “*eleven cubits long*.”—From ἐνδεκα and πῆχυς, “*a cubit*.”

LINE 320. Πόρκης, nom. sing. of πόρκης, ου, ό, “*a ring*,” “*a hoop*,” especially of gold, which passed round the place where the iron head of a spear was fastened to the shaft.

LINE 321. Ἐποντα, accus. sing. pres. part. act. of the old verb ἔπω, “*to be about or with*,” “*to be busy about*,” &c. : fut. ἔψω : 2 aor. ἔσπον (not ἔσπον) : inf. σπεῖν : part. σπών. The active of this verb belongs solely to the old poetry, only some compounds having established themselves in prose. The middle, ἔπομαι, “*to follow*,” is very frequent in prose.

LINE 322. Ἀφώοντα, Epic lengthened form for ἀφώντα, accus. sing. pres. part. act. of ἀφάω, “*to handle, feel, examine* :” fut. ἠσω.—Akin to ἄπτω.

LINE 323. Δμωῆσι, Epic and Ionic for δμωαῖς, dat. plur. of δμωή, ῆς, ῆ; strictly, “*she that is tamed or enslaved*,” and so “*a fe-*

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male slave taken in war." Hence, in general, "*a female slave attendant.*" Of frequent occurrence in Homer, who only has the plural, and that usually joined with *γυναικες*.—From *δαμάω*, "*to subdue.*"

LINE 326. *Ἐνθεο*, Epic and Ionic for *ἐνέθου*, 2 sing. 2 aor. indic. mid. of *ἐντίθηναι*.

LINE 327. *Φθινύσουσι*, 3 plur. pres. indic. act. of *φθινύθω*, "*to perish,*" "*to waste away.*" Poetic form for *φθίνω*, the more usual present for *φθίω*, "*to perish,*" &c.

LINE 329. *Ἀμφιδέδης*, 3 sing. 2 perf. indic. act. of *ἀμφιδαίω*, "*to light up or kindle around.*" In the perfect and pluperfect, "*to burn or blaze around.*"—From *ἀμφί* and *δαίω*.

LINE 330. *Μεθιέντα*, accus. sing. pres. part. act. of *μεθίηναι*, "*to relax.*"

LINE 331. *Ἄνα*, the preposition *ἀνά*, written with anastrophe, for *ἀνάστηθι*, "*up,*" "*arise.*" Usually *ἀλλ' ἄνα*. In this signification of the preposition, the last syllable is never elided. The apocopated *ἄν'* is always for *ἀνέστη*.

Θέρηται, 3 sing. pres. subj. pass. of *θέρω*, "*to warm, heat, burn.*" Homer uses the passive only, with a future middle, *θέρσομαι*: 2 aor. *ἐθήρην*: subj. *θερέω* for *θέρω*. Hence *θέρος*, *θερίζω*, *θέρμω*, *θερμός*, &c. As *θ* was changed, in Æolic and Doric, into *φ*, it is plain that to this family belong the Latin *ferveo* and *febris*; probably, too, *torreo*, with the English *dry*, German *dörren*, *dorren*, &c.

LINE 335. *Νεμέσσι*, Epic and Ionic for *νεμέσι*, dat. sing. of *νέμεσις*, *εως, ἥ*; in the dative, *νεμέσει*, contracted *νεμέσει*, for which the Ionians have gen. *νεμέσιος*, dat. *νεμέσι*, contr. *νεμέσι*, "*indignation.*" Compare *Glossary* on book ii., 223, s. v. *νεμέσσηθεν*.

LINE 336. *Ἥμην*, 1 sing. imperf. indic. of *ἵμαι*, "*I sit.*" Consult *Glossary* on book i., 512, s. v. *ἦστο*.

Ἀχεῖ, Epic and Ionic for *ἄχει*, dat. sing. of *ἄχος*, *εος*, *τό*, "*grief,*" &c. Compare *Glossary* on book i., 103, s. v. *ἄχνύμενος*.

Προτραπέσθαι, 2 aor. inf. mid. of *προτρέπω*, "*to make another turn toward:*" in the middle, "*to turn one's self toward,*" &c.: fut. *προτρέψομαι*: 2 aor. *προετραπόμην*.—From *πρό* and *τρέπω*.

LINE 338. *Ὀρμησε*, 3 sing. 1 aor. indic. act. of *ὀρμῶ*, "*to urge on,*" &c. In the middle, "*to rush,*" &c.—From *ὀρμή*, "*any violent pressure onward,*" &c.

LINE 339. *Ἐπαμείβεται*, 3 sing. pres. indic. mid. of *ἐπαμείβω*, "*to exchange,*" "*to interchange,*" &c.; in the middle, "*to change from one to another,*" "*to come alternately:*" fut. *επαμείψομαι*: 1 aor. *ἐπημειψάμην*.—From *ἐπί* and *αμείβω*

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LINE 340. Δύω, 1 sing. 2 aor. subj. act. of δύω or δύνω, "to enter," "to put on:": fut. δύσω: 2 aor. ἔδυν.

LINE 344. Δᾱερ, voc. sing. of δαήρ, ἑρως, ὁ, "a brother-in-law." Consult *Glossary* on book iii., 180.

Κακομηχάνου, gen. sing. of κακομήχανος, ον, "contriving evil," "mischief-devising."—From κακός and μηχανή.

Ὀκρυόεσσης, gen. sing. fem. of ὀκρυόεις, ὀεσσα, ὅεν, "cold," "chilling," "making one shudder;" hence "fearful," "dreadful." Properly, with ο euphonic, for κρυόεις, "icy-cold," "chilling."

LINE 346. Θύελλα, nom. sing. of θύελλα, ης, ἡ, "a storm" of the most violent kind, "a hurricane."—From θύω, "to rush," &c., as ἄελλα from ἄω, ἄημι.

LINE 348. Ἀπόερσε, 3 sing. of an old Epic 2 aor. indic., found only in the 3 person; as, subjunctive ἔρση, optative ἔρσειε, "to hurry," "to sweep away;" said of running water. Of uncertain derivation. Buttmann (*Lexil.*, s. v.) supposes it to come from ἔρδω, as an Ionic collateral form of ἄρδω.

LINE 349. Τεκμήραντο, Epic and Ionic for ἑτεκμήραντο, 3 plur. 1 aor. indic. of the middle deponent τεκμαίρομαι, "to set as an end or boundary;" hence "to ordain, decree," especially of the Deity or Fate: fut. τεκμαρῶ: 1 aor. ἐτέκμηρα: 1 aor. mid. ἑτεκμηράμην.—From τέκμαρ, "a fixed mark, end, or boundary."

LINE 352. Ὀπίσσω, Epic and poetic for ὀπίσω, adv., 1, of place, "behind," "backward:" 2, of time (as in the present instance), "hereafter," "afterward." This is, generally speaking, the force of ὀπίσσω, as regards time, but not always, as Passow and others contend. In book i., 343, the reference is to the past, not, as Passow maintains, to the more remote, as contrasted with the immediate future, which would weaken the force of the passage. The same remark will apply to book iii., 109. (Compare *Thes. Græc. Ling.*, ed. Hase, col. 2092, seq.)

LINE 353. Ἐπαυρήσεσθαι, fut. inf. mid. of ἐπαυρίσκομαι, "to enjoy," "to reap the fruit of:": fut. ἐπαυρήσομαι. Compare *Glossary* on book i., 410, s. v. ἐπαύρωνται.

LINE 354. Ἐξεο, Epic and Ionic for ἔξω, 2 sing. pres. imper. mid. of ἔξω. Consult *Glossary* on book i., 48, s. v. ἔξετο.

Δίφρω, dat. sing. of δίφρος, ον, ὁ, and later ἡ, "a seat." Compare *Glossary* on book iii., 424.

LINE 357. Ὀπίσσω, "hereafter." Consult *Glossary* on line 352.

LINE 358. Ἀοίδιμοι, nom. plur. masc. of αἰοίδιμος, ον, "a subject of song." Generally in a good sense, "famous in song:":

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here, however (and the only time it occurs in Homer), in a bad sense.—From *αοιδή*, “song,” &c.

LINE 363. *Ὄρνυθι*, 2 sing. pres. imper. act. of *ὀρνυμι*, “to arouse.” Compare *Glossary* on book iv., 421, s. v. *ὀρνυμένον*.

LINE 364. *Καταμάρψῃ*, 3 sing. 1 aor. subj. act. of *καταμάρπτω*, “to grasp,” “to catch hold of,” and hence “to overtake:” fut.

ψω: 1 aor. *κατέμαρψα*.—From *κατά* and *μάρπτω*.

LINE 366. *Οἰκῆας*, accus. plur. of *οἰκέυς*, *ἦος*, *ὅ*, Epic and Ionic for *οἰκέυς*, *έως*, *ὅ*, “an inmate of one’s house,” “a member of one’s family.”—From *οἶκος*.

LINE 367. *Ὑπότροπος*, nom. sing. masc. of *ὑπότροπος*, *ον*, “turning back,” “returning.”—From *ὑποτρέπω*.

Ἴξομαι, 1 sing. fut. indic. of *ικνέομαι*, “to come:” fut. *ἴξομαι*: perf. *ἴγμαι*, &c.

LINE 368. *Δαυώσιν*, Epic lengthened form for *δάμωσιν*, 3 plur. 2 aor. subj. pass. of *δαμάω*, “to subdue.” Compare *Glossary* on book i., 61, s. v. *δαμᾷ*.

LINE 370. *Εὐναιετάοντας*, accus. plur. of *εὐναιετάων*, *ουσα*, *ον*, “well-dwelt in,” “well-inhabited,” and hence “lying well,” “well-situated.” No such verb as *εὐναιετάω* occurs.—From *εὖ* and *ναιετάω*, with regard to which consult *Glossary* on book iii., 387, s. v. *ναιεταώση*.

LINE 372. *Εὐπέπλω*, dat. sing. fem. of *εὔπεπλος*, *ον*, “with a beautiful *peplus* ;” hence, generally, “well-clad,” &c.—From *εὖ* and *πέπλος*, with regard to which last consult note on book v., 315.

LINE 373. *Γοόωσα*, Epic lengthened form for *γοῶσα*, nom. sing. fem. pres. part. act. of *γοάω*, “to moan,” “to wail:” fut. *ήσω*.—From *γός*, “any sign of grief,” “weeping,” “wailing,” &c.

Μυρομένη, nom. sing. fem. pres. part. mid. of *μύρω*, “to flow, run, trickle,” &c. In the middle, “to melt into tears ;” and hence, generally, “to shed tears,” “to weep.”—From this verb comes, by reduplication, *μορμύρω*, Lat. *murmuro*. Later writers employ, instead of it, *μυρολογέω* and *μυρωδέω*, like *θρηνηδέω*. Hence Latin *marco*.

LINE 374. *Τέτμεν*, Epic and Ionic for *έτετμεν*. Consult *Glossary* on book iv., 293.

LINE 375. *Οὐδόν*, accus. sing. of *οὐδός*, *οὔ*, *ὅ*, Epic and Ionic for *ὀδός*, *οὔ*, *ὅ*, “a threshold,” especially “the threshold of a house.” Observe that *ὁ οὐδός* must be carefully distinguished from *ἡ οὐδός*, which last is Ionic for *ἡ ὀδός*, “a way,” and that, though *ὁ ὀδός* and *ἡ ὀδός* are kindred words, yet it is quite wrong to think that *ὁ οὐδός* is Ionic for *ἡ ὀδός*, “a way.”—Akin to *οὐδας*, *τύ*, “the ground,” “earth ;” strictly, the surface of the earth

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LINE 378. Γαλόων, gen. plur. of γάλωσ, ἡ, gen. γάλω, nom. plur. γαλόω, &c., for which the Attics employ γάλως, gen. γάλω, &c., "a sister-in-law." Compare the Latin *glos*. The original form appears to have been γάλοφος. (Benfey, *Wurzellex.*, ii., 150.)

Εἰνατέρων, gen. of εἰνατέρες, αἱ, "brothers' wives," or "wives of brothers-in-law." No singular εἰνατεῖρ is found. The corresponding masculine is ἀέλιοι; but in an epitaph *ap. Orell., Inscr. Lat.*, ii., p. 421, ἡνατέρ, ὁ, is the husband of the deceased's sister. The Latin term *janitrix* is supposed to be akin to this. (Compare *Scal. ad Catull.*, 67, 3; *Modest. Dig.*, 38, 10, 4, § 6.) Pott and Benfey refer both the Greek and Latin forms to the Sanscrit *jāmātri*, "a son-in-law."

LINE 380. Ἐϋπλόκαμον, accus. sing. fem. of ἔϋπλόκαμος, ον, Epic and Ionic for εὐπλόκαμος, ον, "fair-locked," "fair-haired." —From εὐ and πλόκαμος, "a braid," "a lock of hair," &c.

LINE 381. Ταμίη, nom. sing. of ταμίη, ης, ἡ, Epic and Ionic for ταμ-ία, ας, ἡ, "a housekeeper." —Either from τέμνω, ταμ-εῖν "one who cuts for each his share," or akin to the Latin *dare*, δαίω.

LINE 390. Ἀπέσσυτο, 3 sing. syncopated 2 aor. mid. of ἀποσεύω "to chase away;" in the middle, "to rush away." Compare *Glossary* on book iii., 26, s. v. σεύονται.

LINE 393. Διεξίμεναι, Epic, &c., for διεξτεναι, pres. inf. act. of διεξιμι, "to go out."

LINE 394. Πολύδωρος, nom. sing. fem. of πολύδωρος, ον, "richly endowed," "with ample dowry," "richly dowered." It occurs also, in an active sense, "giving many presents," "open-handed." —From πολὺς and δῶρον, "a gift," "a present."

LINE 396. Πλάκω, dat. sing. of Πλάκος, ον, ἡ, "Placus," a mountain of Mysia. Consult note.

Ὑληέσση, dat. sing. fem. of ὑλήεις, ἥεσσα, ἦεν, "woody," "wooded." —From ὕλη, "a wood."

LINE 397. Ὑποπλακίη, Epic and Ionic for Ὑποπλακία, dat. sing. fem. of Ὑποπλάκιος, α (Epic and Ionic η), ον, "Hypoplastician." —From ὑπό and Πλάκος. Consult note.

Κιλικέσσι, Epic and Ionic for Κίλιξι, dat. plur. of Κίλιξ, ικος, ὁ, "a Cilician." In the plural, Κίλικες, ων, οἱ, "the Cilicians;" and, as an adjective, "Cilician." Cilicia proper lay on the sea-coast of Asia Minor, south of Cappadocia and Lycaonia, and to the east of Pisidia and Pamphylia. As regards the Cilicians here meant, consult note.

LINE 400. Ἀταλάφρονα, accus. sing. masc. of ἀταλάφρων, ον, "of

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tender mind," said of a child in the nurse's arms.—From ἀταλόα, "*tender*," and φρήν.

Αὔτως. Consult note on book i., 133.

LINE 401. Ἑκτορίδην, accus. sing. of Ἑκτορίδης, ου, ό, "*son of Hector*."—From Ἑκτωρ, ορος, ό, "*Hector*."

Ἀλίγκιον, accus. sing. masc. of ἀλίγκιος, α, ου, "*like unto*," "*resembling*."—Of uncertain derivation; perhaps akin to ἡλιξ, ἡλικος.

LINE 402. Καλέεσκε, 3 sing. Epic iterative imperf. indic. act. for ἐκάλει, from καλέω, "*to call*," &c.

LINE 403. Ἀστυάνακτα, accus. sing. of Ἀστυάναξ, ακτος, ό, "*Astyanax*," son of Hector and Andromache. (Consult note.)—From ἄστυ and ἄναξ.

Ἐρύετο, 3 sing. imperf. indic. mid. of ἐρύω, "*to draw*;" in the middle, "*to defend*." Compare *Glossary* on book iv., 138, s. v. ἐρυτο.

LINE 407. Φθίσει, 3 sing. fut. indic. act. of φθίω or φθίνω, "*to decline*," "*to decay*," but in the fut. φθίσω, and aorist ἐφθισα, always transitive, "*to destroy*," i. e., to make to decline or decay. Observe that φθίνω is the only form used in prose.—Akin to φθείρω.

LINE 408. Ἀμμορον, accus. sing. fem. of ἄμμορος, ου, Epic and Ionic for ἄμοιρος, ου, "*without lot or share*," "*destitute*."—From ἄ, priv., and μοῖρα, "*lot*," "*portion*."

LINE 412. Θαλπωρή, nom. sing. of θαλπωρή, ἥς, ἥ; strictly, "*a warming*," but in Homer always used figuratively, "*a cheering*," "*a comfort*," "*a solace*," &c.—From θάλπω, "*to warm*."

LINE 414. Ἀμόν, accus. sing. fem. of ἀμός, ἥ, όν, Epic and Æolic for ἡμέτερος, α, ου, "*our*," "*ours*," and, the plural idea being used for the singular, "*my*," "*mine*."

LINE 416. Ὑψίπυλον, accus. sing. fem. of ὑψίπυλος, ου, "*high-gated*," "*of lofty gates*."—From ὕψι, "*high*," "*aloft*," "*on high*," and πύλη, "*a gate*."

LINE 418. Κατέκηε, Epic for κατέκαυσε, 3 sing. 1 aor. indic. act. of κατακαίω, "*to burn*:" fut. κατακαύσω: 1 aor. κατέκαυσα, Epic κατέκηα.—From κατά and καίω.

LINE 419. Ἐχεεν, 3 sing. 1 aor. indic. act. of χέω, "*to pour*," &c.; and hence, like χόω, "*to throw out earth, so as to form a mound*," "*to heap up*:" fut. χεύσω: 1 aor. ἔχεα, for which Homer often has the merely Epic form ἔχευα, with and without augment. Compare *Glossary* on book iv., 269.

Πιέλεας, accus. plur. of πτελέη, ης, ἥ, Epic and Ionic for πτελεί

Book 6. Line 420-442.

ας, ἡ, "an elm." (Consult note.)—Perhaps akin to *patula*, "the spreading tree." (Lobeck, *Paralipom.*, 337.)

LINE 420. Ὀρεστιάδες, nom. plur. of ὀρεστιάς, ἄδος, ἡ, "a woman of the mountains," "a female mountaineer," &c.; hence Νύμφαι ὀρεστιάδες, equivalent to Ὀρειάδες.—From ὄρος, "a mountain."

LINE 422. Ἴϙ, Epic and Ionic for ἐνι, dat. sing. neut. of (ἶος) ἱα, ἶον. Epic and Ionic for εἷς, μία, "one." Observe that of the neuter only ἱϙ, for ἐνι, occurs, namely, in the present passage.

Κῖον, Epic and Ionic for ἐκιον, 3 plur. imperf. indic. act. of κῖω, "to go."—Akin to ἶω, the root of εἶμι, and probably a strengthened form of the same. Only a poetic verb.

LINE 424. Εἰλιπόδεσσι, Epic and Ionic for εἰλίπουσι, dat. plur. of εἰλίπους, πουν, τό, gen. ποδος, "feet-trailing," "trailing-footed." (Consult note.)—From εἰλω, "to roll," "to plait," &c., and πούς.

LINE 430. Παρακοίτης, nom. sing. of παρακοίτης, ον, ὁ, "a husband," "a spouse." The corresponding feminine term, παράκοιτις, occurs in book iv., 60.—From παρά and κοίτη.

LINE 432. Θήης, Epic lengthened form for θῆς, 2 sing. 2 aor. subj. act. of τίθημι, &c.

Ὀρφανικόν, accus. sing. masc. of ὀρφανικός, ἡ, ὄν, another form for ὀρφανός, ἡ, ὄν, "orphaned," "fatherless," "an orphaned one." A later shortened form of ὀρφανός is ὀρφός, whence the Latin *orbus*. Compare the German *Erbe*. The root appears to be the same with that of the Greek ἀρπάζω, the Latin *rapio*, &c.

LINE 433. Ἐρινεόν, accus. sing. of ἐρινεός, οὔ, ὁ, "the wild fig-tree," the Latin *caprificus*.

LINE 434. Ἀμβατός, nom. sing. fem. of ἀμβατός, ὄν, Epic and Ionic for ἀναβατός, ὄν, "that may be mounted or scaled," "easy to be scaled," "accessible."—From ἀναβαίνω.

Ἐπίδρομον, nom. sing. neut. of ἐπίδρομος, ον, "that may be overrun, reached, or attained;" hence "exposed to assaults."—From ἐπὶ-ρέχω, 2 aor. inf. ἐπιδραμεῖν.

Ἐπλετο, 3 sing. imperf. indic. mid. of πέλω, "to be," &c. Consult note on book i., 418, s. v. ἐπλεο, and *Glossary* on the same.

LINE 435. Ἐπειρήσαντο, 3 plur. 1 aor. indic. mid. of πειράω, "to make trial of," "to make an attempt upon," &c.

LINE 436. Ἀγακλυτόν, accus. sing. masc. of ἀγακλυτός, ὄν, "very illustrious," "highly renowned."—From ἄγαν and κλυτός.

LINE 442. Τρωάδας, accus. plur. of Τρωάς, ἄδος, ἡ, "a Trojan woman." The feminine form of Τρώς, ὥς.

Book 6. Line 442-474.

Ἐλκεσιπέπλους, accus. plur. fem. of ἔλκεσίπεπλος, *ον*, “*trailing the robe*,” “*of trailing robe*.” (Consult note.)—From ἔλκω and πέπλος.

Μεσσηΐδος, gen. sing. of Μεσσηΐς, ἴδος, ἡ, “*Messēis*,” a
LINE 457. fountain near Pelasgic Argos in Thessaly.

Ὑπερείης, gen. sing. of Ὑπερείη, ης, ἡ, Epic and Ionic for Ὑπέρεια, *ας*, ἡ, “*Hyperēa*,” a fountain near Pelasgic Argos in Thessaly.

Ἀεκαζομένη, nom. sing. fem. of ἀεκαζόμενος, η, *ον*, “*reluctant*,” “*unwilling*.” Properly a participle, but no verb, ἀεκάζω or ἀεκάζομαι, appears.—Akin to ἀέκων, contr. ἄκων, “*unwilling*.”

Ἀριστεύεσκε, 3 sing. iterative form of the imperf. indic. act. for ἡρίστευε, from ἀριστεύω, “*to be the best or bravest* :” fut. *σω*, &c.—From ἄριστος.

Χῆτεϊ, Epic and Ionic for χῆτει, dat. sing. of χῆτος, εος, LINE 463. τό, “*want*,” “*need*,” &c.—From a root XA-, whence, also, χάτος, χατέω, χατίζω, all implying want, &c.

Δούλιον, accus. sing. neut. of δούλιος, *α*, *ον*, “*slavish*,” “*servile*.” In Homer only occurring in the phrase δούλιον ἡμαρ, “*the day of slavery*,” *i. e.*, on which one is enslaved.

Τεθνηῶτα, Epic and Ionic for τεθνεῶτα, accus. sing. perf. LINE 464. part. act. of θνήσκω, syncopated from τεθνηκότα, &c.

Χυτή, nom. sing. fem. of χυτός, ἡ, *όν*, “*poured*,” “*shed*,” and, of dry things, “*heaped up*,” &c.—Verbal adjective from χέω, “*to pour*,” &c.

Ἐλκηθμοῖο, Epic and Ionic for ἔλκηθμοῦ, gen. sing. of ἔλ- LINE 465. κηθμός, οὔ, *ό*, “*a dragging or pulling roughly*.” Here, however, in a passive sense, “*a being dragged away*.”—From ἔλ- κέω, ἥσω, a strengthened form of ἔλκω, “*to drag*,” &c.

Ὀρέξατο, Epic and Ionic for ὠρέξατο, 3 sing. 1 aor. indic. LINE 466. mid. of ὀρέγω, “*to stretch*,” “*to stretch out* :” fut. *ξω* : 1 aor. ὤρεξα. In the middle, “*to stretch one's self out*,” “*to reach out toward* :” 1 aor. ὠρεξάμην.—Clearly akin to the Latin *rego*, *erigo*, *porrigo* ; German *reichen*, *recken* : English *reach*, &c.

Ἀτυχθεῖς, nom. sing. masc. 1 aor. part. pass. of ἀτύζομαι. LINE 468. Compare Glossary on line 38, *s. v.* ἀτυζόμενω.

Ἰππιοχαίτην, accus. sing. of ἱππιοχαίτης, *ον*, *ό*, “*of horse- LINE 469. hair*,” “*shaggy with horse-hair*.”—From ἱππιος, “*of or belonging to a horse*,” and χαίτη, “*a mane*.”

Νεύοντα, accus. sing. pres. part. act. of νεύω, “*to nod* :” LINE 470. fut. *σω*.—Akin to the Latin *nuo*, &c.

LINE 474. Κύσε, Epic and Ionic for ἔκυσε, 3 sing. 1 aor. indic

Book 6. Line 474-501.

act. of κυνέω, "to kiss:" fut. κυνήσομαι or κύσω, Epic κύσσω: 1 aor. ἔκυσσα, Epic κύσα and κύσσα.

Πῆλε, Epic and Ionic for ἔπηλε, 3 sing. 1 aor. indic. act. of πάλω, "to dandle," &c.

LINE 477. Ἀριπρεπέα, Epic and Ionic for ἀριπρεπῆ, accus. sing. of ἀριπρεπῆς, ἐς, "eminently distinguished."—From the inseparable prefix ἀρι, "very," "eminently," &c., and πρέπει.

LINE 480. Ἐναρα, accus. plur. of ἔναρα, ὦν, τά, "the spoils" of a slain foe.—Akin to ἐναίρω, "to slay."

LINE 481. Χαρείη, 3 sing. 2 aor. opt. pass. of χαίρω, "to rejoice."

LINE 483. Κηώδει, Epic and Ionic for κηώδει, dat. sing. masc. of κηώδης, ἐς, "smelling as of burning incense;" in general, "fragrant," "sweet-scented."—Usually derived from κάω, καίω, "to burn," and ὀζω, "to smell;" but both the synonymous form κηώεις, and the analogous θυώδης, make it probable that there was an old substantive κῆος, equivalent in meaning to θυός, "incense," which was to καίω, as in Latin *fragro* to *flagro*.

LINE 486. Ἀκαχίζεο, Epic and Ionic for ἀκαχίζου, 2 sing. pres. imper. pass. of ἀκαχίζω, "to trouble," "to grieve another." In the passive, "to be troubled," "to be grieved."

LINE 488. Πεφυγμένον, accus. sing. masc. perf. part. pass. (in an active sense) of φεύγω, "to escape:" fut. φεύξομαι and φευξοῦμαι: perf. πέφυγα: perf. pass. in an active sense πέφυγμαι.

LINE 491. Ἡλακάτην, accus. sing. of ἡλακάτη, ἥ, "a distaff," the Latin *colus*. Homer has it only in this sense. At a later period, however, it was used to signify the spindle, and also many things spindle-shaped; as a shaft, stalk, arrow, &c.—Perhaps akin to ἡλάσκω, "to wander, roam about," &c., so that the distaff got this name from being turned around.

LINE 496. Ἐντροπαλιζομένη, nom. sing. fem. of ἐντροπαλιζόμενος, ἥ, pres. part. of the deponent ἐντροπαλίζομαι, "to keep turning around," "to keep looking back from time to time."—A frequentative from ἐντρέπω.

LINE 499. Ἐνῶρσεν, 3 sing. 1 aor. indic. act. of ἐνόρνυμι, "to excite in," "to arouse or stir up in:" fut. ἐνόρσω: 1 aor. ἐνῶρσα.—From ἐν and ὀρνυμι.

LINE 500. Γόον, Epic and Ionic for ἔγοον, 3 plur. Epic irregular 2 aor. of γοάω, "to bewail:" fut. ἥσω. Some, less correctly, regard ἔγοον as an imperfect.

LINE 501. Ἐφάντο, 3 plur. imperf. indic. mid of φημί, "to say." In the middle, φάμαι, "to say unto one's self," "to think" Imperf. ἐφάμην

Book 6. Line 504–513.

LINE 504. Κατέδν, 3 sing. 2 aor. indic. act. of καταδύω or καταδύνω, “to go down,” “to go under,” “to enter,” and hence “to put on:” fut. καταδύσω: 1 aor. κατέδνσα: 2 aor. κατέδνν.—From κατά and δύω or δύνω.

LINE 505. Σεύατο, Epic and Ionic for ἐσσεύατο, 3 sing. 1 aor. indic. mid. of σεύω. Compare *Glossary* on book iii., 26, s. v. σεύωνται.

LINE 506. Στατός, nom. sing. masc. of στατός, ἡ, ὄν, verbal adjective from ἵστημι, “placed,” hence “standing;” and στατός ἵππος, “a stalled horse.”

Ἀκοστήσας, nom. sing. masc. 1 aor. part. act., probably from a verb ἀκοστάω, “to feed on barley,” although no such verb actually appears, but only the aorist participle.—Probably from ἀκοστή, “barley.” (Consult *Buttmann, Lexil.*, p. 75, *seqq.*, ed. *Fishlake.*)

LINE 507. Ἀπορῥήξας, nom. sing. masc. 1 aor. part. act. of ἀπορῥήγνυμι, “to break off:” fut. ἀπορῥήξω: 1 aor. ἀπέρρῃξα.—From ἀπό and ῥήγνυμι.

Θείη, Epic and Ionic for θέη, 3 sing. pres. subj. act. of θέω, “to run:” fut. θεύσομαι.

Κροαίνων, nom. sing. masc. pres. part. act. of κροαίνω, poetic form for κρούω, said especially of a horse, “to stamp,” “to strike with the hoof.”

LINE 508. Ἐϋρρέϊος, Epic gen. sing. contracted for ἐϋρρέεος, from εὐρεής, ἐς, “fair-flowing.”—From εὖ and ῥέω, “to flow.”

LINE 509. Κυδιών, Epic lengthened form for κυδιῶν, nom. sing. masc. pres. part. act. of κυδιάω, “to exult,” “to pride one’s self,” “to vaunt.”—From κῦδος, “glory,” “renown,” &c.

LINE 510. Ἀγλαϊήφι, Epic for ἀγλαίη, and this Epic and Ionic for ἀγλαία, dat. sing. of ἀγλαία, ας, ἡ, “beauty,” “splendor,” &c.—Akin to αἶγλη and ἀγαλμα.

LINE 511. Πίμφα, adv., “lightly,” “swiftly,” especially of something thrown or put in any quick motion.—Probably from ῥίπτω, ἔρ-ῥιμμαι.

Ἥθεα, accus. plur. of ἥθος, εος, τό, “an accustomed seat;” hence, in the plural, “seats,” “haunts,” “abodes,” but in Homer only of the haunts of beasts. Used of the abodes of men first in Hesiod (*Op.*, 166, 523).—Probably a lengthened form of ἔθος.

LINE 513. Ἥλεκτωρ, nom. sing. of ἡλέκτωρ, ορος, ὁ, “the beaming sun.” Used also as an adjective, “beaming.”—Akin to ἡλεκτρον, “amber,” and also a metallic substance, compounded of four parts gold and one silver.

Book 6. Line 514-528.

- LINE 514. Καρχαλόων, Epic lengthened form for καρχαλῶν, nom. sing. pres. part. act. of καρχαλάω, "to laugh aloud," and hence "to exult." Compare Glossary on book iii., 43.
- LINE 516. Ὀάριζε, Epic and Ionic for ὠάριζε, 3 sing. imperf. indic. act. of ὀαρίζω, "to converse with one," "to hold familiar intercourse with one:" fut. σω: 1 aor. ὠάρισα.—From ὄαρος, "familiar converse."
- LINE 518. Ἡθεῖε, voc. sing. of ἡθεῖος, εἶα, εἶον, "trusty," "dear," "honored." It appears to be a term used by a younger brother to an elder, and probably is intended to express at once brotherly love and respect.—According to some, from θεῖος, "god-like," "excellent;" better, however, from ἦθος, and conveying, therefore, the general idea of "known," "trusty," &c.
- Ἑσσύμενον, accus. sing. masc. of ἐσσύμενος, η, ον, part. of σεύω (according to signification and accent, a present, but reduplicated as if a perf. part.), "being in haste," "hastening." Compare Glossary on book iii., 26, s. v. σεύονται.
- LINE 519. Ἐναίσιμον, accus. sing. neut. of ἐναίσιμος, taken adverbially, "in due time." Compare Glossary on line 521, s. v. ἐναίσιμος.
- LINE 521. Ἐναίσιμος, ον, "fated," "sent by destiny," especially in a good sense, "seasonable," "in good or due time."—2. "In harmony with fate or law," and hence "right," "seemly," "just," "reasonable."
- LINE 522. Ἀτιμήσεις, 3 sing. Æol. 1 aor. opt. act. of ἀτιμάω, "to cast discredit on," "to slight," "to deem unworthy of a favor."
- LINE 523. Μεθιεις, Epic and Ionic for μεθίης, 2 sing. pres. indic. act. of μεθίημι, "to relax," "to remit," &c.: fut. μεθήσω, &c.
- LINE 524. Ἀγνυται, 3 sing. pres. indic. of the middle deponent ἄγνυμαι, "to grieve," "to trouble one's self." Only used in the present and imperfect.—From ἄγος, "grief," &c.
- LINE 526. Ἴομεν, with shortened mood-vowel, for ἴωμεν, 1 plur. pres. subj. act. of εἶμι, "to go."
- LINE 527. Δῶη, Epic for δῶ, 3 sing. 2 aor. subj. act. of δίδωμι. Compare Glossary on book i., 324, s. v. δῶησιν.
- Ἀειγενέτησιν, Epic and Ionic for ἀειγενέταις. Consult Glossary on book iii., 296, s. v. αἰειγενέτησιν.
- LINE 528. Ἐλεύθερον, accus. sing. masc. of ἐλεύθερος, α, ον, "free." Homer has this word only in two phrases in the Iliad, namely, ἐλεύθερον ἡμαρ, "the day of freedom," i. e., freedom, and κορητῆρ ἐλεύθερος, "the mixer commemorative of deliverance."

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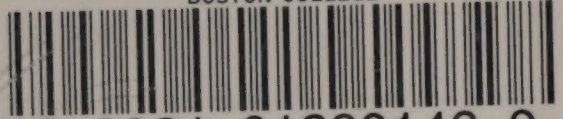
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